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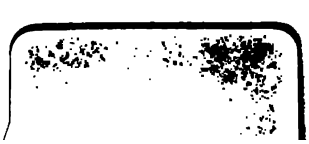

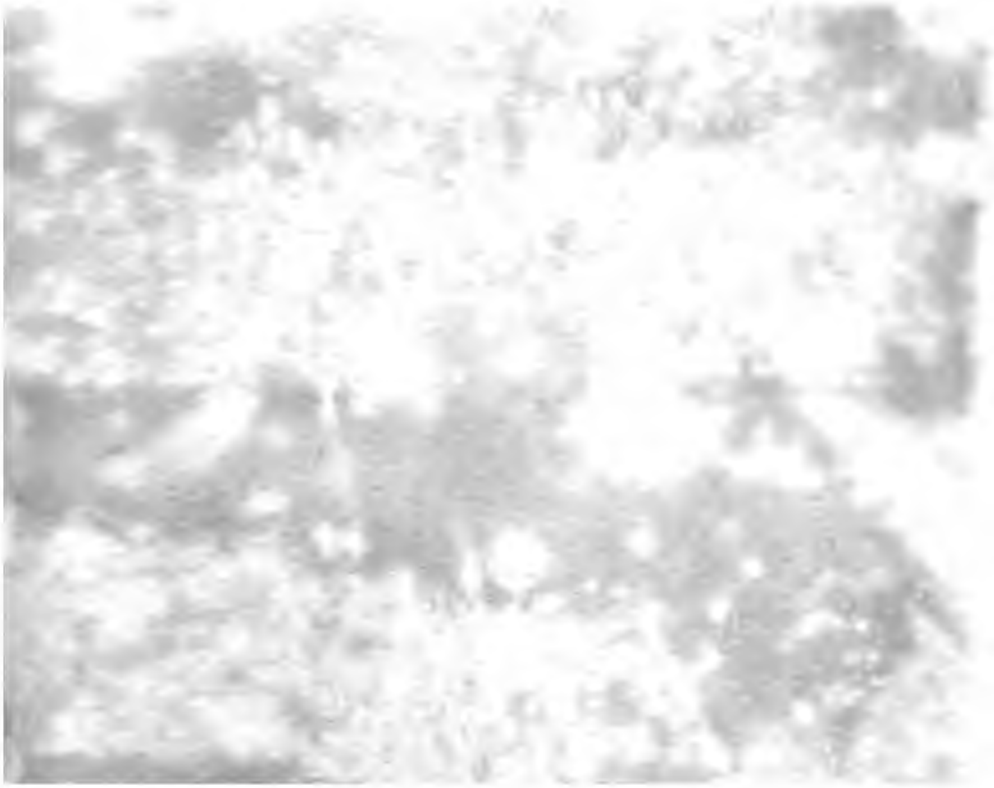

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"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xx. 19, 20.

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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1884.

EDUCATION AS A MISSION AGENCY.

AMONG persons interested in the promotion of Christianity in heathen countries, few subjects have been more constantly discussed than the absolute and relative importance of education as a Mission agency. Men of the highest ability and the most undoubted piety have taken opposite sides in this conflict of opinion, which may still be said to be undetermined. Now that the recent action of the Government of India has, in this most important sphere of missionary operations, called fresh attention to the subject, and is likely to present fresh problems for solution in the future, it may not be amiss to devote additional attention to the subject in the pages of the *C.M. Intelligencer*, for it has been a frequently discussed topic even there. Still the importance of the present crisis fully justifies further consideration of the subject, especially in connection with the actual posture of affairs.

Upon the intrinsic importance of Learning or Education in itself there would probably not be the slightest difference of opinion among intelligent friends of Protestant Missions. So entirely is this accepted that it would be idle to dilate upon it at any length. We may, therefore, safely lay down as a fundamental proposition, that even secular education in things human is of very high value to those who obtain it: nor is there real risk in the large extension of it. We can readily assent to the proposition of Bacon that "such is the capacity and receipt in the mind of man, that it is manifest that there is no danger at all in the proportion or quantity of knowledge, how large soever, lest it should make it swell or out-compass itself." But it is important to remember also what he adds concerning the quality of it, which needs what he terms the true "corrective spice," that is "charity." We cannot feel surprise then that when there is the prospect of an indefinite extension of education in our Indian Empire, many excellent men are looking anxiously, perhaps almost despondently, at the prospect before them, and are entertaining most uneasy thoughts at what will be the probable result of a system which is likely to be mixed up with most noxious elements, rather than with that fear and knowledge of God which is the beginning, middle, and end of true wisdom.

We cannot pretend to be without these fears. There has been already painfully manifest mischief resulting from what has been termed the "higher education," which has hitherto almost exclusively absorbed

all the resources of the State available for this department of its duties. "Ventosity or swelling," to recur to the phraseology of Bacon, has been so conspicuous that it has caused alarm far beyond the reach of missionary circles. Politicians have been startled at the eccentric and dangerous developments of the system which they have so long and so unduly fostered. It is not among those who have been educated in Government colleges that statesmen look for the most loyal subjects of the English Crown, or the most respected representatives of their fellow-countrymen. Hitherto, mainly in consequence of the misdirection of studies, the Government finds itself surrounded with a clamorous horde of young men, incessantly clamouring for official employment, as if there were no other career open in India for intelligence beyond the charmed circle which receives Government pay, or which hangs about the Law Courts. Certainly the outcome is not encouraging to those who fondly hoped that the dissemination of Western learning and science would enlighten the Oriental recipients of them with true comprehension of the great problems, either of politics or morality, or with practical usefulness in the promotion of objects calculated to further the true welfare of their country. In too many instances, in the matter of religion, these highly educated youths present the mournful spectacle of the unhappy man from whom "the unclean spirit" was expelled, but who found it replaced within him by seven more fearful inmates. Foolish and vain superstitions have been exchanged for barren and hopeless infidelity, which has not even the wretched delusions of the past to cling to, but is drifting helplessly, it knows not how and it knows not whither. For the "corrective spice" has been wanting. Even higher intelligence and deeper learning than these youths possess cannot reach further without it than what is now, by a dignified term for Atheism, called Agnosticism, man's "Ultima Thule," when he is without pilot or compass to guide his course. "The world by wisdom knoweth not God."

It is to be hoped that the less pretentious but more reasonable new departure in the direction of elementary vernacular education will be attended with more beneficial results. It is a painful but undoubted fact, that the profound ignorance of the millions of India, rendering them a helpless prey to whatever delusions might be foisted upon them by designing men, was reasonably held to be one of the chief means which facilitated the progress of the Mutiny in India. It was for this reason the education of the people was resolved upon years ago. At the present moment, owing to the increase of population, and the well-nigh total neglect of elementary education, the ignorance of the millions of India is more largely diffused than it was in 1854. There are far more persons now than then wholly unconscious of the commonest elements of rational education. What we have accomplished is this:—we have raised up in their midst a class of persons gifted with increased powers of mischief, discontented themselves, and intent on propagating discontent among their untaught and neglected *fellow-countrymen.* Only recently, in the Hydrabad dominions, one

such highly educated but pestilent sower of sedition has had to be peremptorily sent adrift; even a high position could not restrain him from becoming an instrument of evil, nor did the high-class education he had received from us hinder him from being a fanatic against our authority.

Certainly, therefore, the present situation is fraught with anxiety. If universal ignorance can be held to be congenial to the propagation of political delusions, we have still in India a superabundance of it which in no sense of the word has been coped with. But as there is to be an effort made to deal with the difficulty, there seems opening out a vast field for Christian philanthropy. Societies like that for Vernacular Education, which would provide wholesome text-books for schools, and which would train masters capable of communicating elementary education in a satisfactory manner, might most usefully, if well supported, supplement, and perhaps tend to regulate, Government effort. Anyhow, it ought, we think, to be accounted gain, that the Government is showing a willingness to recognize its obligations, and to undertake the drudgery of communicating to the masses, not wild and dreamy speculations, but the simple elements of learning, which may be turned to good account, mainly, probably, in their everyday concerns and material interests; but which may possibly also serve as some preparation for the impartation of higher and more important truths.

We have thought it right to premise the foregoing remarks upon the present condition of education, considered simply in and by itself, and chiefly as a secular matter affecting the social interests of the empire. We now propose to review education, estimating its value as a Mission agency. In doing so, probably no reader of the *C.M. Intelligencer* would object to our recurring "to the law and to the testimony," with a view, as a preliminary step, of ascertaining what we can gather from Holy Scripture as to the means by which Christianity was originally propagated. If then we recall what we find recorded, it will be indisputable, we think, that our Blessed Lord and His Apostles whom He sent forth employed themselves exclusively in the proclamation of the new dispensation which they came to announce to adult persons of either sex as opportunity offered. No education of any kind was imparted to any one save the communication of fundamental Christian truth. Once only does the word "school" occur in the New Testament, when St. Paul is said to have transferred his congregation and his teaching from the synagogue to the school of one Tyrannus. This school was a hall, or lecture-room, in which sophists and rhetoricians held their discussions. Nor is there any evidence, that we are aware of, of any systematic attempt to influence children and very young persons by what we term education. Nor, again, is it easy to discover any special attempt made by any such means to sway the higher and more intellectual classes. If any preference can be said to have been exhibited, it was in favour of the poor and ignorant, who were passed over contemptuously by the wise, the learned, and the disputers of this world. Christianity made its way upwards from beneath, it did not percolate

downwards from above. It presented itself to the heathen world "*simplex munditiis,*" without any attractions beyond its own inherent excellence. Nevertheless, in the face of all opposition it grew and prevailed. Eventually, but after a considerable period, great, wise, noble, rich persons yielded to the course of the stream, which was flowing away from Paganism to Christ, and cast in their lot with a religion no longer universally spoken against. But what of the children? Christian children were instructed by their own parents and guardians; after some considerable time, ministers of religion interested themselves in this occupation. As for the children of the heathen, they remained as a rule in heathenism until their parents became proselytes.

In later ages, about the seventh century of the Christian era, but possibly at a somewhat earlier period, although the traces of this are indistinct, something corresponding in a measure to what we understand by schools began to exist in connection with churches, and the teaching of children was continued subsequently as a sort of duty expected from ecclesiastics. As a Mission agency, however, schools are rather a product of modern than of primitive Missions. However useful these institutions may be, no original authority can be pleaded for them. If tried by the celebrated maxim of Vincentius of Lirins, "*Quod semper, quod ubique, quod ab omnibus,*" education, in our sense of the term, was not an agency of Christian Missions, and cannot plead this prescription in its favour. In point of fact, with the era of modern Missions a new system of conducting them came into vogue. This was and has ever since been carried to the most extravagant lengths by the Church of Rome. At all periods in its Mission work its main efforts have been directed to the young, even to those who might be the most unconscious recipients of Christianity. Those who are acquainted with the story of Romish Missions are familiar with the boast of multitudes of heathen infants baptized, often surreptitiously, by the zeal of missionaries, and with profound satisfaction in the *opus operatum*. With this there could be little sympathy on the part of any rational Christian. But a more legitimate subject for congratulation may fairly be found in the efforts made to teach those capable of instruction, even if that instruction might be mixed up with much that is foolish and erroneous; anyhow, for the last three centuries, wherever Missions have existed, and by whomsoever they may have been conducted, the education of the young has played a conspicuous part in them, and much attention has been paid to this department of Mission work. Protestants have vied in this with Romanists, and as they had what was more in accordance with the Word of God to teach, their fruits have been more substantial.

Upon what grounds then is education as a Mission agency justifiable? It cannot plead any distinct command to be found in the Word of God, although it may be in accordance with the spirit of its *teaching. It has* not the example of our Blessed Lord or His Apostles *to be alleged on its behalf,* or even primitive practice. These pleas

must be abandoned. It can, however, be upheld on the score of expediency. It may be said with truth that times are changed, and that the practice of the Church of Christ has changed with it. It cannot be held to be a sacred duty enjoined by Revelation, but it may have still a very sufficient *raison d'être* by its approved efficiency. It may be modern, but, although modern, not the less wise and salutary. All this requires careful consideration; but it must not be lost sight of, that what we find warrant and precedent for in Holy Scripture is the sending ambassadors, heralds, teachers, to adults, who by the proclamation of the Gospel to perishing sinners were to win souls to Christ. This description of Mission agency has the holiest and the most primitive warrant. It would be a wild assertion to make that its energy and efficacy have been subsequently impaired, and that it is now of minor importance in comparison with more recently devised schemes of building up the Church of Christ.

Education, therefore, as a Mission agency, has to be judged on its own merits and by its practical results as a means of conversion. For in India and in other fields it is not confined to the training up of the children of Christian parents, as is customary in our own and in other Christian countries. This last branch of the subject we dismiss, simply remarking that, as in England, the duty of education and the responsibility of it rests primarily with parents, and only devolves upon others when, from lack of capacity or lack of means, parents are unable adequately to fulfil their duty to their own children. The secular education of these young ones may or may not be a State concern, but the discussion of such a question need not be imported into our present inquiry.

Is, therefore, a Missionary Society justified in devoting any considerable amount of its resources, or in detailing any number of its missionaries, to the promotion of the education of heathen children? We venture to think that in the discussion of this question all mere questions of incidental benefit to the parties receiving this instruction, such as the promotion of their worldly interests, or even the quickening of their general intelligence, should be at once discarded. The chief object of evangelistic schools has been well stated to be, "as regards the pupils themselves, that they may come to Christ, and be saved; and in all, the means used for this purpose is the making known to them the Gospel of the glory of the blessed God." In this we heartily concur. The clear, full, and open proclamation of the Lord Jesus Christ as the one Saviour of sinners, and the efficacy of the atonement which He wrought, should be as incessant, as unwearied, in the Mission school as in the preaching in the bazaar. Christianity is not so much a mystery as the revelation of a mystery. Between these two assertions there is a world-wide difference. The business of the Christian preacher or teacher is to take the veil off the mystery, so that all men may glorify God for what He has wrought, and behold clearly the means of their salvation. It may be that in certain cases the revelation may be a savour of death unto death, as undoubtedly in other cases it is a savour of life unto

life. But this is not the concern of the Christian evangelist; he sows his seed broadcast, and ever with varying results. An evangelistic school, then, in which there might upon any pretext whatsoever be a hiding of Christ from the pupils, should be accounted a monstrosity, to be reprobated of all Christian men. However well-meaning might be the motives, and whatever might be the hope that some day or another Christ might eventually be made known to the pupils, what might be imagined to be Christian work carried on upon such lines can only be characterized as a delusion. The heathen parent who has been duly apprised that Christianity is the essence of the teaching of the Mission school and then objects, or the heathen lad who refuses to listen when in the school, has no lot nor part in the matter. Concession to prejudices of this description are in a Mission school what dry rot is in timber. Even, then, though there might be no primitive warrant or precedent for such schools, yet when Christ is effectually and unceasingly preached in them, we can accept them as valuable means. Preaching does not mean merely uttering the Gospel from a wooden box, termed a pulpit, by a person habited in gown and bands. There was as fervent preaching of Christ in the Noble School at Masulipatam, or in Errabanloo Chetty Street, in Madras, from Anderson and Johnson, as we can testify who have listened to it, as ever was uttered in the Cathedral or in the Scotch Kirk at Madras. We cannot doubt that the same might be most truly asserted of many other Mission schools belonging to Christians of other denominations. But in the schools we refer to, Christ was first and Christ was foremost, and Christ was all in all. He was brought home to the heart and conscience of every pupil without stint and without measure. It was impossible for any one to forbear hearing, or to escape from the sound of His name. There were no cramping regulations, no extraneous aims, to hinder the free and constant proclamation of Christ. The result was fruit in the salvation of souls to the glory of God. The end therefore justified what might fairly be accounted to be lawful means directly and openly adapted to the end. The secular instruction, excellent of its kind, was completely subordinated to the spiritual object. Nay, constantly it was made the vehicle of Christian truth, and served in its humbler measure and degree to supplement and add to the direct teaching from the Word of God. As with St. Paul, heathen writers became to some extent witnesses for Christ.

Of course it is needless to add that the excellent men we have been referring to were missionaries first, and *longo intervallo,* but not from want of scholarship or capacity, educationists afterwards. It is our veritable belief that if the option could have been offered to them that one of their pupils should put on Christ by baptism in the very humblest station of life, or have been promoted to the highest pinnacle of honour open to Native ambition, they would have unhesitatingly preferred the former. It is our conviction that in the latter case, if there had been no reception of the truth they would have considered their pains and labour vain and unprofitable. Perhaps it *may be needless further* to remark that men of this exalted stamp,

endowed with these various gifts, must necessarily be rare. It is difficult at all times for every branch of the Church of Christ to secure an adequate number of men overflowing with love for souls and anxious to be spent in their conversion. A still more limited number of these men obviously can have the needful qualifications to make them both devoted missionaries and successful teachers. Still the combination has existed, and need not be despaired of. But the consciousness of the scarcity of duly-qualified persons leads to the consideration of the many practical difficulties attending education as one useful missionary agency. There may be many well-meaning men of fair abilities who take what might be termed a languid sort of interest in missionary work: they are conscious within themselves that they have neither the gifts nor the graces, nor the powers qualifying them to be able ministers of the New Testament in heathen countries; but they would like to be doing something. Especially where there is a difficulty in acquiring fluent speech in the vernacular, there may be a temptation for a man to settle on his lees by teaching in a school or in general superintendence of education. But undoubtedly the Church Missionary Society, and other societies also, can produce admirable instances of most distinguished men who have conducted educational Missions in a profoundly missionary spirit, and with remarkable success.

Hitherto, as with primitive Christianity, the chief triumphs of Christianity in India have been gained among the lowly and the poor. These have been mainly gathered in by the same means which were employed in primitive times. There is weight, however, to be attached to the assertion, made on high authority, that the converts made among the upper classes have been mainly if not exclusively due to educational Missions. The number of these persons never has been great, nor where Missions have to trust simply to the promulgation of the truth without adventitious aid, such as that of the force of military power or political *prestige*, can it ever in the outset of conversions be expected to be great. There are too many selfish interests involved in the maintenance of the *status quo*, even under a Christian Government when it is conducted in the spirit of impartiality characterizing British rule in India, to look for large accessions from the ruling classes; for these, notwithstanding our professions of the equality of all men in the sight of the law, the Brahmans in India still are, to a degree hardly paralleled in the history of the country for many centuries now past. Those who are not behind the scenes are hardly conscious of this; nor do they understand how difficult it is for outsiders, among whom Native Christians may be reckoned, to make head against the formidable sacerdotal body which, as a clique, works our institutions. While this condition of things lasts, and until Indian Christianity becomes numerically much larger than it is, we cannot feel sanguine that more than isolated members of this clique, strictly bound together by many ties, pre-eminently that of interest, will be influenced. The reason of multitudes may be convinced by the secular or the religious teaching which, beyond the power of contradiction, demonstrates the monstrosity of their super-

stitions, but self-interest will only too successfully maintain the barriers against the admission of truth. The difficulty, however, of procuring some capable and conscientious teachers of Mission institutions, sent out from England, is one which has been, and, as we have shown, can be, successfully surmounted. But it is obvious that as a rule their *rôle* must be that of general superintendency and of principal instruction, especially in topics affecting religion. Much instruction must necessarily be delegated, especially in the admitted scarcity of European labourers. Where are these necessary instructors to be found? In the infancy of Missions it would hardly be possible but that many of these subordinate agents must be heathen. This unquestionably has been the case in Missions. It has been an admitted, but it has been held to be an unavoidable, evil. Still it must have tended largely to neutralize the efficiency of education as a Mission agency. A teacher, although a subordinate, is still a teacher, and from his identity in race and language and creed with the pupils must in many ways be more *en rapport* with them than the European head. Strenuous efforts have unceasingly been made, both by missionaries on the scene of action and by committees at home, to reduce this evil within the narrowest possible limits, but it still exists. "Although the difficulty of finding a sufficient number of qualified subordinate Christian Native teachers has been often very great for the secular subjects in large Anglo-vernacular schools, every effort should be made to employ only Christian teachers, and in no case should the head-master, or the Native who would be regarded as head-master in the superintending missionary's absence, be a non-Christian." In the propriety of this regulation we concur. It is impossible, however, not to feel that it is almost vain to hope for any adequate spiritual results where the staff throughout the institution is not Christian in profession as also in practice. We can indeed understand a person not Christian in thought or feeling being brought in occasionally to deliver a course of lectures upon certain secular subjects, if he is extraneous to the school, without serious harm accruing; but it is not easy to see how, if he is in constant contact with the pupils, and is perhaps, for the most part, their ordinary teacher, he can be faithful to his own convictions without stealing their hearts away from Christ. As in the impetus likely to be given to education by the Report of the recent Commission, the temptation will be great to missionary societies to embark in it more extensively than heretofore, a word of caution may be salutary. We do not think that blessing can be hoped for if education is undertaken by missionary societies beyond what the resources of their Churches can supply in the way of Native Christian agency. A network of schools over the country supported by money intended for the propagation of Christianity, entrusted to heathen teachers with only occasional missionary supervision, would be little other than an abuse of trust, although the material and social benefits to India might be great. We have no reason to suppose that anything of the kind will be attempted, but certainly there is an impending temptation, *and a timely protest can do no harm.*

There is another difficulty which has to be adverted to in connection with the foregoing remarks. Even if a school or any institution is in the charge of a zealous and devoted missionary, and his staff consists of Christians of approved fidelity, still, where Government grants are accepted, much time and labour must be bestowed on what can only be characterized as secular teaching. We find no fault with Government for this. They contribute the funds of the State on conditions perfectly well known beforehand, and it is reasonable that those who accept them should submit to these conditions if they receive the grants. We are gratified to learn that "the reception of such aid need in nowise interfere with the missionary objects of the schools, and with the daily religious instruction given in them." We have had fears that the conditions of these grants were unduly onerous; but it is pleasant to have these doubts dispelled on competent authority, while we most heartily assent to the caution issued, that "there must be sufficient Christian teaching power in every school, so that the Scriptural instruction may be given in full efficiency." Possibly the sufficient teaching power might be the addition to the teaching staff of a second European missionary. In this respect we cannot help fearing that there will be found to be a practical difficulty. The class from which effective Native Christian teachers can be recruited must be very limited in many Missions.

There is a further point for consideration. We hope that there is no occasion to term it a difficulty, for the issue seems so simple that its adjustment ought to be a mere matter of course. This is, the question whether heathen youths are to be accepted as students in Christian schools, and yet are to be exempted from participation in Christian teaching, and also not to be present at the religious worship of the school. This practice is professedly adopted in the Jesuit schools at Bombay, and probably elsewhere. The motive, no doubt, is to secure a larger attendance of pupils, and thus to make a more conspicuous show. This end is probably attained, and possibly some tincture of what is termed Christianity is also cautiously administered. The whole question has been well stated as follows:—

> The question has sometimes been raised whether, with a view to softening prejudices against Mission schools, and attracting to them a larger number of non-Christian scholars, it might not be advisable to make attendance at the daily religious instruction optional on the part of non-Christian scholars. And it has been said that where the attendance is not compulsory, the great majority, if not all, of the non-Christian pupils will probably still attend the religious instruction, and be likely to give it all the more careful and respectful attention. To give up, however, making attendance on the daily religious instruction compulsory on the part of all the scholars would be to surrender a most important principle.* The Society professes to offer to all the scholars attending its schools a complete, and not an incomplete, education of its kind; and the education of which religious instruction forms no part cannot be regarded as otherwise than altogether incomplete. To make attendance at the daily religious instruction optional, would be to

* "When the late Dr. Robson was on the Free Church Institution staff he felt that he must be allowed to make attendance on religious teaching optional. He was allowed, but the result was that the attendance dwindled away till the benches were almost empty." (Evidence of the Rev. K. S. Macdonald, F.C.S., Calcutta. *Report of Second Decennial Conference*, Calcutta, p. 177.)

convey to the scholars a false view of what true education is, and, it may be added, of what the true object of missionaries is. Such attendance must therefore be compulsory on the part of all the scholars.

Every school should be begun each day with the reading of a passage of the Word of God, and with prayer in the presence of all scholars, Christian and non-Christian.

In considering this question, we dismiss at once, as the merest idleness, much unprofitable talk about the impropriety of allowing heathen youths to be present at acts of Christian devotion. In a country where the Hindu and Mohammedan, in the most open and marked manner, go through their daily devotions in the presence of all bystanders, there can be nothing strange or incongruous in the opinion of all men when Christians in like manner openly worship God in the presence of the heathen. An unfavourable impression would more likely be produced upon their minds by anything savouring of concealment. Nor in any well-regulated school (and it is of such only that we speak) would there be any display of irreverence. As a matter of fact, it would be much to be wished that even in England, as much outward deference would always be manifest as can be witnessed in the case of heathen lads in Mission schools. The silly prudery—we can term it nothing else—that would make Christian devotion in a school an esoteric matter should be wholly alien to any rational Christians. We do not imagine that such considerations have any weight with the excellent agents of the Church Missionary Society, but we can well imagine that it is a trial of faith when, as in the Jesuit schools of Bombay, they see the schools of persons, who profess to be Christians, thronged, where religious teaching is not compulsory, while their own are, comparatively speaking, neglected, because religious teaching is insisted upon. There is also the temptation suggested in the extract we have quoted, that if this compulsory daily religious instruction were left optional, prejudices would be softened, and more young people might be brought in contact with missionaries than is now the case. We are aware also how fierce the competition is in certain localities, and also how ready would be the preference for missionary schools owing to the conscientious nature of the teaching in them, if it were not for the offence of the Cross. If this could only be reserved all might be so auspicious!

Now we have striven to give the utmost weight to all these considerations and to others less important that might be named, but we fail completely to understand how the Committee of the Church Missionary Society could countenance, or even wink at, such a system without most serious dereliction of duty. They can have, and they ought to have, but one object, and that is the conversion of the heathen to Christianity. It might perhaps be alleged that by the indulgence referred to their ultimate object would eventually, somehow or another, be secured. But the true answer is that the starting-point is too far distant for the goal to be arrived at within any reasonable limit of time, or with any sufficient prospect of success. A school conducted upon such principles *might possibly* be a great convenience to the heathen, and might

save them considerable expense by not necessitating the creation of an establishment more to their mind and more congenial to their prejudices, but manifestly nothing of this sort can come within the range of a missionary society. It is not for such objects that funds are placed at its disposal. Such roundabout methods ought to find no place in its policy. Without for a moment impugning the purity of the motives which influence those who would adopt the measures to which we object, we are constrained wholly to differ from them. We do not doubt that they have thoroughly convinced themselves that they have hit upon the more excellent way of carrying on Mission education, and that their belief is that it will eventually redound to the salvation of souls. We cannot, however, in deference to them surrender our own convictions, but must make them public, that deliberate Christian opinion may be brought to bear upon this important branch of education in the mission-field. It would not shake our judgment if it could be proved that there was a most distinct prospect of immediate gain, so far as increased attendance is a gain. We hold this in itself to be absolutely nothing *ad rem*. If it could even be proved that unless some such measure was adopted, education of the heathen in Mission schools must be abandoned—a very wild surmise—this ought not, we think, to affect the question. Abandonment of heathen education upon such terms would be preferable to what we cannot but deem a distinct surrender of principle. Fortunately, at this crisis the State steps in, and seems now disposed to impart elementary education. A vast amount of very thankless drudgery ought thus to be removed from missionary societies. If the simple subjects of elementary knowledge can be imparted by Government officials, those who are set apart for missionary work ought to be the more free for the discharge of their peculiar functions. It is hardly likely that the mind of a child would be much more warped in a wrong direction by being grounded in reading, writing, and arithmetic in a Government school, than by home influences, and the ceaseless round of heathen orgies in which it habitually participates. As to the practicability of systematic religious training in Mission schools, probably the following instance as an illustration will amply suffice. Notoriously, Mohammedans are the most difficult class of heathen to influence, and if concession to prejudice had been essential it would have been peculiarly expected in such a school as the Harris School in Madras. Nevertheless, the able Principal, Mr. Sell, testifies:—

> Mussulmans now, like men of other creeds, find that they must go with the times, and that a scornful isolation injures themselves more than it does any one else. Our purposes and aims are not hidden here, and yet we possess the confidence and esteem of a considerable portion of the community. The large number of prizes, given by Mussulman gentlemen, and given without any solicitation on our part, is a proof that they respect our principles and value, at least, our educational work. We do not, for a moment, say that we encounter no difficulty in imparting religious instruction, but we have lived to see much prejudice broken down, and much opposition disappear. We openly teach God's Word, and we do not find that, in consequence, parents take away their children. A few years ago it was considered very wrong to learn the English language. That difficulty no longer exists, and as we come to know each other better, any present difficulties regarding freedom of religious teaching and discussion will also pass away. The

Psalmist says: "The entrance of Thy Word giveth light; it giveth understanding unto the simple."

Among those who give prizes to this Mission school, are the Hon. Mir Humayun Jung Bahadoor, Mulvie Hafiz Ali Muzhar Khan Bahadoor, Haji Moulvie Haji Zahur-ud-din Ahmed Khan Bahadoor, Abdul Wazi Khan Bahadoor, Mohammed Nazir-ud-din Khan Bahadoor and Anzam Husain Sahib. All the Mohammedan pupils receive instruction in the Old and New Testament. "In no case is absence from the Scripture lesson allowed." The numbers would probably be larger than they now are if a different system were adopted. But in what sense could it then be termed a Mission school?

Those who are the most strenuous advocates for education as a Mission agency, virtually, if not actually, shelter themselves under the Horatian precept—

> Quo semel est imbuta recens, servabit odorem
> Testa diu.

But this might be capped by another line from the same epistle of the same poet—

> Sincerum est nisi vas quodcunque infundis, acescit.

In both statements there is a certain amount of truth. About the mind, as about the cask, some lingering flavour will hang of that which is infused into it at an early period. On the other hand, wine poured into an unclean vessel is apt to become tainted and sour. Many who have devoted themselves to education, in the hope of successful conversions, have been compelled to lament with bitter sorrow the very imperfect results obtained, and have been compelled to content themselves with vague hopes that the seed thus, not scattered, but implanted with so much care and pains, might some day or another bring forth fruit. Yet there have been satisfactory instances where conversion can be directly traced to school-teaching, and the youthful mind has been found to be not only wax to receive, but marble to retain. Still, looking back over the history of the Church of Christ, it does seem rather as though those who have most conspicuously made their mark upon it have been those who have received the truth in early manhood, after the first effervescence of youth is over, or in middle age, or sometimes even later. Nor is the reason far to seek. Christianity is emphatically a religion for wounded spirits, for those who have, in the providence of God, been led to feel the hollowness and vanity of earthly things. Many of the most distinguished converts in ancient times were those who had already made experience of other systems of all kinds, and had found them wanting. Nor are such instances without frequent parallel in the history of modern Missions. Instability, indeed, is characteristic of youth; nor are cases of spiritual declension unknown in all Churches, when men, even after running well, perhaps for a long time, break down before the end and belie their antecedents, possibly because earlier they had not proved the folly of what now attracts them. The chief plea for education as a Mission agency seems to be, that by this means a number of persons are reached who could not otherwise be got *at and brought under* Christian influence. This is an intelligible plea,

deserving the most careful attention; but if the direct reception of Christian teaching is not obligatory, is virtually withheld, and is only incidentally to be gathered from chance reflections and incidental observations interspersed in the midst of secular teaching, we cannot see how, with the very best endeavours and the most conscientious zeal, much benefit in the way of conversion is likely to accrue to the taught. The only way, as it seems to us, by which the paramount nature of Christianity could be maintained in the estimation of those who were led to look upon it as an optional thing, would be by wrapping it up as a mystery too solemn to be indiscriminately revealed. This might or might not, for aught we know, fall in with the plans of Romanism, but most assuredly would be abhorrent to Protestant Christians of any degree of enlightenment. We cannot, therefore, conceive on what principle, except possibly of fancied expediency, there can be anything which savours of neutrality in this important matter.

It will be gathered from what we have already advanced that we do not deem the education of heathen children an indispensable duty devolving upon Christian missionaries. If they can in schools freely, without let or hindrance, preach Christ to them, there may be some justification for their action, for the young are very far from being shut out from the kingdom of God by any divine decree that we are aware of. But if the political condition of affairs, or the prejudices of the heathen, are so opposed that children can only be got into Mission schools by the partial surrender of Christian teaching, this should be a manifest indication that, in the providence of God, the door is not yet open, at any rate for agency of that description. Some other means should be adopted for open proclamation of the truth, if possible, to others more directly accessible. "Men do not light a candle to put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Surely this is a truth never, under any circumstances, to be lost sight of in Mission work.

It may be of interest to our readers if we allude here to recent statistics of our various educational institutions in the various districts of India. There are altogether 1159 schools, containing 44,130 scholars of all denominations, of whom probably about 15,500 are the children of Christian parents. Besides these, probably 5000 more Christian children are being trained in Orphanages, Anglo-Vernacular and Vernacular Boarding-schools. It will be seen, then, even from these statistics, what a very important department of what is termed Mission work, but which might, to a considerable extent, be termed Church or parochial work, if we may be permitted the expression in such a case, devolves upon those who are sent out to be missionaries to the heathen. It is not clear how it can be at all dispensed with. There must be, under such circumstances, a considerable number told off to "tarry by the stuff," but it, of course, diminishes by so many the number of the chief combatants in the armies of the living God. Thus, in a certain sense, previous success hampers them and restrains their offensive power.

As yet it is too early a period to comment upon particulars

connected with the possible development of education resulting from the recent action of Government. The details of what is contemplated are, as yet, not generally known in England at any rate, nor can any distinct course of action be at present decided upon.

The appalling fact however has been elicited, that at present there are, in round numbers, thirty millions of the youth of India unprovided for by Government with the proper means of elementary instruction. If any adequate means are taken to remedy this destitution it will seriously tax the resources of the Empire. What has been accomplished hitherto has, in comparison of the evil, been ridiculously ineffectual. We confess to grave doubts whether "Municipal Local Boards," especially when left, as seems probable, well-nigh exclusively under Native control, will grapple in a proper manner with this task of education. Time, however, will show. But if there is doubt whether such efforts as Government is likely to put forth will overtake the necessities of the case, what can be anticipated from Missionary Bodies? If the income of them all were centupled they could not deal with this exigency alone. If the present number of teachers were multiplied fiftyfold, and all were converted Christian men and women, they would be inadequate in point of numbers. Meantime, what would become of the adult and aged millions, perishing day by day without Christ preached to them, if all employed in evangelizing were withdrawn and concentrated upon the education of the thirty millions, or any appreciable portion of them? We do not doubt that in this crisis the Church Missionary Society, and other kindred Missionary Societies, will do all that is within their compass, but the grave question is put before Christian England, What can they, with their present men and present resources, hope to effect? We must confess that we think that the onus of secular elementary education should fairly be devolved upon Government. Elementary education thus given might not be all that could be wished, but could not be worse (for there would be no inconsistency in it) than secular teaching in professedly Christian schools by heathen teachers. The dilemma is a grievous one, but at least the course we suggest, instead of dealing with an impossibility, would enable Christian missionaries and teachers to gather out as many as they could hope to manage, in some measure prepared for further instruction. In days gone by, when there was little or no education in England, much time was employed in teaching, even in Sunday-schools, reading and writing to the ignorant and untrained; now the whole time is devoted to religious instruction, which the children can appreciate. Our own system of State education is not all that can be desired; but competent judges say that more religious teaching can now be assimilated in a limited space of time than was formerly the case in a much longer period. It is not a very encouraging consolation, but it is still somewhat possible, that similar results might follow in an educated India when we remember how much preparatory secular drudgery has to be undertaken by missionaries in order to get some access to the minds of their pupils. K.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.,

*Senior C.M.S. Missionary in the Punjab, and Secretary of the Punjab and Sindh Corresponding Committee.**

I.—THE COMMENCEMENT OF THE PUNJAB MISSIONS.

IT was in the year 1849 that God put it into the heart of one of His faithful servants, an officer in the East India Company's army (one who, like Cornelius the centurion, feared God, and gave much alms, and prayed to God always), to seek for God's glory in making Christ's salvation known in the country of the Punjab. He was, as we have said, a man of prayer, who shut the doors of his closet and prayed, and then came forth to act for God, with a purpose and a courage which everywhere were blessed in all that he undertook. As he loved to pray in secret, so also he loved to work in secret; and when the second Sikh war terminated with the annexation of the Punjab, after the battle of Gujrat, our centurion friend first laboured fervently in his prayers to God for the country and people of the Punjab, and then anonymously, and as he thought secretly, sent Rs. 10,000 to the Church Missionary Society, with the request that they would commence missionary work in our new dependency. He did so through a Presbyterian missionary, the Rev. John Newton, who, after forty-nine years of faithful ministry, still labours in Lahore, revered and honoured by all, together with the Rev. C. W. Forman, his son-in-law, and with his sons, all of them missionaries, and all working around him with the exception of one, who now rests from his missionary labours in God's presence above. Thus happily commenced the Society's work in the Punjab; and thus commenced also the intimate relationship of the Church Missionary Society with the American Board of Missions which has now existed for more than thirty years. Whatever others may say or think, we who are in the Punjab have seen, and therefore we bear witness, that God's grace is not confined to any one Church or people. Dearly as we love our own Church, we have seen that converts are not made only in the Church of England; and we have seen also that converts of the Church of England are not better Christians than those of other Churches. And we say this, because the Punjab owes a great debt of gratitude especially to Dr. Duff and to the Free Church of Scotland in Bengal, who have sent to the Punjab many of the most influential and useful Native Christians, who are now labouring in the Punjab in connection both with the Church Missionary Society and with other societies. We cannot blind our eyes to facts; for we see that God is no respecter of persons, and that in every nation, and in every Church, they who fear Him and work righteousness are accepted and blessed of Him. We speak not of other matters, but of God's

* Mr. Clark has just published, in India, a valuable "Brief Account of Thirty Years of Missionary Work of the Church Missionary Society in the Punjab and Sindh." We hope by-and-by to see it published in England. Meanwhile we propose giving some large portions of it month by month in the *Intelligencer*.—Ed.

blessing; and we wot that whoever God blesses is blessed, and none can reverse it.

Thus was commenced in a very little way a very great work, which has gone on, and has prospered ever since. A little vine was then planted which has taken root, and it is gradually spreading itself over the land. The water of life given to one Christian man, who was then a captain in the East India Company's army, became in him "a well of water, springing up into everlasting life," from which rivers of living water are now flowing copiously forth into many parts of the land.

That time was one, when, by God's mercy, there were many great Christian heroes in the Punjab. Sir Henry Lawrence was then at the head of the Board of Administration. His letter of welcome to the missionaries, and his subscription of Rs. 500 a year to the Mission, showed the importance which he attached to the work in which they were engaged. His immediate colleagues were Mr. John Lawrence, afterwards Lord Lawrence of the Punjab, and Sir Robert Montgomery. There was a galaxy then of strong hands and noble, earnest hearts around them in Mr. (afterwards Sir Donald) McLeod, Major (afterwards Sir Herbert) Edwardes, Mr. Arthur Roberts, Mr. Edward Thornton, Major (afterwards General) Edward Lake, Major (afterwards General) Reynell Taylor, and many others. They were men who honoured God, and who were therefore themselves honoured of God; and they speedily rose to great distinction. They were men who, in their simple faith towards God, never hesitated to let the success of their administration, and their personal credit and position, depend on the results of their Christian action and example. They therefore became, many of them, the founders of our Punjab Missions. They were willing to stand or fall, and to let our empire stand or fall, on this issue. And they stood, and they prospered; and the empire also stood and prospered under their administration. "If any man serve *Me*," said Christ, "him will My Father honour." They served Christ and His Father honoured them.

As regards the general principle of the relations of Christianity and Christian teaching to our Indian Government, Lord (then Sir John) Lawrence thus expresses himself in his celebrated minute, written just after the Mutiny:—

> Sir J. Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering such topics, he would solely endeavour to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. Measures have indeed been proposed, as essential to be adopted by a Christian Government, which would be truly difficult or impossible of execution. But on closer consideration it will be found that such measures are not enjoined by Christianity, but are contrary to its spirit. Sir John Lawrence entertains the earnest belief, that all those measures which are really and truly Christian, can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. *Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when un-Christian things*

are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned. Having discerned what is imposed upon us by Christian duty, and what is not, we have but to put it into practice. Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures which are really matters of Christian duty on the part of the Government. And further, he believes that such measures will arouse no danger, will conciliate instead of provoking, and will subserve the ultimate diffusion of the truth among the people.

Finally, the Chief Commissioner would recommend that such measures and policy, having been deliberately determined on by the supreme Government, be openly avowed and acted upon throughout the empire; so that there may be no diversities of practice, no isolated, tentative, or conflicting efforts, which are indeed the surest means of exciting distrust; so that the people may see that we have no sudden or sinister designs; and so that we may exhibit that harmony and uniformity of conduct which befits a Christian nation striving to do its duty. (*Life of Lord Lawrence*, vol. ii. p. 323.)

II.—THE MISSIONARIES.

Seventy-two missionaries (exclusive of their wives and of all lady missionaries), have been sent out from England by the Church Missionary Society to the Punjab and Sindh Missions since the year 1851; of whom thirty are still connected with the country. Twenty-four have retired from the service of the Society; and seventeen have died.

Amongst those who have retired from the Society are Bishop French, who after labouring for twenty-eight years as a C.M.S. missionary was made Bishop of the Punjab in 1878; Bishop Ridley, who when unable to return to Peshawur, on account of severe illness, accepted a missionary bishopric in North-West America; Mr. Bruce, who after several years of faithful service in Umritsur and Dera Ismail Khan, left the Punjab to found the Church Missionary Society's Persia Mission at Julfa, near Ispahan, where he still labours; Dr. Trumpp, the well-known philologist, who after writing grammars of the Sindhi and Pushtu languages at Kurrachee and Peshawur, translated the Punjabi *Grunth* in Lahore for the Government of India, and is now a Professor at Munich; Dr. Prochnow, who after several years of missionary labour in Kotgurh returned to Germany to take the place of Pastor Gossner at Berlin; the Rev. J. Barton, who now occupies Simeon's pulpit in Cambridge; and the Rev. F. H. Baring, the first-cousin of a late Viceroy, who left the Umritsur Mission to found a Mission of his own in Batala, which he now maintains at his own expense.

Amongst the Punjab and Sindh C.M.S. missionaries who have died, we may mention Dr. Pfander, one of the greatest missionaries who have ever come to India, who, through his *Mizan-ul-Haqq* and other works (some of which were written in Persia before he came to India, and others were written in Agra), has laid bare the errors and fallacies of Mohammedanism, and laid open the truths of Christianity to the Mohammedans of India, Persia, Turkey, and Arabia, more than any other man has ever done; the Rev. T. H. Fitzpatrick, the first missionary of the Church of England in the Punjab,* who laid the

* Mr. Clark here effaces himself; but we must add that he and Mr. Fitzpatrick began the Punjab Mission together.—*Ed.*

foundations of the Umritsur and Multan Missions; the Rev. R. B. Batty, 2nd Wrangler and Fellow and Tutor of his College in Cambridge, who died at Umritsur; the Rev. J. W. Knott, Fellow and Tutor of his College at Oxford, who died in Peshawur; the Rev. Frederic Wathen, who died in Dalhousie; Dr. Elmslie, the well-known medical missionary in Cashmire, who died at Gujrat; the Revs. J. N. Merk and C. Reuther, who died at Kangra; the Rev. G. M. Gordon, who died a martyr's death in trying to help wounded English soldiers in Candahar.

Of the thirty European missionaries who are now in the field, four are medical missionaries in Cashmire, Dera Ghazi Khan, and Umritsur; two are lay missionaries; and twenty-four are clergymen. The Church Missionary Society has also ten Native clergymen in the diocese; making the whole number of C.M.S. clergy (exclusive of medical and lay missionaries) to be thirty-four.* There are also sixteen ladies from England of the Church of England Zenana Missionary Society (besides the wives of English missionaries), who are working in connection with the C.M.S. Missions.

III.—STATISTICS OF THE MISSIONS.

There are fifteen large central stations, and thirteen branch stations of the Church Missionary Society in the Punjab and Sindh. The number of Native Christians, which in 1851 was *nil*, is now 1515, of whom 845 are adults and 433 are communicants.† The number of baptisms in 1882 was 120, of whom 34 were adults. The Native Christians of the Church Missionary Society in 1882 contributed Rs. 2225 to religious purposes. The number of catechists is 20, and of Bible-women 39.

The Society (together with the Zenana Society) maintains five Native Christian boarding-schools, and no less than seventy-two Anglo-vernacular and vernacular boys' and girls' schools, containing 3973 boys, and 1083 girls, or 5056 children; with 231 teachers, of whom 50 are Christians, and 181 are Hindus or Mohammedans. These schools are carried on at an annual expense of Rs. 76,037, of which Rs. 29,890 are received from Government grants, Rs. 11,775 from the Home Society, and the remainder from fees and local subscriptions.

The C.M.S. Missions in the Punjab and Sindh are carried on at an annual cost to the Home Society of Rs. 146,047; to which must be added the large sum of Rs. 86,050 received and expended in the different Missions, from church offertories and collections, donations and subscriptions, school fees and Government grants-in-aid. The amount received in the Punjab from offertories and church collections last year was Rs. 4420; from subscriptions and donations, Rs. 26,915;

* The other clergymen in the diocese, according to the *Indian Diocesan Directory* for 1883, are twenty-three Government chaplains, three clergymen of the Additional Clergy Aid Society, one English and three Native clergy of the Society for the Propagation of the Gospel, four clergy of the Cambridge University Mission, and seven other clergymen. There are thus seventy-five clergymen in the Diocese of Lahore, of whom thirty-four are connected with the Church Missionary Society.

† According to the Government return there were at the last Census of 1881, 3823 Native *Christians in* the Punjab. There are now 2475 Protestant Native Christians belonging to *the Church of England, of* whom 1515 belong to the Church Missionary Society.

from school fees, &c., Rs. 27,239; and from Government grants-in-aid, Rs. 29,890.

IV.—THE GEOGRAPHICAL POSITION OF THE PUNJAB AND SINDH C.M.S. MISSIONS.

(1.) *Our Frontier Line of Missions.*

It may be thought by some persons that the location of some of the C.M.S. Missions has been made at hap-hazard. We believe, that their establishment in their present positions has been ordered by the direct providence of God. The Gospel must be preached in the whole world for a testimony to all people before the end comes. It would seem as if, in God's providence, the greater part of the Punjab and Sindh Missions has reference as much to the many tribes of Mohammedan or heathen countries which lie beyond our borders as to the people of the Punjab and Sindh. If we examine carefully the distribution of our Punjab and Sindh Missions, we are at once struck with the fact, that the greater part of them are as it were outposts, situated on the very verge of the long line of our North-West Frontier, which is dotted with our Missions, at short intervals, the whole way from Simla to Kurrachee.

Our Missions begin at *Simla* and *Kotgurh*, amongst the hill tribes who dwell between the Punjab plains and Thibet and Eastern China. Dr. Prochnow and other missionaries have often itinerated in these hills, and brought the message of the Gospel to the doors of many people. We then go on through Kulu (an out-station of Batala) to *Kangra*, the chief city in a large and populous district comprising many Frontier States. From Kangra we proceed onwards to *Cashmire*, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yarkund, which is continually visited by merchants, and to which the political mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. Iskardo has been lately visited by Dr. Neve, of Cashmire. If we follow our frontier line, we come next to Hazara and Abbottabad, out-stations of the Peshawur Mission; and then we come to *Peshawur* itself, whose influences affect Chitral, and Kafiristan, and almost every Afghan tribe from the Indus to Cabul. We remember that Kafiristan has been several times visited by Native missionaries from Peshawur; and that Cabul itself has been visited by the Rev. Imam Shah, of Peshawur. If we pass onwards along our frontier line, we see that our Missions at *Bunnu* and *Dera Ismail Khan* bear on the hill tribes which lie between them and Candahar; that the *Dera Ghazi Khan* Mission is one especially intended for Beluchistan; and that the *Multan* Mission, with its out-stations at Bahawulpore, Shujabad, and Muzaffarghar, brings Christian influences to bear on the tribes on both sides of the Indus, and connects our Punjab Missions with those of Sindh. We then pass onwards to the Sindh Missions in Sukkur, and *Hyderabad* and *Kurrachee*, which flank our frontier line quite down to the sea. The influences of these frontier Missions should not only reach to Candahar, where our missionary Gordon for a time lived, and *where he died*; but they should penetrate

to Merv and Bokhara, and to Kokan and Herat, which lie on our highways of communication, and are visited constantly by our Indian merchants. We should shake hands in one way or another with our missionaries in Persia, who are being visited at this very time by our Bishop of Lahore. We should bring Christianity to bear on Muscat in Arabia, and Bushire and Shiraz, which have been visited lately, not only by our Bishop, but also by our missionary, Mr. Bambridge, of Kurrachee; who has also at the beginning of this year opened out communications with Mr. Hodgson and Dr. Maimon, the missionaries at Baghdad. We see here how our whole Punjab Frontier border is thus studded from the one end to the other with Missions of the Church Missionary Society.

It is astonishing how many languages our missionaries are working in in these Missions; and they are making translations of the Scriptures, or writing or translating books, in them all. Not only are Urdu, Hindi, and Punjabi thus utilized for missionary purposes, but Sindhi, Gujerati, Persian, Beluchi, Pushtu, and Cashmiri—to say nothing of the Brahui, Multani, and Thakari dialects—are all of them contributing to the spread of Christian knowledge. Mr. Shirt is translating the Scriptures and other works into Sindhi in Hyderabad; Mr. Lewis is beginning to make translations into Beluchi at Dera Ghazi Khan; Messrs. Hughes, Jukes, and Mayer are translating and writing books in Pushtu, in Peshawur and Bunnu; Drs. Pfander and Bruce (a late Punjab missionary) have written much in Persian; Mr. Wade is publishing the whole of the New Testament and a part of the Book of Common Prayer in Cashmiri. Our honoured Bishop, and many missionaries, lady missionaries, and Native brethren also have written or translated many books in Urdu and Punjabi.

We do not, therefore, think that our Frontier Missions of the Punjab have been established at hap-hazard. It is true that they have been commenced at many different times, by many different individuals, and in many different ways. The originators of the Missions have had no communications with each other respecting the localities which have been chosen. Nor have the Society at home, as far as we know, or any of its friends, when acting as they did, even clearly understood the way by which they were led. It does not appear that they had any plan of operations before their eyes. They simply followed the providences of God, as one after another they manifested themselves. Without looking much to circumstances, or studying the position of missionary stations, they merely accepted the call of God wherever they saw it. We doubt whether one in a hundred of the Society's best friends, either at home or in India, even yet understands clearly what our missionary position now is along the whole length of our great frontier border. When we begin to consider it, we are at once struck with the conviction that, as far as we know, it is *unique*. We believe that it has been so ordered by God Himself; and that it has been so for a great end.

If we accept the position in which God's providences have placed *us, and try to realize* the vast opportunities which He has given us,

we have then to consider what kind of agencies we require to fulfil these great responsibilities. Our frontier line of Missions is like one of our great Punjab canals, which is made to irrigate and fertilize the waste and barren lands which lie *on both sides* of its course, and we remember that, with very few exceptions, there are absolutely no Christian Missions beyond us. We may travel eastward, northward, and westward, to the confines of China, to almost the Arctic regions, or to Palestine and Constantinople, without meeting (with the exception of the Moravian Missions in Lahoul, and a few scattered missionaries in Persia and Armenia), as far as we know, with any living Christianity at all. It is from our Punjab Frontier line, and with it as our basis of operations, that Christianity must advance onwards to countries where it is yet unknown. It would seem as if a work like this were almost too great for any one Missionary Society. Yet the Church Missionary Society has been led in faith to undertake it. It is their work now to reflect what kind of organization these Frontier Missions require. They should, it would seem, be like our well-organized Frontier Regiments, which are always ready to take the field and to advance onwards, at a moment's notice, whenever the summons is given. Perhaps our Native brethren may take the lead in the onward course of these Missions, as they have already done in Cabul and Kafiristan. In any case it would seem that the Missions should be maintained in strength all along the line, with men, and Scriptures and books in every language, always available and ready to be sent onwards. Our attitude should be one of quiet, thoughtful expectation and preparation. The motto, "*Semper paratus*," which was that of one of our greatest chiefs, and which is practically the motto of every Frontier Regiment, should be ours also.

We observe that the Church Missionary Society can offer to their missionaries such splendid positions, that they ought always to be able to command and secure the services of the most able and intellectual, as well as the most devoted, men and women that England possesses. The best gifts that Christ ever gives to His Church on earth are *men*. (Eph. iv. 11.) May He send forth labourers! When Lord Lawrence received an application for a few hints as to his system which enabled him to stem the Mutiny, and to do such great things in the Punjab, he sent word back, "It is not our system, *it is our men*." All true missionary work ever centres round *men* of "individual energy and subduing force of personal character."

(2.) *Our Punjab Central Missions.*

Let us turn now to the Punjab proper. We have spoken of our frontier line of Missions, let us now look to the centre and heart of the country, where all the far-reaching radii of this vast arc of the circle meet, and where our chief missionary institutions are, and for the present should be. "The important points in the Punjab," wrote Sir John Lawrence in a well-known letter to Sir Herbert Edwardes, dated the 7th of June, 1857, "are Peshawur, Multan, and Lahore, including Umritsur." "For *keeping the mastery* of the Punjab," replied Sir

Herbert, on the 11th of June, "there are only two obligatory points, the Peshawur Valley and the Manjha.* The rest are mere dependencies. Holding these two points, you will hold the whole Punjab." In Lord Lawrence's Life we read that the Bari Doab, or tract of country lying between the Beas and the Ravi Rivers, is "the most important, and, in its northern part at least, the most populous of the five doabs of the Punjab. It contains both Lahore and Umritsur. It is the Manjha, or middle home, of the Sikh nation, which supplied the Sikh nation with its most revered gurus, Runjeet's court with its most powerful sardars, and Runjeet's ever-victorious army with its most redoubtable warriors."

The oldest and the largest Mission of the Church Missionary Society in the Punjab is that of Umritsur, and the object and aim of the Society has ever been to occupy it and its neighbouring stations in strength. It is the most populous city in the Punjab, containing within its walls a population of 151,896 people. It is the religious capital of the country, the holy place of the Sikhs, where the great Sikh temple is, and where (as the people say) a religious fair is held on every day of the year. It is also the commercial capital of the country; and its merchants have transactions with many great cities, both in India and in Central Asia, and also in Europe. If Lahore is the head, then Umritsur is the heart of the Punjab. If Lahore is the political capital as regards European influence, Umritsur is the social capital as regards purely Native influence. If Lahore "attracts all who have anything to do with, or anything to hope for from Government," Umritsur attracts all who are specially concerned with everything that is purely Native. The Church Missionary Society has its Missions in both Umritsur and Lahore. Umritsur is the chief Mission, and the headquarters of the work in the whole Punjab. In Lahore (which is the headquarters of the American Presbyterian Board of Missions) we have our Divinity College, and a Native Church and congregation. It is in Lahore too that we have our storehouse of Scriptures and Christian books in English and in every North Indian vernacular language in our large Depository of the Bible and Religious Book Societies.† In Batala, near Umritsur, Mr. Baring has established his boarding-school for the better classes of Native Christian boys. Our other chief institutions are all of them in and around Umritsur, and of them we shall speak under their proper head. The centre of the

* The Manjha comprises a part of the Umritsur District of 893,266 inhabitants, and a part of the Lahore District. It lies between Umritsur and Kasur. The fighting class of the Sikhs for the most part live in the Manjha. The capital of the Manjha is Taran Taran.

† These societies were established in 1863. The Punjab Religious Book Society, which in 1870 sold books to the amount of Rs. 448, received Rs. 21,771 in 1882 from the sale of religious books, of which Rs. 8984 were received for vernacular publications. Its issues, which in 1872 were 14,076 books and tracts, amounted in 1882 to 115,874. It employs 47 colporteurs, exclusive of the colporteurs of the Bible Society. During the last eight years it has published 394 vernacular books and tracts. The Punjab Bible Society, which in 1870 sold Scriptures to the amount of Rs. 342, received Rs. 2813 in 1882 from the sale of Scriptures, of which Rs. 2044 were for vernacular publications. Its issues, which in 1871 were *1268, in 1882* were 25,157. It employs 17 colporteurs. During the last nine years it has *published 85 editions of parts*, or the whole, of the Bible in the vernaculars.

Punjab is our great training-ground, where Christian boys and girls come to receive their education in our boarding-schools, and then go back to their parents and friends in many distant stations, and where young men come from every part of the country to be trained as teachers and catechists and Christian ministers. It is here, too, that special opportunities are given for the *practical* training of Native and English men and women *in the work itself;* who are sent forth from here to supply the wants of many other stations. The machinery to a great extent exists already for most of the missionary wants of the country. The institutions have already been formed, and the buildings been erected, and the work is already in operation. It has now only to go on, and gradually, with God's blessing, to be enlarged both in extent and in efficiency.

The Church Missionary Society's Punjab Missions are thus divided into two parts—the long frontier line of Missions from Simla to Kurrachee; and the chief central Missions in and around Umritsur and Lahore, which are the pivot of the whole work. If these Missions are maintained in strength, we too may use the words of the deputation of the Parent Society to the Archbishop of Canterbury on the 19th of April last, and express our humble belief that in the Punjab, as well as in other parts of the world, "the signs of progress and the openings now before the Society are such as to justify the expectation that, in comparison with its immediate future, our past history will read back as the day of small things."

(*To be continued.*)

BISHOP ROYSTON IN EAST AFRICA.

British India s.s. "Simla," 16th of October, 1883,
en route from Zanzibar to Aden.

I AM now on my way back to Mauritius, after a very pleasant visit to the East Africa Mission; and I hasten to send you some account of what I saw and heard.

It was not till the 2nd ultimo that an opportunity arose for my acting on the request of the Committee, under the Bishop of London's commission, that I should go over to Mombasa. The fleet sailed that day under the command of Sir W. Hewett, and on Monday afternoon, the 10th, we anchored off Zanzibar. I was a passenger on board H.M.S. *Tourmaline*, Captain Boyle. It was not till the 21st that I could find means of proceeding to Mombasa, as the *Henry Wright* had not arrived; but early that morning I left in H.M.S. *Dragon*, whose captain (Bolitho) kindly gave me a passage, and landed me there in the afternoon of the following day, Saturday. From that date till Monday, the 8th instant, I passed a happy time in the three stations of Mombasa, Rabai, and Kamlikeni, and reached Zanzibar on the afternoon of the 9th by the British India s.s. *Arcot*, which then (very opportunely) began the regular monthly visits to Mombasa and other coast ports. Owing to political complications, the Admiral could not help me back to Mauritius, as had been hoped; and though the arrival of the *Henry Wright* in the interim would have enabled me at this season to have steamed across to the Seychelles, yet, owing to those islands having

been placed in strict quarantine through the alleged prevalence of small-pox, my only certain way back to my isolated home proves to be the long one which I am now taking, viz. that by Aden! It is at least some consolation to know that this route is less expensive than a trip across to the Seycheiles would have been in the *Henry Wright*, and to have, as through God's mercy we have so far, a cool and health-giving passage. But I cannot expect to reach Mauritius before the 16th of November! and this long detention, when the clergy there are so diminished through sickness, is a cause for much anxiety. I trust, however, that in answer to prayer my way has been ordered of the Lord, and my journey not altogether fruitless.

Let me now give you some particulars of my visit. At Zanzibar I was most kindly received by the members of the Universities' Mission, whose guest I was while in that island. It was a very solemn thing to find myself there, and to feel at every turn the impress of that strong and noble hand which was now still; but which has left such monuments of self-denying devotion and diligence around; and to miss that great and kind heart which, when last there in 1878, I found so full of life and labour. And it was still more solemn to act, as it were, on his behalf at the request of his sorrowing brethren, and to confirm both in his cathedral and at the out-station of Mbweni. In both cases the candidates were chiefly those whom, but for his sudden decease, Bishop Steere would have last year confirmed:—the one a group of "Bondais" from the mainland (at Magila) who came over, with the Rev. Mr. Woodward, to meet me; the other chiefly of young women from the beautiful out-station of Mbweni, which I had visited with him in his full vigour and zeal. On the former occasion (including eleven lads from the out-station of Kiungani) there were thirty candidates; on the latter, twenty-seven. I cannot speak too gratefully of all the respect and kindness shown to me by the members of this Mission, or too warmly of their loving, self-denying, and incessant devotedness to that "work of faith" to which they are consecrated. I had the pleasure of the companionship of one of them, the Rev. J. C. Key (who was needing the rest and change of scene), during my visit to Mombasa and its neighbourhood. I trust the two Missions will become more and more cemented in brotherly affection and co-operation; and that it may please God to fulfil the prayer daily offered up in the Universities' Mission for a wise and loving and faithful head.

At Frere Town I spent nine happy and fairly busy days; four also at Rabai, and three at, or in the way to, Kamlikeni.

On the evening of the day of our arrival at Frere Town we walked round the settlement in company with Captain Bolitho, and the doctor of H.M.S. *London*. I gather that it is less populous than on my former visit five years ago—a good many freed slaves having gone elsewhere on their own account, and just now a score or so having gone as porters to Mr. Thompson's expedition through the country of the Masai. This may probably account for what seemed to me a somewhat less neat appearance in the roads and cemetery, &c., than in 1878. But a more satisfactory reason may be found in the occupation furnished in the cultivation of land since acquired in the more distant environs.

The day closed with evening prayers with the girls of the Dormitory, in the nice infant-school building adjoining the house of Mr. and Mrs. Binns, with whom we were staying. I was glad to notice that most of the elder girls had left for their own homes and husbands, so that this boarding-school now chiefly consists of younger children.

Sunday, as usual, was a busy day. At eight a.m. was the Suaheli service for

the catechumens by catechist Ishmael in the schoolroom, which serves as a church. A good many were present. At eleven we had a special English service for the sake of the crew of the *Dragon*, which had brought us, and which had no chaplain. It was a very interesting occasion, and a congregation very typical of the work now going on in God's good providence along this Eastern Africa coast;—the union of freed slaves and their deliverers in the blessed results of Christian liberty. I preached from Ephes. iv. 1—6, and I think we most of us felt it good to be there. In the afternoon was the Sunday-school under Mr. Lane; and at four the Suaheli service, at which Mr. Binns preached. At the end I added (by interpretation) a few words explanatory of the nature and object of my visit. The evening was closed with the singing of (English) hymns with the school-girls, and with prayer.

Next morning, after examining the Infant School and the day children attending it, thirty-five in total, I went over with the European Mission party to the town of Mombasa, to see the Wali, and to give the letters of introduction which had been kindly furnished to me by the Sultan and Sir J. Kirk. This visit paid, and the mission-house, at present occupied by the Rev. W. E. Taylor, in the town (next to where the saintly Mrs. Krapf, in dying, "took possession of the land"), having also been visited, most of us made the *détour* of the straggling and dirty Arab town on foot, and returned to Frere Town by the ferry. There I had the pleasure of finding Jessie, one of the three Wanika women whom—the first of their nation—it was my privilege to receive into the Christian Church by holy baptism at Rabai, under circumstances of special interest, on my former visit. To hear from those who knew and watched them that these women were walking consistently and steadfastly was a great satisfaction; and I had subsequently the further joy of finding them among the candidates for confirmation when I visited their station. In the evening all the Native agents of Frere Town, with their wives, seventeen in all, came to the mission-house for prayer and exhortation, the subject of my address being Rom. xii.

The forenoon of Tuesday, the 25th, was devoted to the examination of one of the catechists, in connection with the question referred to me as to the desirableness or not of at once constituting a *bonâ fide* Native Pastorate in the East Africa Mission. The two other catechists named by the Society had not been able as yet to reach Frere Town: the former being detained at Kamlikeni by the presence of the marauding Masai in the neighbourhood; the latter not having completed his long journey from the distant, new station of Teita, where, with Mr. Wray, he is trying to learn the local language. I may, however, as well anticipate the course of events, and mention the result. On so important a subject as the first ordinations in this Mission, and in connection with the letters from Salisbury Square, I felt it necessary to proceed with the most prayerful circumspection, and to open up the question as fully as possible, both with individuals and in the Missionary Conference. Subsequent intercourse with these Native brethren and their families, together with a preliminary, simple Scripture examination, made us all feel—the candidates apparently *equally* with ourselves—that their ordination must be deferred;—for further and proper study in all cases; and also for the due instruction of their wives, in two cases, in the first elements of Christian knowledge.

The afternoon was devoted to the examination of the large mixed school of boys and girls, about eighty in number. I was glad to find that since my last visit the study of the vernacular (Suaheli) had been fully pursued, instead of the *English alone, as was then the case.* This will not only render

the children better taught, but more useful every way among their neighbours. The standard of the classes is, apparently, as high as can (in the circumstances) be reasonably expected; for certainly these East Africans seem behind the average Indian in mental power. The results of Mr. Handford's excellent instruction in singing still remain; but, as it appeared to me, they are noticeable rather in the congregation than in the school. On returning home in the evening, we had the pleasant sight of the *Henry Wright* anchored, after her long voyage, in the beautiful harbour. She had arrived at Zanzibar the very day I left it, and had proved herself a most excellent sea-boat and fast sailer under most disadvantageous circumstances. One feeling pervaded all hearts; viz., gratitude for so munificent a gift to the Mission by the friends of that great benefactor of Eastern Africa after whom she is named.

The morning and afternoon of next day (Wednesday) were spent with the lay superintendent, and in further examination of catechists Ishmael and W. Jones; the latter having now arrived from his distant station. In the early evening there was a very interesting and representative gathering on board the little steamer. We felt that, as she had been dedicated to her work before her departure, so there should now be a service of thanksgiving and re-dedication on her arrival. So her deck was filled with a very sympathizing group. Besides all the Mission party of Frere Town and the Native agents, we had chosen representatives, as far as space allowed, from congregation and from school, as well as the crew, Mr. Maxworthy (the Society's finance manager from Zanzibar, who had come with her), the Rev. J. C. Key (acting head of the Universities' Mission), and myself. To be in full sympathy with the *idea* of the pretty steamer, dressed as she was with flags from stem to stern, and with the "C.M.S." and "Henry Wright" colours at her two masts' heads, we began with the hymn—

> Come let us join our friends above,
> Who have obtained the prize.

I then, as requested, said a few words, taking as my text the lessons presented by the honoured name on the one colour, and by the design on the other, viz., the dove, "C.M.S.," and the open Bible; and ending with the encouraging contrast presented that day with the solitary arrival of the great-hearted Krapf, some forty years before. The Rev. H. K. Binns offered thanksgiving and prayer as to the past and future of the little vessel; the Rev. J. C. Key read Psalm cvii.; Mr. Lane asked God's blessing on the East Africa Mission; and Catechist W. Jones (as coming from the far-distant and new station of Teita, and as being himself an illustration of what Christian Missions have done) on Mission work throughout the world. We then sang the beautiful hymn, "Hail to the Lord's Anointed" (some of the verses of which seemed very appropriate), commended the captain and future passengers and crews to God's blessing, and then returned to shore—all the Mission party and the captain finishing a very pleasant evening at the house of Mr. Binns.

While alluding to this noble gift to the East Africa Mission, may I be allowed to say just a word or two as to its future best use? I do so after hearing the opinions of many and varied minds, and in contemplation of the great expense necessarily involved in her future up-keep. I believe that the mature opinion of those most able to form an opinion (and to be disinterested) is as follows. She will be exceedingly useful in the cause of Christian Missions, and of Christian civilization, if she be allowed to run a *certain distance on the coast* north and south of Zanzibar, conveying (at a

moderate tariff) the many agents and goods of the various societies, &c., to which that port is necessarily a frequent point of departure and arrival. A great boon would be conferred on the brethren of other societies—especially the Universities' and London Societies—both as to themselves and their belongings; and an impetus given to Christian civilization at several important places which cannot be otherwise effected. Meanwhile C.M.S. is best reimbursed, and your kind end secured.

Thursday, the 27th, was another busy and interesting day. At ten o'clock the long, simple, but neat school-chapel was filled with a well-ordered congregation, of whom no fewer than 105 were candidates for confirmation (45 males and 60 females). These had been carefully prepared by Mr. Binns; and, judging by their deportment and their attention during my (translated) address, form a very hopeful class in the community of Frere Town. They came up for the imposition of hands by twos; and, on rising to return to their seats, received each a nice confirmation-card (with texts, &c.), which my kind friends of the Universities' Mission had translated and printed for me in Suaheli in the Mission-press (managed by an ex-slave boy of Bishop Steere's) at Kiungani. It was to myself, at least, a very interesting occasion in many ways. One thing I regretted; viz., that the Collection of Suaheli Hymns used by the C.M.S. brethren seems wholly defective in hymns suitable to such a service, or for prayer for the outpouring of the Holy Spirit. In the Hymnal in use at Zanzibar there are many such and similar hymns, chiefly translations from English hymns, and in the same metres. I ventured to urge that the leading missionaries of both Missions should be careful to be in good intercommunication on the subject of vernacular Christian literature. The Zanzibar brethren seemed very ready for it; and I think the C.M.S. Mission would not gain the least of the advantage.

At three o'clock the same day Mr. Key, Mr. Binns, and myself started in the large rowing-boat, the *Alice*, for Rabai, where there was to be a Conference of the whole Mission next day. It was a beautiful, but heavy, pull up the broad creek, and night had fallen ere we reached the landing-place, and set out for the five miles' walk to the station on the hills. On the way we were greeted by the Rev. Mr. Wakefield, of the United Methodist Mission, at Jumfu, where also we left Mr. Maxworthy. It seems strange to find the station just between two of the C.M.S. (which are but twenty miles asunder), and among the same tribe. It would consolidate work and save Mission funds, I think, if arrangements could be made to follow the good rule of Southern India, and to "divide the land" between the societies. It was quite dark when we reached Rabai (about nine), and received a most hospitable and kind welcome from the Rev. A. and Mrs. Shaw; and the night's rest after the varied events of the day was very grateful.

Next morning (Friday), after early Suaheli service in the overcrowded little school-chapel, all the people—men, women, and children—crowded round the large village square in front of the Mission premises, to present, in their various groupings, their pleasant and very respectful salutations. I stood on a bench under one of the great trees to thank them for their kind greetings, and to express my gladness at the very manifest "increase" in that interesting and most promising station. When there before I found no resident missionary; since then he had returned, and the blessing of the great Master had clearly rested on his faithful labours and those of his earnest successor. Now the settlement is perhaps almost as large as it can conveniently be; and *the school-chapel will* by no means contain the ordinary

congregation. And all this, as I could not help feeling, on a spot where the devoted Krapf and Rebmann so long seemed to have "spent their strength for naught." I need not explain, however, that as yet but few of the *local* Wanika tribe have "joined the Book."

After spending about an hour in the schoolroom, where there was much to encourage, we joined the other members of the Mission who had by this time arrived, and, after breakfast, entered upon the important business of the Conference, which occupied us the best part of the day. The following were the principal subjects under discussion:—(1) The general state of the Mission; the agents, congregations, schools, new openings, felt wants, &c. (2) The ordination of Native pastors. (3) The systematic training of Native agents. (4) Vernacular literature. (5) The Mission steamer, *Henry Wright.*

In the evening, when Messrs. Binns, Taylor, and Lane had left Rabai for Frere Town, Messrs. Shaw, Key, and myself set off for the neighbouring Mpia (stockaded village) of Kya. This was a place of special interest, being the scene of Dr. Krapf's earlier home and work. The old foundations of his little house are still visible on the brow of the steep hill which commands the beautiful plain towards the sea. But what is far more interesting is that now there is a school established in this important and crowded Wanika village, with some eighty children on the roll, and a worthy convert named Jeremiah as the teacher. But a few months ago, and these little ones all fled at the sight of Mr. and Mrs. Shaw. Now they not only joyfully welcome them when they appear in sight, but follow them wherever they go, and often (as next day) come over to Rabai to see them. While walking through the place I got Mr. Shaw to ask the oldest woman I could see in a group which was around us if she remembered Dr. Krapf when he lived among them; and she assured us, with evident pleasure, that she did so, well. And next morning some somewhat elderly men came over to Rabai to see me, having heard a rumour that I was Dr. Krapf! How delighted that great and good man would have been to have been so welcomed and so remembered in that scene of what appeared such ill-requited toil, had he been with us! Truly here, as so often elsewhere, "Other men laboured, and [we] enter into their labours."

During breakfast next morning (Saturday, 29th) a number of the Tya Mpia school-children also came over the beautiful intervening valley to the mission-house at Rabai, and sang many Suaheli hymns, with a few English ones also, in very fair time and tune. It is very clear that the premises are attractive, not from motives of curiosity only, but also through the very kindly welcome and sympathy shown by the occupants these many years. One realizes in such scenes "how beautiful upon the mountains are the feet of them that bring salvation, and that publish peace." And from what I heard, I believe it is not in that large stockaded Wanika village alone, but also in similar ones in the neighbourhood, that a "great door and effectual" seems at length opened in the good providence of God. The importance of the work at Rabai as a centre can hardly be overestimated, and the general good order and prosperous appearance of the settlement are very striking. It has an advantage also over Frere Town in this respect, viz. that its growth has been more self-developed, so to speak; and so its hold on the soil seems greater.

The rest of the day was spent in preparation for the Confirmation of the morrow, and in intercourse with Catechist William Jones and his wife. I *was too tired to accompany* Messrs. Shaw and Key to another large village

to which they went in the evening, and only visited the neat little graveyard where lie the remains of Mrs. Rebmann and other former fellow-labourers.

Sunday, the 30th September, was a day of much interest. At eight was the large Scripture-class taken by the catechist, numbering 170 men and women; and at eleven the Confirmation, the first ever held there. The school-chapel was crowded to excess, with nearly 300 attendants within and without; for many were obliged to stay at the door and to crowd about the windows. There were seventy-one men and seventy-four women (in all 145) confirmed, and among them "the firstfruits" of the Wanika people. Their order and behaviour were all that could be desired; and after the long and careful preparation given by Mr. Shaw for many months, they found it, I trust, a profitable and memorable occasion. To myself the contrast between that service and my previous one in 1878 was very striking and encouraging in the extreme. In the afternoon Mr. Shaw took the usual service, when nearly 250 were present; and this happy Sunday concluded with a nice gathering in the mission-house sitting-room of some twenty or more for English hymn-singing, led by Mrs. Shaw. I had the pleasure of accompanying the latter in a gentle walk about the settlement before tea, and witnessing the affectionate respect entertained towards her and her husband. But I fear the exertion of the last few days was more than she ought to have taken, as the following day she was taken ill, and after prolonged suffering had the grief of losing a fine little infant boy of whom she was confined. So we had the sorrow of being informed some days after, on our return from a visit to the distant out-station of Kamlikeni; but Mrs. Lane and the medical missionary had both gone to be with her as soon as possible; and we had good accounts of her own welfare when we finally left for Zanzibar.

At ten on Monday morning, Mr. Key and myself started on foot for Frere Town *viâ* Jumfu; but it was fortunate that we had a donkey in our company, as Mr. Key was taken very poorly on the road, and was kindly tended by the Rev. Mr. Wakefield, of the Methodist Mission, on our arrival at that station. After visiting the station (which has about 200 occupants) and the neighbouring dirty Arab town with the missionary, I started at five in the mission-boat with Mr. Key, and we reached our destination a little after eight. I witnessed on landing at Frere Town what I had never witnessed before, namely, the remarkable phosphorescence of the wet sand, which shone with soft, but brilliant, coruscations of light wherever we set our feet. The effect was exceedingly beautiful, and the phenomenon might be made to point a moral.

Tuesday, 2nd of October, was principally spent in hearing, and endeavouring to dispose of, the complaints of a number of men and women who were dissatisfied on the "labour question." It appeared in the course of the investigation that whereas they had been promised by the Mission a monthly rate of four dollars for a man and two for a woman, if willing to work regularly, yet, inasmuch as they were often disappointed of work, and were not allowed it on pay-days or Saturdays—not to speak, of course, of Sundays—and were only paid for each work-day one-thirtieth part of the whole monthly rate, they often could not obtain more than the half of the regulated pay, and never more than three-quarters at most. As it was fully allowed by Messrs. Binns and Lane that it was impossible to maintain a family on such a reduced sum, and as the produce of their small shambas was necessarily trifling and discontinuous, I ventured to suggest that the daily rate of pay should not be *reckoned as one*-thirtieth of the regulated

monthly sum, but at a rate fairly allowing for the necessary deductions for Sundays and half-Saturdays. The plan seemed to give the people entire satisfaction, and was clearly the just and natural fulfilment of the original agreement as understood by them. These circumstances, however, coupled with others of a similar nature, in connection with the domestic economy of the Boys' Boarding School, tend to show some of the difficulties attending the management of a Mission station consisting almost entirely, as does Frere Town, of released slaves, depressed in body and soul, and deeply conscious of former wrongs. Even were it otherwise, the restraints of a Mission station must be long irksome to uncivilized Africans. But with due consideration and patience these problems are gradually solving themselves.

After a visit to Mrs. Krapf's grave—the first "possession" of the Christian Church in Eastern Africa—and arranging for its being duly enclosed, together with the graves of the little ones lying near her, the evening closed with the weekly prayer-meeting of the Native agents of the Mission.

The only other station now unvisited was Kamlikeni; and the opportune presence of the *Henry Wright* steamer enabled us to proceed a good way thither by sea. We started at daybreak on Tuesday morning, our party consisting of the Rev. Messrs. Binns and Key, Mr. Lane, Mr. Maxworthy, and myself. As a shallow and unknown river was also to be ascended, we were obliged on this occasion—it will hardly be necessary again—to take in tow the heavy rowing-boat, *Alice*. Wind and current, however, were both with us, and the beautiful little steamer anchored in the broad and deep harbour, or rather mouth, of the Kalefi River—rather "backwater"—about noon. She might have gone, as we presently discovered, several miles further up, as the (so-called) river broadened out into what might be termed lakes, with plenty of water. So far the sides were high, and in some places steep; afterwards we had a sinuous and fast-flowing, shallow, tidal river, bordered by mangrove swamps. The tide reaches as far as the modern town of Tanganiko, which rises prominently over a large brackish swamp, and there we had to leave the *Alice* and proceed on foot. We first called on the friendly Arab to whom the town owes its existence and its trade; and after partaking of his very refreshing sherbet, and arranging for our lodging on our proposed return the morrow night, we went our way, accompanied by Catechist George David, who had come down from Kamlikeni to meet us. He had been prevented from joining us before, either at Frere Town or Rabai, on account of the marauding Masai who were reported to be in the neighbourhood. It was a very pleasant, ascending walk of about six miles, over a sandy and generally wooded jungle, through which we had to wind mostly in single file. In some places we came upon clearances for cultivation near small villages, prettily situate in the midst of palm-trees; but the population seemed very sparse. It was dusk when two guns were fired to inform our expectant friends of our approach; and ere long we came, in the dark, to the foot of the now bare, steep hill, lately christened Kamlikeni—"the place of praise." The way of ascent had been most neatly prepared and broadened for the occasion, which was a new one in its annals; and presently the catechist's family and the village elders and school-children came out to welcome us. There were many shakings of hands and kindly greetings ere we reached the brow of the commanding hill, and entered the new, neat house at present serving as chapel, school, and dwelling-place. The whole was most kindly placed at the disposal of the visitors, and it was not long before we were all enjoying the well-earned rest.

Thursday opened with the usual morning prayers at half-past six; but owing to the large congregation (which I was asked to address), the children, women, and men sat down "in companies" in the open, while the little verandah gave a raised daïs for those who officiated. It was a scene full of promise in every respect—a recently formed station, ministered to by a once ex-slave, on the border of unknown regions, and attracting many to its peaceful freedom. May it indeed prove, in the best of associations and influences, to be "a city set upon a hill, which cannot be hid"! I trust, however, that these worthy Giriama Christians, so long—so far too long, I fear—left wholly to themselves, will now be frequently visited by the European missionary. Had such a course been adopted earlier, we should not have had, I think, the complications which have arisen in the interesting and independent little community at Fulladoyo further on.

A long morning was given to the preliminary examination of the catechist, followed at two o'clock by a combined Baptismal and Confirmation service for six and seven candidates respectively, in the crowded house, for it was too hot and shadeless for the open air. Mr. Binns took the former service first; then came my address and the Confirmation, with hymns suitably intervening. The special interest of the occasion was its *indigenous* character, and the early history of the converts as often recorded. A little chapel-schoolroom is much wanted.

Arrangements having been made for G. David's accompanying us to Frere Town, and for securing (if possible) some little supply of water for this elevated settlement, we began our descent to Tanganiko about four, and reached it, after a pleasant, brisk walk, at six. The friendly Arab conducted us to the house which he had kindly prepared for our occupation, and then sent over a sheep for our consumption.

We waited next morning (Friday) for the ebb of the tide in the estuary, and (with our host as a companion in the *Alice* as far as Kalefi) reached the latter place at ten, after three hours' rowing. Owing, however, to the unfortunate "fouling" of the *Henry Wright's* propeller by the rope attached to the *Alice*, and to the very strong current and wind from the south, it was six o'clock before we crossed the bar and entered the peaceful harbour of Mombasa. We were all thankful to be at rest after the varied incidents of the pleasant trip to Kamlikeni.

Next day, Saturday, was devoted to the *vivâ voce* examination of Catechist G. David, in the presence of the Rev. Messrs. Key and Binns, and to that of the teachers of the school in Frere Town. I have already anticipated this subject, and will only add how much good I expect will arise from systematic training in the case of such willing learners.

At eleven on Sunday—an earlier service having also taken place at eight o'clock—Mr. Binns kindly interpreted for me on the text, "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." (Phil. i. 27.) At Holy Communion some sixty united with us, the Rev. Mr. Key (of the Universities' Mission) helping to officiate. At four was another service, at which Catechist David preached; and the day closed pleasantly with English and Suaheli hymn-singing, with Mrs. Binns' boarding girls in the infant schoolroom.

It had been arranged that the *Henry Wright* should proceed next day to Zanzibar, both to convey me thither and to get her necessary engineers, and to have her future plans settled by Mr. Lane. Unex-

pectedly, a boat came on shore with officers from the British India Company's steamer *Arcot*, announcing that that vessel was lying outside the bar, and had been instructed to call there. Time being exceedingly valuable, in the hope of securing a passage from Zanzibar to Mauritius in a man-of-war, I thought it best at once to avail myself of this favourable opportunity, and proceeded to Zanibar on Monday afternoon in the *Arcot*. Very kind and pleasant were the farewell greetings on the beach of that peaceful harbour, as the little *Henry Wright* started for the somewhat far-off steamer, taking the boat and crew of the latter in tow, and thus saving them a most heavy and long pull. But pleasanter still it was to reflect on the steady advance and growth of the Mission since I last left it; and to remember that, amid all the changes which had passed over it, those who had come and those who had gone—and they had not been a few—in the interim, as well as those who were settled on the spot, all had found that "Jesus Christ is the same yesterday, to-day, and for ever."

You are already aware that, owing to the movements of the fleet, and to the long quarantine in which the Mauritius Government had unexpectedly placed the Seychelles, I have been prevented from fulfilling my intention of returning home by either of those ways. So after consulting with the Admiral and Sir John Kirk it was found imperative to take the mail steamer *viâ* Aden, in order to prevent uncertainty and further delay. So after two happy days with the friends of the Universities' Mission — on one of which I had the pleasure, at their request, of confirming a party of eighteen men and two women, "Bondeis," brought over from Magila, on the mainland, by their zealous and kind-hearted missionary, the Rev. Mr. Woodward, together with eleven young men from Kiungani,—I embarked on board the *Simla* full of happy memories of the work, both in Zanzibar and on the great continent beyond, and kindly escorted to the ship by several members of each Mission. May the great Master's richest blessing abundantly accompany the faithful labours of all who are serving Him in sincerity and truth!

P. S. MAURITIUS.

THE NATIVE CHURCH IN TINNEVELLY: REPORT OF BISHOP SARGENT FOR 1882.*

I REGRET that no report of this Mission has been forwarded by me for two years past, owing to repeated attacks of illness, and other causes. Reports of the several pastorates have been duly sent me by the Native clergy, but these are almost entirely in Tamil, and require personal labour to bring them into one view in an English dress so as to be intelligible to our English readers.

There are under my supervision eight districts, according to the division made in times past when English missionaries were located in these several centres. These districts now contain from four to twenty pastorates each.

* This most interesting Report has only lately been received, printed in the *Madras C.M. Record*, the Society's local organ in South India. We have omitted some considerable portions for lack of space; but even as it stands, it is by far the most comprehensive account of the Native Church in Tinnevelly (so far as that Church is in connection with the C.M.S. and under Bishop Sargent's superintendence) that has appeared for some years. Not exactly of the C.M.S. Tinnevelly *Mission*; which comprises also several important educational agencies under the Revs. V. W. Harcourt and H. J. Schaffter, Mrs. Thomas, and others, as well as the congregations in North Tinnevelly, where the Native Church Councils are presided *over by the Rev. V.* Vedhanayagam.—ED.

Church Councils are held quarterly, sometimes half-yearly, in each of these districts, when the chief events of the circle and the arrangements for teachers and buildings are recorded, so that the condition of things in every part of the Mission is more or less brought several times in the year under the notice of the C.M.S. Committee by these proceedings of the Church Councils.

With the reports of the several pastorates before me for 1882, I am able to state that there has been no declension in any part of the mission-field during the past year. In a few places some new-comers have gone back to their old ways, but in others more have joined us; the increase, however, is altogether only between four and five hundred. But if we have not had large accessions from among the heathen, the general statement on all sides is that the older congregations, with only some few exceptions, are manifesting more personal, vital piety, more Christian zeal in commending the Gospel, and more cheerful liberality in support of their teachers, &c. I believe that in reference to this spirit of giving, the people are so constantly and faithfully instructed that very few, if any, can fairly be suspected of giving under the hope that they are thus making the way to heaven easy to their souls. A man came to me last month, as he frequently does, and was untying the corner of his handkerchief, where the Natives ordinarily carry their ready money. I suspected what was coming, and said, "Ah! you never come but to *give*. I suppose you are making proof of our Saviour's words that it is 'more blessed to give than to receive.'" "Ah! sir," he replied, "I only give what I receive, and when I think of the great spiritual gifts which God has bestowed, I feel that I can never give enough," and so saying he put down several rupees on the table for the Church Fund, and went away. This is so much like what another man said some time ago, when I hesitated about receiving so much from so poor a man—"Sir, I am only giving back from what God Himself has given me"—that one might suppose they had talked the matter over between them; but that could not be the case; they come from different places.

The amount contributed by our Christians during the year 1882, and placed at the disposal of the several Church Councils, was Rs. 17,472, and the amount collected and spent locally was Rs. 6800, making in all Rs. 24,272. Besides which, the people now pay in the shape of school fees about Rs. 5000, whereas for a long time after the commencement of the Mission they paid nothing. I think, therefore, a very fair commencement has been made in the matter of self-support.

The whole of the baptized and catechumens in these districts is 50,661, to which if we add the numbers in North Tinnevelly (under the Rev. V. Vadanayagam), 5300, I think we have in all nearly 56,000 in the whole province of Tinnevelly, of whom above 10,000 are communicants.

I will now proceed to give some accounts of each pastorate in the several districts.

Palamcottah District.

1. *Palamcottah Pastorate.*—The Rev. Jesudasen John, in his report for 1882, says:—

> I have been permitted during the year to witness renewed evidence of the power of the Holy Spirit accompanying His Word and ordinances. Many in the congregations giving me much cause to rejoice by their exemplary conduct and steady attendance upon the means of grace, and in some cases cheerfully suffering for Christ, rather than denying Him. On the other hand there are those who, though they call *themselves* Christians, and are in-

structed in the Word of God, give no evidence of saving grace in their lives and conduct; and others who have caused great disappointment, having, after placing themselves under Christian instruction, turned back to their old ways in times of trial. Several individual cases have given great encouragement. One, named Thomas—who is a "Shining light amongst the Christians"—has built a place of worship—aided by liberal contributions from himself and his friends, and with the help of his like-minded wife endeavours to bring their heathen relatives to a knowledge of the Gospel.

An aged Christian, named Michael, during a period of great suffering caused by the bite of a rat, said to me, "Sir, the Lord is very kind to me in sending this trial. . . . It is good for me that I am afflicted; I desire to kiss the rod which is thus sent, I believe, for my soul's good." Though poor he subscribes liberally to the Native Church Fund, is self-denying, and takes a warm interest in God's work amongst the heathen.

In this pastorate there are 12 villages, or hamlets, containing 1286 adherents, of whom 1232 are baptized, 69 having been baptized during the year. There are 421 communicants—76 admitted this year—54 catechumens, and 221 school-children; the contributions to the Native Church Fund amounting to Rs. 823 : 6 : 10. There were 14 marriages and 17 deaths in the year.

There is a short service every morning and evening in the Palamcottah Church. The Sunday morning service is attended by from 950 to 1100, and the evening service by 590 to 640. Divine service is also held regularly at Palamcottah on Tuesday evening, and on Friday evening at Adeikalapuram, which is close by.

Bible-classes are held in all the schools and institutions at this station every Sunday. Two days in every week are devoted to preaching to the heathen in the villages.

2. *Tinnevelly Pastorate.*—The Rev. A. Asirvathum, pastor, describes the town of Tinnevelly as an important centre and a stronghold of Hinduism, upon which the establishment of our Christian College, under the Rev. H. J. Schaffter, has brought a new power to bear.

The Tinnevelly circle contains 24 villages, with 1008 names on the church roll: baptized, 820; catechumens, 188; communicants, 186; school-children, 554. Contributions to the Church Fund, Rs. 214 : 5 : 6.

In the missionary circle there are 17 villages and hamlets, containing 1127 names on the church roll: baptized, 838; catechumens, 289; communicants, 185; school-children, 326. Contributions to the Church Fund, Rs. 230 : 11 : 5. Three of these places contain respectively 281, 163, and 154 Christians, each with a catechist and schoolmaster.

3. *Alvaneri Pastorate.*—The Rev. John Kohlhoff, pastor *pro tem.* in deacon's orders, reports that, notwithstanding a somewhat disorderly state of affairs among the villagers, several encouraging cases of families renouncing heathenism, and coming forward for baptism, have taken place in the neighbouring villages.

The Alvaneri pastorate contains six villages, with 945 names on the roll, of whom 807 are baptized, 138 catechumens, and 246 communicants; 199 children attend school. Contributions to the Church Fund, Rs. 216 : 11 : 11.

4. *Maruthakulam Pastorate.*—The Rev. S. Nallathambi, pastor, reports:—

The Holy Communion has been administered in four different places every month without interruption. This means of grace is a source of much comfort to myself, and of edification and spiritual strength to many of the people among whom I labour. A European missionary would find great difficulty *in thus going regularly* every month to four several places; but to a Native like myself, located among these villages, it is comparatively an easy matter. In these places, where formerly demons and devils had their undisturbed sway, it is matter of real rejoicing to see churches and schools occupying the ground, and to hear the sound of Bible reading, preaching, and singing of hymns, morn-

ing and evening, in these villages, and especially on Sundays. To see men, women, and children flocking in crowds and worshipping in company, and on week-days holding prayer-meetings in several houses; to observe their growth in knowledge, especially so many women being able to read; and to know that there is not a family without possessing a Bible. All this is truly gratifying, so that one might almost say of this part of the district, as is said by the prophet, "The little one has become a thousand, and the small one a strong nation." Twenty-one adults have been baptized this year, and a few members have been newly added to our communicants. The bright light, especially of two men in a small village, has excited a pleasing influence upon other Christians, just as bright light brought near communicates light to the wick with which it comes in contact. An amount of agitation in favour of Christianity has also been excited among several of the heathen in the neighbourhood, and they are showing a strong desire to become Christians, in which, however, they are greatly opposed by their relations. We have reason to hope that in a short time many of them will boldly come out and profess the truth.

In this pastorate there are 840 names in six villages, of whom 751 are baptized, 87 are catechumens, and 177 are communicants. Contributions to the Church Fund, Rs. 180 : 10 : 1. All these figures are in advance of the previous year.

5. *Kodenkulam Pastorate.*—The Rev. S. Perpettan, pastor, reports great difficulties in this newly-occupied station from the lawless opposition of the Hindu proprietors, but hopes a solid footing has been gained, and that true religion is working in the hearts of a goodly number. Church services are attended with great regularity. Bible-classes and social gatherings, besides separate classes for candidates for baptism and the Lord's Supper, are held. Some men voluntarily go out and address the heathen; and most of them subscribe to the Church Fund according to means.

There are six villages in the circle, containing 388 baptized Christians (33 baptized in the year), 184 catechumens, and 79 communicants. Contributions, Rs. 136 : 12.

6. *Nanjankulam Pastorate.*—The Rev. Thomas Hastings, pastor, says that, amidst many troubles during the year, he rejoices to think that, on the whole, there has been a growth of spiritual life among his people—a prayerful spirit, voluntary aid, an attentive ear and thoughtfulness have been manifested. The pastorate includes five villages, containing 586 adherents, of whom 439 are baptized and 132 communicants; with three schools making good progress, especially the boys. Contributions to the Church Fund, Rs. 120 : 3 : 1.

7. *Parvathiapuram Pastorate.*—The Rev. J. Sebangnanam, pastor, reports that nine new members have been added during the year to the communicants, who come regularly to the Lord's Supper, and are clean and devout, especially the women. That in many families, reading of God's Word and prayer are regularly kept up, and conduct orderly and peaceable. The Gospel is declared daily to the heathen around, but, he says, "its restraints are not to the taste of those who love darkness rather than light."

The pastorate contains nine small congregations to the north of Nanjankulam, with 478 on the roll, 368 of whom are baptized and 70 communicants; 78 children attend school. Contributions to Church Fund, Rs. 81 : 1 : 8.

8. *Manarkadu Pastorate.*—The Rev. Samuel Sandhosham, pastor, reports a severe outbreak of cholera at the beginning of the year, sixteen persons dying. It was a sorrowful time, but made many thoughtful and serious, while others drew back to propitiate the demons by heathen sacrifices.

The people, making collections in rice to the amount of Rs. 120, bought a field, the produce to be devoted to repairs of their church; and they have increased their contributions for the support of their teachers. To keep up kindly feeling, five of the leaders each gave a feast to the rest of the congregation. One large family of seventy souls have placed themselves under Christian instruction. The head of the family owns rice-land and palmyra-trees, and supplies the necessities of this large family, who live in peace and kindness, the children going to our village school.

This pastorate contains 19 villages and hamlets, in which there are 606 baptized Christians, 134 catechumens, 114 communicants, and 173 school-children. Contributions to Church Fund, Rs. 116 : 13.

9. *Madathupatti Pastorate.*—This circle has, comparatively speaking, been only recently occupied by a pastor; but under the diligent and wise supervision of the first pastor appointed there, the Rev. D. Abraham, we have every reason to be thankful for the progress that has been made. He reports that his district is nearly ten miles long and ten miles broad, containing some fifty villages and hamlets with a population of about 45,000. In 22 of these villages we have 461 baptized Christians, 143 catechumens, 98 communicants, and 70 school-children. The contributions to the Church Fund were Rs. 93 : 3 : 4.

There is only one group of villages where, as yet, we have no ordained Native pastor. I hope by next year to be able to state that this want has been supplied.

I must not close this report of the Palamcottah district without acknowledging the debt of gratitude the Tinnevelly Boarding-schools owe to the Rev. H. B. Macartney, of Melbourne, for the very kind aid he affords by interesting friends in the colonies, and in collecting funds to support children in this part of India in order to give them a good Christian education in their earlier years. For this purpose, Rs. 36 a year are contributed for each pupil. Thus, in the Palamcottah Boarding-school there are 76 pupils; in Mrs. Sargent's Girls' Boarding-school, 3; in the Mengnanapuram Boys' Boarding-school, 13; Dohnavúr Boys' Boarding-school, 12; Panneivilei Boys' Boarding-school, 6; Suviseshapuram Boys' Boarding-school, 3; Surandei Boys' Boarding-school, 1. Besides all this, there are 1 catechist and 6 evangelists in various parts of the district, towards whose support Rs. 10 monthly are sent; and lastly 24 Bible-women and school-mistresses are provided for at the rate of Rs. 50 a year, from what is called the Annie Slaney Memorial Fund. Miss Slaney came out to Tinnevelly, a few years ago, from Melbourne, to work in the Zenana Mission at this place. Her unfeigned piety and diligence in applying herself to the language, together with her love for the people, gave promise of great usefulness in time; but the Lord willed otherwise, and within a few months she was most suddenly cut down by cholera. Mr. Macartney then thought that the more reliable agency, considering the climate of India, was to engage Native Christian agents, if they could be found on the spot, to work under European supervision; and so it has come to pass that we have now in this connection twenty-four Native women who are very usefully employed, a few among the heathen more especially, and the rest among Christian congregations.

Dohnavúr District.

1. *Dohnavúr Pastorate.*—The Rev. P. David, pastor, says:—

My circle includes 13 villages, with Christians under the instruction of 8 agents; the number of adherents is 723 against 705 in the last year; of the

baptized, 477 against 449; of communicants, 102 against 94. The amount of contributions was Rs. 163:1, which, I hope, will increase this year. There have been 8 adult baptisms and 23 infant baptisms. The Lord's Supper is administered at Dohnavúr and Perumalkulam once a month.

Among the congregations forming this pastorate, Perumalkulam and Kalungady congregations stand first in pleasing attention to the ordinances of religion, and in zeal for the propagation of the Gospel. Then come Dohnavúr and South Dohnavúr congregations. Among the schools, Nallamaram, Kalungady, and Thuvareikulam are in a very low condition, while the others are flourishing.

As an encouraging instance—in contrast to the generally low state of spirituality in Dohnavúr—of pious patience and submission in affliction, I may give the following narrative of Swamidasa Pillai, who died here lately at the age of seventy-five. After a long service of about forty-five years as catechist in various places in Tinnevelly, his services were dispensed with on account of old age, and a small pension of Rs. 3:8 was allowed him from a fund raised by Christians for this purpose. It was in 1877 that I made my first acquaintance with him. From that time I repeatedly paid him pastoral visits. Once I said to him, "Are you afraid to die? for it seems you cannot expect to live for a long time." His reply was, "No; I am not afraid." But I added, "Is not death a terrible enemy?" He answered, "No; 'for to me to live is Christ, and to die is gain.'" I asked him if he had not sinned against God. He replied, "Yes, I am in very deed a sinner. I have many a time sinned against God. But my faith is in the merits of my gracious Saviour. He who received the thief on the cross will surely receive me also." In this manner he spoke frequently with me, enlarging on his own demerits and extolling the grace of Christ. Calling on him again shortly after this, I found him very weak. "What are now your views of Jesus?" I asked. With much animation he replied, "Jesus is my beloved; He is my precious Saviour. He is my redeemer, my righteousness, and my treasure. Jesus is my all in all." A day before his departure, I called on him for the last time, but he was not able to speak very clearly. On my asking him what Scripture to read, he wished that the chapters giving the full account of the death of our Saviour should be read to him. I was glad to find he listened well, for he burst out with prayer on his stammering tongue, "Lord, remember me when thou comest into Thy kingdom." Early next morning he slept in the Lord, in peace and full of days.

The Christian women of Perumalkulam are not below the men in piety and zeal. One day a good sensible woman whom I have known well, standing at the church door, made me salaam. I asked her if she wanted anything. She said, "Sir, my husband and some other men in the village are in the habit of drinking toddy, though not to intoxication. Our entreaties to leave off such drink are not regarded. Will you kindly advise them not to use it any more?" After church service was over, I spoke kindly to the men, and they promised to follow my advice. It was, however, difficult to believe that they would keep their promise. Six months after, Jacob and a Christian friend of his came to Dohnavúr, and they happened to spend the Sunday here. In the course of our conversation I had remarked that some Christians go to see theatrical dances, which is in fact a breach of the first thing promised and vowed solemnly in their baptism. On hearing this, Jacob turned quietly to his friend, and in a half-whisper said, "What the pastor says is true. Some Christians do not take pains to keep themselves from falling into sinful habits. It was well for us that we left off the habit of drinking as soon as we were advised." I heard the whisper, and thus came to know that they had had a successful victory over this cruel monster to whom many a man is a slave as long as he lives. The Perumalkulam schoolmaster lately told me that these good men have left off even drawing fermented toddy from their palmyra-trees, in order not only to avoid temptation themselves, but that they might not place temptation before others.

2. ***Edeiyengulam Pastorate.***—In this pastorate there are on the church

rolls 1285 souls, in 16 villages and hamlets: baptized, 968; communicants, 180; school-children, 123. Contributions to the Church Fund, Rs. 301 : 9 : 9.

The Rev. J. Samuel, pastor, states that among the adherents there are many that cause him great sorrow on account of their indifference to real spiritual concerns. On the other hand some give him great help as honorary catechists, &c. One young woman especially, becoming interested in the Sunday-class, has learnt to read, and has gained an influence over other young women by reading and speaking of the love of Christ.

In the neighbouring village of Athichaperi, he remarks the liberality of some in giving, to all appearance, more than they could afford, and quotes the answer of one good man: "I find that my store has been the more largely blessed of God. My forefathers, ignorant of the true God, have spent, I know not how much, on worldly things and idols, but they obtained nothing of the satisfaction which I feel. Since it pleased the Lord to touch my heart I feel I am no longer my own, and His grace I desire more and more to obtain, for I know how many defects I still have."

A husband and wife, on being asked if they studied the Bible, replied, "What greater pleasure can there be, and where can greater comfort be found, than in reading God's Word? However busily employed, we always find time to read a portion of this blessed book and to converse about it."

3. *Sinnamalpuram Pastorate.*—The Rev. S. Masillamani, pastor, says:—

After eight years, in which the Lord's work has steadily increased, I am able to give a comparison as follows:—

	1874.	1882.
Villages in which we have Christians	9	18
Number of people	400	701
Schools	5	7
School-children	122	152
Communicants	39	112
Contributions to Church Fund	Rs. 91	Rs. 206

Sunday-school is held regularly every Sunday. The new church is well filled with attentive hearers. The monthly class for communicants a source of much pleasure. Hardly a family where Bible or Testament is not seen, and family prayer regular in many families. I may give the following as the result of preaching on the observance of the Sabbath. A few Sundays after the sermon a man was preparing to journey to another village, when his son, a lad thirteen years of age, said, "Father, a few Sundays ago, the pastor while preaching stated that works not necessary might not be done on Sundays; and among such works he classed the going on business to other villages on that day, —was not that what he taught? Will your going on this journey now be right?" The father at once put off his intended journey, and coming to me told me what had passed, and said, "My son is more sensible than I am; never again will I travel on this day."

4. *Perpulankulam Pastorate.*—This pastorate includes 19 villages and hamlets, with 836 names on the church rolls, 126 communicants, and 255 school-children. The sum contributed to the Church Fund was Rs. 258 : 7 : 7.

The Rev. V. Gnanayuthem, pastor, reports an increase in the number of converts, of baptized, and of communicants, in 1882. He is greatly encouraged by the exemplary conduct of a convert from Romanism, who is an able man and a great help to him in his work, and as a trader has gained a name for integrity among Mohammedans and heathens. He also tells of a young man of eighteen, who is a paid assistant at a bazaar belonging to Roman Catholics, of his refusal to trade on the Sabbath-day, his regularity at the services and the sacrament, and his liberality in giving.

Suviseshapuram District.

1. *Nallamalpuram Pastorate.*—The Rev. M. Savariroyan, pastor, says:—

There are some fifty-five villages and hamlets within my circle, of which twenty-four contain Christian congregations. A part of this circle towards the east has lately been detached and given to a newly ordained man, Rev. S. Sathia-

nathan. This will tend, I trust, to the building up of our Christians, and furtherance of the Gospel among the heathen. The total number on the church rolls in my pastorate is 1841: of these there are baptized, 1494; the number of communicants, 394; children attending our schools, 320.

2. *Suviseshapuram Pastorate.*—The Rev. P. Samuel, pastor, says:—

There are in this circle eleven villages, with Christians numbering 1088, of whom the baptized are 850; communicants, 188; school-children, 217: deaths 15.

In Puthoor there are some very regular and diligent in doing what they can to present the truth before the heathen. The people in this pastorate last year gave Rs. 40 more than in 1881 towards the Church Fund. The ordinary Sunday collections have also increased, from which source chiefly the Christian poor receive aid. A Christian young man in Puthoor bought a bullock which turned out to be stolen from its owner in another part of the country, who lately discovered it and informed the police. The young man's advisers told him to deny that he knew anything about the bullock or had anything to do with it, but this he stoutly refused to do. He told the whole truth about it, though it led to his losing the bullock and the money he had paid for it. The official, a heathen, mentioned this last month with great commendation, adding: "He was a true Christian." The aid of the Jones Fund catechist is looked upon as a matter of the greatest importance.

3. *Meenachinathapuram Pastorate.*—The Rev. S. Aseervatham, pastor, says:—

This pastorate contains nine villages, in which the number of adherents is 619; communicants 105; school-children, 112. The collections made in aid of the Church Fund are gradually increasing, year by year. Some families arrange to give the firstfruits of their agricultural labours. At our missionary meetings, I take occasion to read to them extracts of reports from other districts, and so strive by the example of others to stir them up to greater liberality. Most of the people are very poor and the pastorate is still far from being in a position to do without foreign help. The pastor speaks highly and thankfully of the benefits likely to accrue from the Jones Fund catechists; mentions the opposition of Roman Catholics on the one hand and of heathen soothsayers and devil-dancers on the other.

4. *Zion Hill Pastorate.*—The Rev. P. Gnanayuthem, pastor, describes his pastorate as comprising nineteen villages and hamlets, in which there are 1178 souls on the church rolls, of whom 708 are baptized, 141 communicants, and 182 school-children. During the year eight adults were baptized, and eleven persons added to the class of communicants. After mentioning as causes of thanksgiving the continued preservation in health of so many agents during another year to carry on the work, and the safe return of the Bishop from Australia restored in health, he quotes two encouraging incidents. The first, of a young man in Kaluthier, who joined the Christians many years ago, but became a miserable backslider for thirty-five years. At seventy years of age he showed signs of deep penitence. The change in his conduct, his diligent attendance at the services, and his kind words of advice to others were marked both by Christians and heathens. The pastor relates of his last illness: "Seizing me with both hands, he added, 'Tell me now something about Jesus, and pray with me.' I did as he requested. The conversation that followed was a long one and his remarks were very edifying." The catechist of the place says he frequently saw him and prayed with him, and that at last he died in peace. His other illustration is of a band of villagers, who having for some time heard the truth, boldly brought the articles used in their devil-worship to the station, giving them up as evidence of their renunciation of heathenism; at the same

time steadfastly resisting the strong efforts of the Romanists to draw them into their communion.

5. *The Mission Circle.*—In addition to the four pastorates above mentioned, there was one part of the Suviseshapuram district under the supervision of an inspecting catechist, which had not yet been provided with a pastor, and therefore was styled a Mission circle. This lay inspector, Satthianathen, was a very intelligent, experienced teacher, having been employed in the Mission for above forty years. As he is not in holy orders, the neighbouring pastors visit the place monthly and administer the Holy Communion, and also baptize the catechumens who have been duly prepared. I regret to say, that a few days after this lay-helper sent me his report he ceased from his labours. His son, who had lately been ordained, was with him, and he describes the closing scene as full of peace and bright with hope.

Panneivilei District.

This district is especially associated with the name of the late Rev. J. T. Tucker. When the Tinnevelly Mission was divided into districts, there were several villages in this neighbourhood containing Christians whose numbers may have been about 2000; but it was under Mr. Tucker's fostering care in 1844 that a thorough organization of the district was effected and every measure for the good of the people promoted. Under his supervision, the Mission church, bungalow, and schoolrooms, as now to be seen at the central station, were built. He spared not himself in any effort that could benefit the people. His time, his talents, and his purse were all consecrated to the Lord, and his memory is still cherished in many hearts, as if fragrant with Christian love and kindness. Several of the agents who were most in contact with him bear, I think, the stamp of his character, especially those among the ordained men.

This district contains 59 villages in which we have Christians. The total number of people on the church rolls is 4354, of whom 3034 are baptized and 774 are communicants. After Mr. Tucker's departure a good many, especially of the unbaptized, fell back into heathenism. Some of these returned in after-times, but the majority have become hardened in unbelief and sin.

The district is now divided into four pastorates, namely, (1) Panneivilei, (2) Mannariyantattu, (3) Kongaroyakurichee, (4) Kylasapuram.

1. *Panneivilei.*—The Rev. Isaac Abraham, pastor. This truly devoted servant of God is one of the number referred to above as moulded by the Christian character of his first teacher; for this pastor's praise is in all the churches, and the heathen even fail not to esteem him highly. He reports that in 26 villages in his circle there are 2291 names on the church rolls. The contributions to the Native Church Fund for the year were Rs. 988, of which Rs. 604: 11: 7 were paid direct. In all the congregations, with the exception of two, he humbly and thankfully praises God that the people are growing in grace and being edified in the faith. The following incident is given of a very earnest young convert. After speaking in a neighbouring village of our first parents' fall into sin, and the redemption wrought by Jesus Christ, he referred to caste distinctions as being evil, when one of the men said, "Would you eat with every one without distinction?" He replied, "Yes, I would." He then took him across the way to a shoemaker's house, and said, "Now, here, eat with this man." He immediately consented to do so, and his heathen friend went away amazed. The great force that is employed to place Christian truth before the heathen in the many villages

in this district is to be found in the class of men called the William Jones Fund agents. Every district in which two-fifths of the pastoral expenses are met by the contributions of the people, may claim from this fund a sum equal to what they raise above the two-fifths, and employ such paid agents as evangelists. Thus in a district with four pastors and ten catechists, if the yearly expenses were Rs. 2160, two-fifths of this would be Rs. 864. If then the people subscribed Rs. 1364 they could claim Rs. 500 a year from the William Jones Fund.

2. *Mannariyantattu.*—The Rev. David Rajendiram, pastor, reports that in his circle there are ten villages containing 1190 names on the rolls, of whom 746 are baptized and 207 are communicants. Contributions to the Native Church Fund, Rs. 252 : 11 : 9, being Rs. 25 more than 1881, and Rs. 50 more than formerly. He speaks most highly of the good done by the Jones Fund evangelists, especially in reclaiming those who, formerly under Christian instruction, have strayed from the flock.

3. *Kongaroyakurichee.*—The Rev. A. Rajendiram, pastor, reports that in seven villages he has 282 people, of whom 233 are baptized and 69 are communicants. The contributions to the Native Church Fund are Rs. 106 : 3 : 3.

4. *Kylasapuram.*—The Rev. G. Surgunen, pastor, reports that there are 16 villages in his circle, containing 591 names on the church rolls, of whom 515 are baptized and 133 are communicants. The contribution to the Church Fund is Rs. 325 : 14 : 2, of which Rs. 178 : 8 : 9 were paid direct to Church Council. About the middle of the year "there was a marriage between the daughter of the head-man of Kylasapuram and a son of the head-man of Panneivilei. The occasion was made one of great rejoicing, and very many Christian and heathen friends were invited. The Christian poet and his party from Tanjore, being in the district, were invited, and for a week entertained the residents and visitors of the place with services of Christian song, and as the week after was one during which travellers would be passing to and from a visit to the shrine in Trichendur, the poet was detained about a week longer, and every evening charmed the heathen travellers with sacred songs, interspersed with discourses on Scripture subjects. This is one of the powerful means now made use of to gain the heathen over to a patient and pleasing hearing of the Gospel."

Panneivilei Church Council.—I have generally been very much pleased in attending meetings of this District Church Council. The lay members especially manifest a hearty interest in the proceedings, and some of them show a very practical interest in the matter. Some time ago, when the Society's grants were reduced, owing to a partial failure of their funds, some four or five of these lay members subscribed about Rs. 1000, that the work might not suffer loss by reduction in the number of agents. It was not, however, from superfluity of money that these men gave what they did, but by the practice of real self-denial.

Surandei District.

In this district the Christian population bears a very small proportion to that of the Hindus. Compared with the previous year the statistics are as follows:—

	1881.	1882.
Number on church rolls	3151	3181
Baptized	2487	2589
Communicants	584	620
School-children	1206	1091
Contributions to Church Fund	Rs. 824 : 14 : 11	Rs. 1011 : 5 : 1.

This district is divided into five pastorates; but one of these is not yet supplied with an ordained man. The lay agent who resides there and looks after the people is a very efficient man, having for a long time had experience in Mission work as an inspecting catechist.

The following Reports will explain the condition of things in each pastorate:—

1. *Surandei.*—The Rev. S. Swamidasen, pastor, reports in his pastorate 17 villages, with 944 Christians, of whom 769 are baptized and 152 are communicants; also 393 school-children.

During the year the pastor has lost one of his flock, who, as a Christian, was a bright and shining light. Asirvathem Chetty (a staunch heathen), in 1881, became a Christian, notwithstanding the threats and entreaties of all his relatives. The Bible now became his study, and he was constantly in prayer. After baptism he would go into neighbouring villages among Christians, and exhort them to consistency of life, and edify them by poetic pieces which he composed and sang. It may with truth be said of him, that he "walked with God." When seventy years old, he was seized with a serious illness, but he was prepared for the Saviour's call. No one ever came near him but he spoke of the Lord Jesus. When the pastor visited him for the last time, some heathen friends were present, and, addressing them, he said, "The Lord is my God, my own God," and began to enlarge upon what he meant. His wife wished to stop him, saying, "You have been all night without any sleep and in great pain, you must now be quiet." But he replied, "My time is short; my departure is at hand; how can be silent about the Lord who redeemed me? While I have breath I must speak of Him."

2. *Ukkrankotei.*—The Rev. Antony James, pastor, says:—

The number of adherents is 720, 636 of whom are baptized and 195 communicants. There are six schools, two of which are for girls, 134 scholars; 68 being Hindus. There are seven Sunday-schools, two being for adults, with 120 children on the rolls; and Mission agents in every village. Contributions towards the Native Church Fund this year, Rs. 207, against Rs. 168 last year, besides about Rs. 100 raised for local church expenses. There were 58 candidates presented for confirmation at the service held by Bishop Sargent before he left for Australia. About half of these candidates are new adult converts baptized at the close of last year. This is the first time that we ever had a Bishop in this pastorate, and this is the first confirmation ever held in this church. Our kind Bishop stayed with us two days. It was an occasion of great joy and pleasure to the people, and they regarded the time as a kind of religious holiday.

Rettiarpatti. — The people in this village have for some years past paid a part of their catechist's salary. This they continue to do. It affords me great pleasure to state that during this year they have paid Rs. 52: 8, which is half the amount of their catechist's salary. Besides this they have almost finished their substantial church commenced two years ago. The whole cost is about Rs. 1200, of which the people have given about Rs. 1015. All that now remains is the plastering of the outside walls, and the porch is yet to be erected, which will cost about Rs. 200.

In another village, at a missionary meeting, we broke the collecting-pots as usual (உண்டியல் கலயம்) and we were astonished to find in one of them Rs.25—almost all coins were silver. The old woman who brought the pot from her son, who was now absent on the hills, paid also for herself and for her grandchildren about Rs. 2; thus the whole amount came to Rs. 31.

In another village a palmyra climber brought his missionary-pot, in which were Rs. 6, the tenth part of his income for the year by sale of jaggery. He told his pastor (Rev. D. Gnanamuttu) that one day while he was climbing the

palmyra-tree, he fell from the top without sustaining any injury. He felt that this was God's providence, and he wished to acknowledge it. He intended every year to give that amount as his thank-offering.

[Here the Bishop briefly reports on the other pastorates in this district as follows; viz. (3) *Puliangudy;* Rev. Luke Simeon, pastor. (4) *Santhapuram;* Rev. V. Abraham, pastor. (5) *Uttumalei;* Rev. S. Swamidasen, pastor in charge.]

(*To be concluded in our next.*)

A MISSIONARY WORKING PARTY AND ITS RESULTS.

To the Editor of the "C.M. Intelligencer and Record."

DEAR MR. EDITOR,—We have just held our Annual C.M.S. Sale of Work in the fine old Monastic Hall in this town, and have cleared 154*l.* 9*s.* 6*d.* by it after paying all expenses, which amounted to 13*l.* 2*s.* We had nine stalls well supplied with needlework of all kinds, enlivened by some choice pottery and other attractive articles, some given, others purchased by a small reserved fund which is always dedicated to this purpose. Then there were birds and kittens and a refreshment-stall, and a beautiful model of a yacht, and a few Indian and other Eastern curiosities, &c., &c. One stall was devoted to Egypt by a lady who takes a particular interest in that country, and she was the most successful of all, realizing 25*l.* The sale was opened at 11 a.m. on Thursday, and closed at 9 p.m. on Friday—the hours of attendance being, on the first day (admission 6*d.*) 11 to 1 and 2 to 7, and on the second day (admission free) 2 to 9. About 300 persons paid for admission the first day, and a larger number came the second day, the takings on each day being about the same—viz., 80*l.* and over.

As this is now the tenth year of the sale, and it has become an established institution and an integral part of our C.M.S. income—growing in value and importance year by year, it may prove interesting to your readers if I give a little history of this movement, and indicate some of its results.

Like most good things, it had a very small and humble beginning. It originated in the desire felt by the young ladies of one family to do something personally for the missionary cause. So they set to work with busy heads and fingers, made a little collection of their work, asked their friends to view and purchase, and realized 7*l.* 5*s.*, which they thought a very encouraging beginning. This was in 1873. The next year they were assisted by some other young ladies in a private school, and between them they raised 26*l.* 4*s.* 10*d.* The third year they only made 10*l.* 10*s.* by their work. But in the next year they considerably enlarged their borders, enlisted several other ladies in similar work, and now took the Union Hall (a very inconvenient wooden building in a bad situation), and to their surprise and delight cleared 81*l.* 13*s.*, besides 9*l.* 10*s.* received at home. This experiment was repeated in 1877, but this time only produced 62*l.* 17*s.* 8*d.* They were not discouraged however, but looked about to see how they could still further widen the circle of their influence. They appealed to the supporters of the C.M.S. in two other parishes where the Society had a footing, and got them also to provide stalls. And that year (1878) they ventured to engage an ancient monastic building which had recently been renovated and occupied as the Town Hall. It was granted to them free of expense, but had of course to be fitted up for their purpose; and the result was a nett return of

126*l.* 14*s.* 5*d.*, the home basket adding another 5*l.* These combined efforts produced in like manner in the following year (1879) the sum of 118*l.* 8*s.* 6*d.* In June of that year, however, the Town Association entered upon its Jubilee (having been founded in June, 1830). A special Jubilee Fund was raised of 250*l.*, and such an impulse was given to the missionary spirit in the town that the *sale* in 1880 realized no less than 151*l.* 17*s.* 6*d.*, besides 12*l.* 10*s.* privately made by the *basket*. This was by far the highest amount yet reached, and it has never been exceeded till the present year; the figures for the last three years being respectively 131*l.* 8*s.* 6*d.*, 136*l.* 6*s.* 6*d.*, and 154*l.*

What has been the general effect of this particular effort upon the income of the Association may be seen from this: that whereas for the ten years (1863—1872) *before* this new departure the income of the Association increased from 163*l.* 4*s.* 9*d.* to 183*l.* 18*s.*, i. e. at the rate of 2*l.* a year only; in the next decade (1873—1882), it grew from 213*l.* 8*s.* 2*d.* to 418*l.* 1*s.* 1*d.*, or nearly doubled itself, the yearly increase being 20*l.*, or ten times as much as before! Not that other sources of income declined because of the special efforts made over this. On the contrary, deducting the *Sale* account for each of these ten years, we find the ordinary income of the Association still rose from 206*l.* to 278*l.*, i. e. increased at the rate of 7*l.* a year, the addition made to the Parent Society's Funds in the last ten years by the sale alone being no less than 1033*l.* 6*s.*

Let us look quietly at these facts for a moment. Here is a C.M.S. Association in a town of some 30,000 inhabitants, which twenty years ago sent up 163*l.* to Salisbury Square, and now its *ordinary* income is 278*l.* Had this advance of 115*l.* been all that could have been recorded, it would, no doubt, have seemed to most persons a very satisfactory progress. But when we add to this, that meanwhile in the latter half of this period the Parent Society has received more than 1000*l.* besides, from the zeal and industry of the younger members of the Association, there is cause indeed to thank God and take courage.

And how has this large sum of money been obtained? What prospect is there of a continuance of this particular effort? Why should not similar efforts be made in every town in the kingdom where there is a C.M.S. Association—and even in others where there is none, but where there are one or two earnest-minded friends of the Society? What is the secret of this success? What are the special means used and the machinery that is set in motion?

To expound this fully I should have to go back more than fifty years. Suffice it to say that the fire kindled in 1830, when our Association was first founded, was never allowed to go out, though, like other fires, it needed fresh fuel from time to time, and rose or fell according to the amount of care bestowed upon it. It was in 1862-3 that its modern life began by the breaking up of the one original Association into several *Parochial* Associations. It was then that the good work rapidly developed itself, especially in one of these parishes. A course of monthly lectures was instituted by the Rector and carried on for a year in order to diffuse information on the Society's Missions. Then quarterly meetings were begun, and have been continued ever since. Next a Juvenile branch was established, which has done good service. And I can testify that every opportunity is taken in the ordinary ministry of the Church of keeping the subject alive in the hearts and minds of the people as an essential element of Church life and duty, and as one of our chief Christian privileges. And whereas it might be thought by some, perhaps, that

a previous connection of the incumbent of our parish with the Society would fully account for a special interest in the subject, to the exclusion or neglect of every other, it is only fair to add that though undoubtedly the C.M.S. does hold the first place in our affections, there are very few other missionary agencies of any kind which are not in some way represented among us. We have associations in more or less developed form on behalf of the London Jews' Society, the Church Pastoral Aid Society, the Irish Church Missions, the South American Missionary Society, and the Colonial and Continental Church Society. We have also meetings or sermons annually on behalf of the British and Foreign Bible Society, the London City Mission, the Church of England Zenana Society, the Foreign Aid Society, and the Waldensian Missions. And we do not overlook the claims of the Missions to Seamen, the British and Foreign Sailors' Society, or the Christian Colportage Society, and others. You will see, therefore, that our C.M.S. zeal has by no means narrowed or blunted our Christian sympathies, but has rather quickened and widened them. This is in my humble judgment an important feature of the case, but, as we shall all readily admit, only the true and proper fruit of a right sowing of sound Gospel principles.

It is here, it seems to me, that the secret of our success chiefly lies. There must be a sowing before there is a reaping, and good fruit must have a good root. As to the future, it is impossible to say whether such efforts can be sustained with anything like the same healthy expansion in coming years. There must needs be a limit to progress of this kind, and all human things are liable to reaction and fluctuation. A hundred things might happen to change the face of affairs very materially. And the breaking down of one mainspring might and probably would derange the whole machinery. But what encourages me to hope for the best is that the interest in the subject is now widely diffused, and that the means and methods employed in connection with this particular effort of the Working Party and Annual Sale are so simple and unpretending. Let me conclude with a few practical observations upon these, which will, I hope, be useful as hints to friends in other places, and an encouragement to them to go and do likewise.

First as to the Working Party. Much, of course, depends upon local circumstances—the grade of society, facilities of intercourse, and especially the influence of the Parsonage, for this is generally the centre from which such efforts emanate. According to our experience, in a parish of mixed character, including a good proportion of the educated and upper classes of society, the Working Party should take the form of a sociable afternoon tea, and be made as pleasant and attractive to young people as possible. The members, on a given day in the week, meet at three o'clock and work till 5.30 or six. During the first hour and a half an interesting book is read out (not necessarily connected with missionary subjects—perhaps one of Emily Holt's admirable stories); then comes tea, and after that a little music till the members begin to retire. There is nothing stiff or formal about this gathering, and it is a good opportunity for forming fresh acquaintances, introducing young people to each other, and engaging them for various kinds of parochial work. I know that in this case the *working season*, which extends from November to June or July, is looked forward to with interest by all who belong to the Working Party.

Then as regards the Annual Sale or Bazaar. Everything is arranged by a committee of ladies, with one or two gentlemen as secretaries, all being, of course, well-known Christian workers. Their meetings are attended by the clergyman and opened with prayer, as is also the sale itself. Great pains

are taken to have the subject well ventilated. Circulars are issued in large numbers and in all directions, inviting contributions of work and other articles. Voluntary labour is enlisted to a large extent, and expense kept down as much as possible. The stall-keepers are mostly members of the Working Party and their friends. Everything is priced fairly and carefully, and no tricks of trade, no touting for customers, no unworthy expedients are resorted to; but the entire success of the sale is made to depend upon the *bonâ-fide* character of the articles offered and the attractive appearance of the exhibition, which draw to it a very large number of genuine purchasers, who frequent it year by year; not always from love to the Society, but often in the conviction that they shall find there what they really want and wish to buy.

I have entered into these details because I may thus perhaps have anticipated questions which some of your readers might be disposed to ask, and in order to show that there is nothing so peculiar in our circumstances but that our example might (as I believe) be followed in many other towns with great advantage to the Society and with no little benefit to the towns themselves. For assuredly it is true in every case of communities, as of individuals, that whatever we do or attempt for the Lord's sake, and for the extension of His kingdom, brings its own reward.

I am, dear Mr. Editor, faithfully yours,

S. E. R.

Oct. 31*st*, 1883. (*A C.M.S. subscriber of forty years' standing.*)

NOTICES OF BOOKS.

LIGHT IN LANDS OF DARKNESS. A RECORD OF MISSIONARY LABOUR. *By* ROBERT YOUNG, *Author of "Modern Missions." London: T. Fisher Unwin.* 1883.

TWO years ago we favourably reviewed Mr. Young's *Modern Missions*, pointing out at the same time both the blanks in his survey which he himself acknowledged, and others which apparently had escaped his notice. He has now faithfully performed the promise he made in the preface to the earlier volume, and given us some good sketches of the South American Mission, the Moravian Missions to the Eskimos, the American Missions in Syria, Armenia, Persia, and Egypt (with brief notices of C.M.S. work in the East), and Missions to the Jews. But while thanking Lord Shaftesbury for the hearty plea for Foreign Missions he has put forward in his introduction to Mr. Young's book, we cannot agree with him that "hardly a hole or corner which has been visited by a messenger of the Gospel passes without record." There is still ample material for a third volume in the Punjab, the Telugu country, Travancore, Ceylon, New Zealand, and North-West America, none of which important and interesting mission-fields have yet been touched. Meanwhile every reader will find in the present instalment of missionary narrative much to enlarge his sense of the greatness of the work, and to quicken his personal interest in it.

CENTRAL AFRICA, JAPAN, AND FIJI. *By* EMMA RAYMOND PITMAN. *London: Hodder and Stoughton.* 1882.

Mrs. Pitman is an industrious compiler. Here, within two or three years, is her third "story of missionary enterprises, trials, and triumphs." Her

books have a large circulation through being adopted by the London Missionary Society for its Christmas presents to juvenile collectors; and on the whole they well deserve to be thus widely read. The present volume brings together three very dissimilar mission-fields; and it is not to be expected that a compiler from such a mass of material as Mrs. Pitman must have had before her should escape mistakes. But we are surprised at some omissions. In a list of twenty-five "explorers of Africa," at p. 39, Krapf and Rebmann are omitted, to whose travels and researches all the discoveries in East and Central Africa in the last quarter of a century are due! In fact there is not a single reference to the C.M.S. East Africa Mission, though the Nyanza Mission is described, and the L.M.S. Mission, and the Scotch Missions, and the Universities' Mission, and the "United Methodist Free Church Mission in and around Mombassa." Our Methodist friends are not "in" Mombasa at all; and to omit the C.M.S. work there and at Frere Town, Rabai, &c., "around" Mombasa, is to mislead readers seriously. On the other hand we can scarcely find fault with Mrs. Pitman for her confusion of dates and the order of events in U-Ganda, at page 90; still, an accurate historian should walk warily through letters and journals which come to hand at uncertain intervals.

So again, in the account of Japan, the only allusion to English Missions at all is that in 1869 the C.M.S. sent "the Rev. Bishop Russell" to inspect and report. Mr. Russell was not Bishop then; and he went partly to see the C.M.S. missionary who had already been established at Nagasaki for some months, and who, as our readers know, was the pioneer of a goodly band of labourers from the Church of England to Japan.

MEN WORTH REMEMBERING—WILLIAM CAREY. *By* JAMES CULROSS, D.D. ALEXANDER DUFF. *By* THOMAS SMITH, D.D. *London: Hodder and Stoughton.*

The only previous volume of this excellent series of half-crown books, "Men Worth Remembering," which has told the story of a missionary, was the one on Henry Martyn, by Canon Bell; and this was noticed in the *Intelligencer* three years ago. Of missionary pioneers in India, Martyn, Carey, and Duff were certainly among the greatest—perhaps quite the greatest, only a fourth place would have to be reserved for Schwartz. Carey and Duff are the appropriate heroes of two more volumes of the series, the seventh and the thirteenth. The biographer in each case is well chosen, and is master of his subject. Dr. Culross tells the story of Carey with remarkable *verve* and vividness, and a more interesting book for reading at working-parties, &c., could scarcely be found. Duff's life is more gravely recorded by his old colleague, Dr. T. Smith, who deals rather with great questions of missionary policy than with the little incidents of missionary life; but it is in its own way just as good and edifying.

We continue to receive books for review which, not being on missionary subjects, scarcely fall within our proper range; but they are sometimes so good that we are unwilling to pass them without notice. The Rev. C. H. Waller's new volume of sermons, *When Ye Pray*, a course on the Lord's Prayer (J. F. Shaw & Co.), has all the characteristics which have made his former works so acceptable to a wide circle of thoughtful readers. The sermons can be strongly recommended, as thoroughly sound, devout, scholarly, and often strikingly original.—Mr. Everard's books are always welcome. Few writers have a stronger hold on the Christian public, and we rejoice that such works should be so popular. *His Steps* (Nisbet) contains "practical readings" on the Life of our Lord. We notice that Mr. Everard

loses no opportunity of introducing missionary lessons. Our Lord's words about the centurion's faith, and His expression "fishers of men," are seized at once for this purpose. If preachers generally would do the like, our "Half as Much Again" would soon be forthcoming. Another of his helpful volumes is *Your Innings*, a quite admirable book for boys (Nisbet).—*Miracles of Mercy* (Shaw) is another book by Miss Emily P. Leakey, of Exeter, author of *Clear Shining Light* (noticed in the *Intelligencer* of Dec., 1882), and is the outpouring of a grateful and loving heart for God's manifold mercies in prospering the work of the Exeter Home for Penitents. The incidents are very touching, and the book altogether a profitable one.—*Witnesses to Truth*, by Canon Hoare (Church of England Book Society), is a book that must be *read* to be appreciated. The six "witnesses" to the truth of the Bible dwelt upon in it are so varied in character that their juxta-position is quite startling: thus, "Difficulties," "The Races," "The Jews," "Palestine," "Scoffers," "The Sacraments." But no one will get to the last page without feeling, "Yes, these are indeed the six sides of a hexagonal fortress which is impregnable."

The Rev. E. H. Bickersteth's beautiful "Poems and Hymns for all the Sundays and Holy Days of the Church," published under the title of *From Year to Year* (S. Low & Co.), is especially interesting to us because it contains some contributions first printed in the C.M.S publications. Thus, "Clothed with the Holy Ghost" (2nd S. aft. Trin.), the author's farewell to Bishop Ingham of Sierra Leone, appeared in the *Gleaner*, and so did "Holy Father, hear me" (17th S. aft. Trin.); and "Hark, creation's Alleluia," was written two or three years ago for the *C.M. Almanack*.—Another recent volume of poetry, *Joy in Sorrow*, a book for the bereaved, by Sarah Geraldina Stock (Shaw & Co), contains the lines on the death of Shergold Smith and O'Neill published in the *Gleaner* at the time.

The *Churchman* (Elliot Stock) pursues its monthly course with unfailing vigour and interest. It is now publishing a most vivid and graphic, and we may add entertaining, narrative by the Rev. J. Hannington of his experiences in Africa as leader of the last C.M.S. Nyanza party. It is pleasant to see the grave and self-sacrificing missionary condescending to describe his trials and difficulties in such bright and amusing strains.

The King's Message, the Christmas number of *India's Women* (Nibset), is as attractive as ever, if not more so. It is interesting to hear that the first issue of this capital annual (that for 1881) has been translated *in extenso* into Swedish, and published there as a Christmas book for this year. The present issue contains some good and original pictures, articles by A. L. O. E. and others, plenty of verse, and a remarkable calendar for the year 1884 in three parallel columns, for Christian, Hindu, and Mohammedan days respectively.

Several of the publications issued in connection with the Luther Commemoration were sent to us; and we can only now express our unfeigned thanks that so much useful literature was scattered over the country on that occasion. Apart from the larger works, we hope that popular books like the Religious Tract Society's *Luther Anecdotes*, and also *Anecdotes of Luther and the Reformation* (Hodder and Stoughton), may have been widely distributed in our parishes. The latter draws its stories from other countries besides Germany, England included. *A Day in the Life of Luther* (Nisbet) is by Emily Christlieb, wife of the excellent professor at Bonn, and daughter of our good friend Mrs. Weitbrecht. It is a little book, and a capital one.

THE MONTH.

THE Society is again appealing for men to fill up actual vacancies in the mission-field. A Principal for Fourah Bay College, Sierra Leone, is still required; and a Vice-President also should be sent. These are posts whose holders might wield an important influence over the whole West African coast. Some shrink from the climate; but as the Rev. J. Hamilton points out in a recent letter from the Niger, scores of Englishmen go out even to the unhealthy delta of the Niger in search of profitable trade. Can the love of money impart a fearlessness which the love of Christ and of souls cannot?

Then men are wanted for the proposed Theological Class at Madras, the Rugby-Fox Mastership at Masulipatam (held temporarily by the Rev. E. W. Elliott), and two or three other important posts in India; and for the projected new Mission in the Island of Hainan, South China—besides the urgent general claims of Mid-China and Japan, which must not be forgotten.

Will the readers of the *Intelligencer* look round their own circles and think whether there are not some young clergymen to whom it might be suggested that they should listen for God's voice and see if it is not saying to them, "Depart, for I will send thee far hence unto the Gentiles"?

We also want medical missionaries for East Africa and Gaza, and a schoolmaster for Frere Town.

WE regret to say that the Rev. C. C. Fenn, our senior Clerical Secretary, slipped on the snow when walking to a missionary meeting on the evening of Dec. 6th, and broke his right arm. He is, however, doing well at the time we write (Dec. 19th).

A SPECIAL Communion Service for the Committee and friends of the Society will be held at St. Dunstan's, Fleet Street, at eleven a.m. on Tuesday, January 8th. The sermon will be preached by the Rev. A. Baring-Gould, Vicar of Christ Church, Winchester. This service was first held two years ago, on the Epiphany; but that festival falling last January on Saturday, and now on Sunday, another day has had to be chosen. All friends will be welcome.

THE Bishops of Lahore and Algoma have had interviews with the Committee in the last month, which are noticed in the "Selections" on another page. Dr. French has also since met the India Sub-Committee to enter more fully into the details of missionary policy and plans, both in the Punjab and in Persia. With regard to the admirable work being done by Bishop Sullivan in Algoma, it may be mentioned that the first regular Mission among the Red Indian population there was begun under the auspices of the C.M.S. in 1868, by the Rev. E. F. Wilson. The Society subsequently withdrew, in order to extend its operations in the further North-West; but Mr. Wilson has continued the work, which has now spread widely over the country, especially since the Diocese of Algoma was established.

THE morning of November 26th brought most sorrowful news from Mid-China. The mail delivered that day conveyed the intelligence that Mrs. Sedgwick, wife of the Society's missionary at Shaou-hing, died on Oct. 10th; and within an hour afterwards we heard that a telegram had reached London announcing the death of Mrs. J. C. Hoare, of Ningpo. Just two

years ago, Ellen Dumergue Jennings, daughter of the Rector of Longfield, Kent, was married, in China, to Mr. Sedgwick; and only one year ago (Nov., 1882), occurred, at Norwich, the marriage of Alice Juliana Patteson, daughter of the Society's old friend, Canon Patteson, to Mr. Hoare, son of another old friend, Canon Hoare. It was on this latter occasion that the wedding collection of 450*l.* for the China Mission was made at the breakfast, as our readers will remember. Both ladies were a real addition to the Society's true-hearted missionary staff in Mid-China; and we mourn their loss for the work's sake as well as for the sake of their bereaved husbands.

Six young wives have thus been taken from C.M.S. ranks in the year 1883. First, Mrs. R. A. Squires, of Bombay, daughter of a respected member of the Committee, Mr. C. B. Ker; then Mrs. Last, of Mamboia; then Mrs. Glanvill, of Ceylon; then Mrs. Cole, of Mpwapwa; and now the two above mentioned.

"What I do, thou knowest not now; but thou shalt know hereafter." That is one text upon our minds in connection with these saddening events. And another is, "God is Love."

WE ought before to have mentioned the death, on October 7th, of Mrs. Hoernle, widow of the venerable C.M.S. missionary who was taken to his rest a year and a half ago, and mother of the Rev. I. T. H. Hoernle, of Mîrat, of the Rev. E. F. Hoernle, of the Persia Mission, of two other sons and two daughters who were for a time in the Society's service, and of the first wife of the late Rev. H. W. Shackell. She went out with her husband to India in 1838, and shared his labours there for nearly forty-two years. She was mentioned in terms of affectionate appreciation in Sir W. Muir's letter in the *Intelligencer* of August last.

THE Rev. J. A. Maser reports the death, at Lagos, of the mother of our venerable friend Bishop Crowther. The story of his separation from her after the destruction of his native town and the supposed death of his father in 1821, of his meeting with her in Abeokuta in 1846, and of her baptism as one of the first six converts there, is familiar to most of our readers. She died at a great age, "full of joy," writes Mr. Maser, "to go to her Saviour." A portrait of her, with further particulars, is given in this month's *C.M. Gleaner.*

IN our last number we mentioned that Mr. Mackay had left U-Ganda for a while to cross the Lake and come to the assistance of Mr. Gordon and Mr. Wise, who were still near Kagei. Letters have now come from Mr. Mackay, dated "Urima Ferry," September 18th. This place can easily be made out by any of our readers who will take the map at page 45 of the *C.M. Atlas*, or the one at page 40 of this year's Annual Report. The creek at the south end of the Lake marked Jordan's Nullah divides into two arms, the easternmost one of which properly bears that name. The western arm has been named Smith Sound, having been first explored by Lieut. Shergold Smith, in 1877. Urima is a district on the eastern side of that arm, that is between the two arms; and at a spot a little south of the junction our three brethren were encamped, and were engaged in putting together the boat taken up in pieces by Mr. Hannington. There was no further news from U-Ganda.

A LETTER received from the Rev. J. Ireland Jones, of Ceylon, gives

particulars of an itinerating journey made by himself and Mrs. Jones in August and September to the villages north and north-east of Anuradhapura. The journey was made in a cart, which, for the greater part of the time, served the purpose of sitting and dining-room by day, and a bed-room at night. The results of the itineration were in every way encouraging. Altogether several thousands must have been spoken to, amongst them being a large number of women, attracted by the presence of Mrs. Jones. It struck Mr. Jones as rather remarkable that only once did he see what implied utter rejection of what had been said. Once, when books had been apparently eagerly asked for, just as the cart moved out of sight, he saw one torn to pieces and scattered to the winds. Altogether between 200 and 300 miles must have been traversed.

A few weeks before the journey an important meeting of the C.M.S. Provincial Native Church Council was held. Several excellent papers were read by members of the Council, among the subjects being the following:—(1) "The best means of evoking liberality in the Native Church;" (2) "The best means of obtaining an efficient Native ministry;" (3) "The best means of securing our Native Christians from Ritualistic doctrines and practices;" (4) "On the reasons why our Native congregations stand still as regards numbers." Some of the papers would have done credit to English authorship, and contained suggestions which, if carried out, must be productive of good.

An interesting account has come from Bishop Burdon of the baptism of nineteen Chinese in St. Stephen's Church, Hong Kong, on the last Sunday in September. Eight of these were men, and the firstfruits of the work of the new deacon, Fong Yat-San, whom we referred to last month. The Bishop writes:—

> I have been preaching on Sunday mornings regularly in St. Stephen's for some time, taking as my subject, the Epistles to the Seven Churches in Asia. The subject on Sunday morning was the letter to the Church of Philadelphia, and there could hardly have been a more appropriate text for such an occasion. It told them who it is who really decides the great question of admission into, or rejection from the Church of God, "He that hath the key of David, who openeth, and none can shut; and shutteth, and none can open." The conclusion of the letter is still more appropriate, as it pointed to the significance of the "new name," which each one had received as he or she had been baptized. "He that overcometh I will write upon him the name of my God, . . . and my own new name." On entrance into a new condition of life the Chinese are in the habit of taking a new personal name. They are known in the family and outside by the "milk name" till they go to school; then they are given their "book name." At marriage they are given another name. If they become literary men, and have an office conferred upon them, they take an "official name." Then, as they grow old, they assume a "designation," and after death they are known by another name still. It is quite in accordance with their practice therefore that they should take a new name at baptism. I tried to impress upon them the responsibilities of which this new name—which I had named upon them, as I baptized each one—should continually remind them, and the character it points to their seeking daily to form, so that the new name of Christ Himself—that is, His perfect likeness—shall be stamped upon them at last. They listened with apparent attention, and, I trust, took in some idea of the meaning of the "new name."

On the Thursday after the baptism the Bishop intended inviting the newly baptized to a tea-meeting, which was to be followed by a kind of conference on the best way of carrying on the work. "I want," the Bishop

writes, "to get our converts to realize that the extension of our work among the heathen rests with them—each one of them, in some measure—and not on their pastor or myself alone."

IN our last number we briefly mentioned the death of the Society's veteran missionary, Mr. Ashwell, of New Zealand, after almost fifty years' service. We now publish an article contributed to the *Auckland Herald* by Archdeacon Maunsell:—

We had lately to record the death of two leading missionaries of the Wesleyan body. We have now to notice the departure from amongst us of the Rev. Benjamin Yate Ashwell, one of the old missionaries of the Church Missionary Society. Though not equal to most of his brethren, either in weight of natural character or mental power, it may well be questioned whether he has been surpassed by any one of them in the success which he achieved in his missionary enterprise. At the age of twenty-one he joined the Church Missionary Society, and having resided for about two years in their institution at Islington, he went as lay-missionary, or catechist, to Sierra Leone. For a man of his peculiar temperament no climate could have been more unsuitable. Of a frail body, bold even to rashness, and exceedingly excitable, he could not be induced to take the precautions which are necessary for health in that land of fevers. He was therefore soon ordered by the physicians to return to Europe, but not before he had let the people of that colony see the stuff of which he was made. In those days the Governor exercised a kind of despotic power over every one in Sierra Leone, and on one Sunday gave orders that in a particular church no service must be held. Coming to the church at the appointed hour, Mr. Ashwell heard of the prohibition. "Not a bit of it; not a bit of it!" he exclaimed. In he rushed to the church, seized the bell-rope, and rang the people into church. The Governor of course was greatly displeased. He might have sent Mr. Ashwell then and there out of the colony, but the wise and judicious counsels of Mr. Kissling, the then head of the Mission, assuaged his wrath, and the storm blew over.

In about the year 1835, Mr. Ashwell came to New Zealand, and was located amongst the missionaries in the north, no part of the south being as yet open for a missionary station. But his powers were neither known nor appreciated. His excessive mercurial character provoked only the smiles of the missionaries, and led them to conclude that he was not suited for any heavy or responsible charge. They allowed him, therefore, to do as he pleased, but took no account of him in their arrangements. Still, even then, he showed a spirit that put to shame more calculating men. Russell, on the opposite side of Paihia, was the resort of a class of men known by the name of pakeha-Maoris, and was often crowded with sailors from the whale-ships. Vice reigned triumphant. There was no law or magistrate, and a weak man like him had no certainty but that he would be knocked down or ducked in the harbour. He used to go and talk to the people drinking in the public-house, have of course his battles with them, but never once was a hair of his head injured.

After some time he joined the Rev. R. Maunsell on his station at Waikato Heads. There also again his impulsive nature was near landing him in danger that might have proved destructive to both the missionaries and their Mission. For about a year he resided with Mr. Maunsell, until the Natives could be induced to build him a house. He happened to have in his bed-room one night a kind of adze with which he had been working in the daytime, when at midnight he heard a noise in the kitchen. Forthwith he concluded that the goat had got into the house, and was knocking about the clothes that were hanging to dry. He seized the adze, crept along the passage, and opening the door, was just about to strike a whitish object that was moving before him, when a cry, "E Wera" (Ashwell), arrested his hand. It turned out to be a crazy Maori who had dug his way into the house.

After a time it was resolved that he should try his hand at an independent charge, and he set out to form a station

at Taupiri. In a short time he surpassed all expectations. His courage, his zeal, his spirit of enterprise, his deep sympathy with the people, his self-sacrifice, carried him over every difficulty. The people might laugh at and mock his eccentricities, but "there is the fact, he loves us, he is willing to give anything—his own life—for us. We can bear in him what we should not tolerate in others." With all his irritability he was never known either to raise his hand or to threaten. He would storm, he would rage, he would rush up and down the room, his eyes would look fire; but the aged chiefs whom he was scolding would quietly sit around smiling, and with a soothing, remonstrating voice would simply interpose a cry, "E Wera! E Wera!" Shortly after they would see him throw his arms over the shoulders of one of their young men, who gathered around in considerable numbers, and confer with them on some plans in the station or for the Sunday services. He was a privileged person. He might say or do what he liked. What few could accomplish he did. He induced the people to do what to them was a new thing, to give up their children to him and Mrs. Ashwell as boarders for their boarding-school. Few in these days can tell how hard it was then to induce parents to give up their children, or the children to come to school. But he succeeded. He had his classes for young men, and for boys and girls—in all between eighty and a hundred—and maintained his school till the war-cry raised in the Waikato in 1863 sent him flying for his life to Auckland.

From that time till within a few months of his death he devoted himself with unabated ardour to the object to which he had devoted his life—the hospital, the gaol, the Old Men's Refuge, the Maoris wherever he could find them, and the lads at St. Stephen's School. To these were zealously consecrated whatever little measure of physical strength he could command. For the one work of his Master he lived, and most earnestly did he maintain that he did not hope to live by it. When one of his friends was praying by his bedside a day before he died, and thanking God for what He had enabled him to do during his long life, he, though barely able to articulate, interjected, "By grace! by grace!" Though, as already said, he was not a man of commanding intellect, and though unequal to an argument, he yet drew to him from outside men of considerable mental power, and was favoured with seeing confirmed drunkards change their lives at his exhortations.

Mr. Ashwell was ordained by Bishop Selwyn. He was twice married. By the first of his wives he had three children, none of whom have survived him. One of them, Sarah, was married to the Rev. J. Palmer, of Norfolk Island Mission, and she was in every way a daughter worthy of her father—distinguished both by the sobriety of her piety and the soundness of her judgment.

THE Bishop of Saskatchewan, shortly before his departure for England, wrote as follows of the C.M.S. Mission at Battleford:—

Emmanuel Coll., Prince Albert,
Oct. 15th, 1883.

I have completed a long visitation of my diocese. I visited the C.M.S. Mission at the Indian reserves near Battleford (Rev. T. Clarke).

I extract a few notes from my journal, having already sent you an account of my visit to the Blood Reserve at Fort Macleod:—

Sept. 24th.—We reached the Taylor settlement at 9·30 a.m., and drove to Mr. Taylor's, where we were soon joined by the Rev. T. Clarke, and then we drove to Moosoomin's reserve. We went to the school-house and found twenty Indian children assembled—four others had been there part of the day. The teacher was training them in reading and spelling from an elementary lesson-book in English, explaining the words in the Cree language to the children. I myself asked some questions, and thought that the replies I received showed fair progress for the age and opportunities of the pupils. They sang several hymns in Cree very well; such as "Sweet by-and-by," "Hold the Fort," "Jesus loves me;" and one in English, which particularly pleased me. It was called "Good Night." The words, "good night"

were often repeated, all the children bowing as they sang them. There was something very pleasing in hearing the little creatures sing our familiar English words, "good night," bowing and smiling as they did so.

I said a few simple words to them, which Mr. Clarke translated readily into Cree. I told them how the good people in England loved them and prayed for them, and how glad they would be to hear me tell what I had seen to-day. I told them also how much Jesus loved them, and how sincerely I hoped they would love and obey Jesus.

The chief, named Moosoomin, called to see me. I told him what I had seen in the school, expressing my great satisfaction. He replied that the missionaries always told his people what was good, and that he thanked God for all the blessings he enjoyed in the reserve.

The Indians here are making good progress, in learning to farm, under the care of a Government farm-instructor. They have about a hundred acres under cultivation, dividing the labour and the crop equally, according to the size of the family.

There are about 175 Indians on this reserve, including sixty children. It is with the training of the children that our chief hope must lie. About half of the adults are still heathen, while the Roman Catholic priest has succeeded in attaching a considerable number of the other half to his communion.

Sept. 27th.—Visited the Eagle Hills Reserve, twenty miles from Battleford, and held a service in the school-house. There were thirty-five Indians present, including the chief. I confirmed ten candidates, and addressed the people on the objects of the Mission at great length. Mr. Jefferson, the Society's schoolmaster and catechist, interpreted what I said. I was much pleased with the evident attention shown by the people, and by the intelligence of their remarks and questions on that part of my address that related to their duty to the Government, in endeavouring to make a good use of the opportunities now given them of learning the art of farming, so as to be able to support themselves by honest industry.

There are 160 Indians on this reserve: about forty are children, most of whom are under instruction. There are 100 baptized Christians, and those not baptized are in a very hopeful state. The whole reserve is Church of England. Mr. Clarke's work here has been very successful.

The Rev. T. Clarke, your missionary at Battleford, has accepted the position offered him by the Government of principal of their training school for Indian children. It is a most important position in the interest of our Indian Missions. The children are to be taught various trades, but their religious and secular instruction will be entirely under the supervision of Mr. Clarke. The school is at Battleford. The Roman Catholics have secured the supervision of two of these industrial schools in other parts of the North-West Territories.

Mr. Clarke was advanced to priest's orders here yesterday. He is to be missionary to the settlers at Battleford, and, as rural-dean, he will have the honorary supervision of the Society's Missions in the neighbourhood, so that we shall still have the benefit of his experience, to some extent at least, in the management of the Missions.

AN interesting letter has been received from the Rev. C. Harrison, who was sent out a year ago to the C.M.S. Mission to the Hydah Indians of Queen Charlotte's Islands in the North Pacific. He was detained some time at Metlakahtla through not being able to find a captain willing to take him and his wife to their destination. Every other means failing him, Mr. Harrison determined to make the journey in a canoe, sixty miles across the open sea—a most perilous undertaking in the winter. During the voyage a gale sprang up, during which all his luggage had to be cast into the sea to lighten the canoe, and "I thought," he says, "we were going to follow our luggage to the bottom." He and his brave wife had to sit quite still for thirteen hours in pools of water, "everything around us and upon us soaked." Mr. Harrison writes hopefully of his work at Massett, the chief settlement

on Queen Charlotte's Islands. The Hydahs gave him and his wife a hearty welcome, and show much gratitude for his ministrations amongst them. He says:—

August 16th, 1883.

Massett, the place of our abode, is finely situated, and commands many beautiful and glorious views, eclipsed by none in England. In front of the mission-house there is a nice plot of ground, which extends to the sea-shore. The Indians have their houses built as closely as possible to the beach. The other side of Massett Inlet you see a huge forest of fir and cedar. On a fine day we can see the sun setting gradually over the top of Prince of Wales's Island, and it gilds the surroundings with its magnificent splendour. At the back of the mission-house is a forest of fir, pine, and cedar, with numerous berry-bushes. The church stands sixty yards to the left, and the Hudson's Bay Company's fort forty yards to the right of our house. The church is the picture of loveliness, and stands on a little mount by itself. It is, I am sorry to say, too small to accommodate the 400 persons who reside here during winter. I have had twenty more benches made, six lamps, and one stove put in the church to make it as comfortable as possible for the Indians. Instead of an immense rostrum, I have had it cut in two, and made into pulpit and prayer-desk. A communion-table I am busy with at present, so as to make it as much like a church as possible. A great improvement to our services would be the gift of a small harmonium. The one left by Mr. Sneath was injured by the Indians who came to repair the church last winter.

When our arrival was fully known, all the chiefs hoisted their flags, which remained up for four days. All day Saturday and Monday the people came and inspected us, and we gave each an invitation, in their own language, to come to church and listen to God's Word. This astonished them very much, because they did not know that we had been three months at Metlakahtla, striving to gain a knowledge of the Hydah language. They said they were very pleased to see us, and we, on the other side, returned the compliment. Our house was crowded with them as soon as we arrived, and we were obliged to speak to them whilst we had on our wet clothes, and also to stand before them bootless. No doubt they must have thought we were a strange couple to be in that predicament.

From April to June 30th I have held day-school, and had very good attendance. I have 120 names on the register. Most of them, however, have only attended about twenty times, because they go from place to place hunting sea-otter, seals, &c., during the summer months, and are rarely at home for two weeks together.

I held service April 1st, the day after our arrival here. The hours of divine service are 10·30 a.m. and 6 p.m. The attendance has been exceedingly good; 150 persons came during the first few Sundays, and then they began to go to different parts for employment; so that during July I have only had twelve. I have baptized two old chiefs and one boy. The first chief, by his own request, on his dying bed, was baptized after the service on Whitsunday evening. He sent for me, and told me he was very sorry that he had lived such a wicked life; but now he had prayed to God, and was assured that his sins were forgiven because Jesus died to save him. I baptized him in the presence of eighty persons in his bed about eight o'clock, and he died at half-past eleven. I gave him the name of John.

The other chief, named Philip, was highly recommended by the Rev. W. H. Collison, as one who assisted him in his work. I had for the last four weeks been visiting him. His wife and slave called in the old medicine-man during the last two weeks of his illness, but I cautioned him not to use his rattle and charms, because the patient was too sick to be able to endure it. The old doctor was very good, and said he had given up his system of rattling over a sick person, and said that all he came there for was to nurse the poor sick man. I told the old man that Christians did not want to take his living away, and to give him nothing in return, but that he should get herbs which had a healing quality, and assist me in my work amongst the sick. This pleased the old man wonderfully, and he promised to assist me as much as he could. This

man, Philip, whom I baptized June 24th, died on June 30th, and great lamentation was made for him.

During the summer months almost all the Hydahs are away; some working at the canneries on the Naase and Skeena; some at Little Mountain and Skidegate, making dog-fish oil. Others are engaged hunting the sea-otter, fur seal, and bears. They will all return about the end of October, and remain till the following March, because the sea prevents their going forth. It keeps us during the six months entirely shut in. We have no means of receiving letters and hearing news of the outer world.

My daily routine at present is as follows:—Morning prayers at half-past 7; attend on patients in the medicine-room, half-past 9 to 10; school, 10 to 12 a.m., and 2 to 4 p.m.; visit the sick, 5 to 6 p.m.; study of language, 6 to 9 p.m.; evening prayers at 10 p.m. I have gained a little knowledge of Hydah, and have preached and read the Prayer-book service in Hydah as far as I was able; many times, as I now know, making many blunders. However, I hope soon to be master of the language, and be able to speak in their own tongue, and reveal unto them the great love wherewith Christ loved them, in that He gave Himself to die for their sins. The main difficulty in the way of gaining a knowledge of the Hydah seems to be the very many dialects spoken. Each house seems to have a characteristic dialect of its own.

During the winter months my plan is as follows:—Sunday-school, 10 to 11 a.m.; church at 11 a.m.; Sunday-school, 2 to 3 p.m.; church at 6 p.m.; prayer-meeting after evening service every second Sunday; day-school, 10 to 12 a.m., 2 to 4 p.m., five days weekly; confirmation class, Tuesday nights, at 8; service in church, Wednesday, at 8 p.m.; singing class, Friday nights, at 6. Monday and Thursday evenings I shall devote to the study of the language.

Mrs. Harrison conducts the singing-class, mothers' meeting, and teaches the infants, and those who are not able to read the Second Reading-book, numbering at times seventy.

In conclusion, I am pleased to say that the people seem to enjoy the Sunday services beyond my greatest expectation. They all speak very highly of Mr. Collison and his work amongst them.

We are glad to hear that Missionary Exhibitions, on the plans so successfully carried out at Cambridge and Norwich, are to be held in the course of the year at Blackheath and Liverpool.

TOPICS FOR THANKSGIVING AND PRAYER.

Thanksgiving for the mercy of God that permits us to see the beginning of another year. Prayer for forgiveness for all our shortcomings in helping the missionary cause in the past, and for fresh grace to impel us to fresh activity and zeal.

Prayer that men may speedily be raised up for the vacant posts in the Missions, and also for extension (p. 49); and that means may be abundantly supplied for their maintenance.

Prayer for the recently bereaved missionaries in China, Africa, India, and Ceylon (p. 49), and for the equally bereaved *Missions*.

Thanksgiving and prayer for the East Africa Mission (p. 23); for Tinnevelly (p. 32); for Ceylon (p. 50); for Hong Kong (p. 51); for Queen Charlotte's Islands (p. 54).

NOTES OF THE MONTH.

ORDINATIONS.

The Rev. J. W. Handford, of the East Africa Mission, was admitted to Priest's Orders by the Right Rev. Bishop Cheetham, with the Bishop of Winchester's permission, at West Cowes, on October 18, 1883. (Notice omitted before.)

South India.—The Rev. M. Nallatambi, of Ootacamund, was admitted to Priest's Orders by the Bishop of Madras on October 14.

China.—The Rev. A. R. Fuller was admitted to Priest's Orders at Ningpo on October 14, by the Rt. Rev. Bishop Moule.

DECEASE OF MISSIONARIES.

China.—Mrs. Sedgwick, wife of the Rev. J. H. Sedgwick, died at Hang-chow on October 10.—Mrs. Hoare, wife of Rev. J. C. Hoare, died at Ningpo on November 15.

HOME WORK OF THE SOCIETY.

Altrincham.—The Annual Meeting of the Cheshire Hon. District Secretaries was held at St. John's Vicarage, Altrincham on November 29th. The brethren were kindly entertained at tea previous to the meeting by the Rev. F. Wainwright. After the meeting had been opened by prayer the Rev. Canon W. Saumarez Smith, Principal of St. Aidan's College, gave an exposition of the eighty-seventh Psalm. The statistical returns of the Hon. District Secretaries were then reviewed, and in the result showed that there had been a falling off in the receipts from the county during the past year, as compared with the previous year. The net decrease, however, was small owing to the Stockport district returning 106*l.* 3*s.* 7*d.* in excess of last year, exclusive of 35*l.* 3*s.* 8*d.* sent through other associations. The Rev. F. Wainwright stated that, in accordance with the resolutions passed at the last meeting, the Association Secretary and himself had met and formed the Committee of the Cheshire Church Missionary Prayer Union, the first meeting of which would be held on the 30th inst., and that there were then fifty members. A discussion on four vacant districts in the county brought the meeting to a close.

The first meeting of the Cheshire C.M. Prayer Union was held in the St. John's Parish Room, Altrincham, on November 30th. The Rev. F. Wainwright (H.D.S., and Vicar of St. John's) presided, and after a short address explained the object and read the rules of the Prayer Union. The Rev. J. A. Dibben, Vicar of Timperley, then gave an address on "Intercessions for Missions," and the Rev. H. Sutton (Central Secretary) another on the "Society's present position: its encouragements and discouragements, and the loud calls from every branch of its work for more earnest prayer and systematic work."

Goodnestone next Wingham.—The Anniversary Sermons of this village Association were preached on Sunday, November 11th, by the Rev. J. Forbes, Curate of Nonington, and the Rev. M. T. Spencer, Vicar of the parish, when the sum of 6*l.* 6*s.* was collected. On Tuesday evening, November 13th, the Annual Meeting was held in the Schoolroom, the deputation being the Rev. J. Allcock, missionary from Ceylon. The report read by the Vicar showed that upwards of 45*l.* had been contributed to the Society during the year.

Stroud.—The Bishop of Gloucester and Bristol presided at a meeting held in the Subscription Rooms, Stroud, in the afternoon of November 27th, in furtherance of the objects of the Church Missionary Society. After referring to the manner in which the work had been carried on in the parish, the Chairman stated that he must express his thankfulness that the Mission work in foreign parts had been blessed to the extent which it had. He had attended that meeting, at some personal inconvenience to himself, to express publicly his confidence in the Society, and his grateful recognition, as a Christian man, of the great work carried on by it. So far as a cursory reader could judge from the admirable report of the present year circulated by the Society, he thought they must all of them feel that the Mission cause was making momentous advances; and also that the report afforded much encouragement for the future. From the state of things shown by numbers they must derive pleasure. He thought it was well not simply to satisfy oneself by arriving at the supposed number of Christians in any given spot, but to ascertain, if possible, the rate at which they had increased. The development of missionary work was, he thought, even more remarkable than the increase or rate of increase with regard to numbers. They saw almost everywhere signs of an organization which a few years ago was only recognized in certain places where Christianity had been long established. It was in proportion as their native ministers increased that the tidings of the Gospel would be borne with increasing and increased energy; and it was, perhaps, owing to these silent developments of missionary work that the large increase in their numbers was to be attributed. Several other speakers addressed the meeting. The Rev. H. Sutton, the Central

Secretary, and the Rev. W. Barker, of Holy Trinity, Forest of Dean, spoke at the evening meeting.

Swanbourne.—The Annual Sermons in aid of this Society were preached in Swanbourne Parish Church on Sunday, November 19th, by the Rev. W. Clayton. The annual meeting was held on Monday in the National School, the President, Lord Cottesloe, in the chair. The Rev. Miles Myres (Treasurer and Secretary) read the report. He touched briefly upon the financial position of the Parent Society, and gave an encouraging account of the Swanbourne Association, which sent up over 23*l.* last year. The Chairman, in a thoughtful and comprehensive speech, next reviewed the work of Missions in various parts of the world, and gave many interesting details of the wonderful success which has been achieved. He specially instanced New Zealand, describing a visit paid to it by his brother, Admiral Fremantle, in his early days, when it was not safe to land except well armed and guarded, the people being then the fiercest and most cruel warriors and cannibals, but who are now a nation of Christians, dwelling peacefully as our fellow-subjects, in one of our most thriving and agreeable colonies. The Rev. W. Clayton and the Rev. Dr. Dyson spoke. Twelve parishes were represented by those who came to the meeting.

MISCELLANEOUS.

Berkshire.—Between November 11th and 14th, sermons and meetings at Burghfield and Bourton; and a sermon at Ringwood. Preachers, &c., Revs. D. O. Harington (H.D.S.), J. B. Kearney, and W. Clayton (Assoc. Sec.). On November 29th a meeting of Hon. District Secs. at Reading.

Buckinghamshire.—From November 11th to 27th, sermons and meetings at Great and Little Missenden, Lee, Swanbourne, Loudwater, and Wooburn; meetings at Flaunden and Langley; and sermons at Granborough. Preachers, &c., Revs. S. Coles (Ceylon), J. Greaves (H.D.S.), W. Ffolliott, S. S. Crutch, Dr. Dyson (formerly North India), W. M. Myers, W. P. Woolscombe, A. W. Cribb (formerly China), W. B. Williams, and W. Clayton (Assoc. Sec.). Lord Cottesloe presided at the Swanbourne meeting, and the Dean of Ripon also spoke. On November 23rd, a meeting of Hon. District Secs. at Aylesbury.

Cheshire.—Between November 18th and December 9th, sermons at Byley, Christleton, and Alderley Edge; sermons and meetings in Chester (in several of the churches), and meetings at Dodleston and Kinerton. Preachers, &c., Revs. Canon Tristram, F. Bellamy (Palestine), E. Lombe, C. Cay, S. A. Pelly, and the local clergy.

Derbyshire.—Between November 18th and December 9th, sermons at Sandiacre, Breaston, Risley, Scropton, and Rowsley; meetings at Duffield, Crich, Hathersage, Curbar, Eyam, and Baslow; and sermons and meetings at Darley Abbey and Stoney Middleton. Deputation, Revs. R. Pargiter, J. H. Acheson, J. Chancellor, and R. Palmer (Assoc. Sec.).

Durham.—Between October 14th and November 10th, sermons and meetings at Stockton (St. Thomas's), Bishop Auckland (St. Andrew's, St. Anne's, St. Philip's, and Toronto), Hartlepool (St. Hilda's), Greatham, Great Stainton, and Elswick Hall; meetings at Eaglescliffe, Durham (University and City), and Cockerton; and sermons at Winston, Marley Hill, and South Shields (St. Stephen's). Preachers, &c., Bishops of Durham and Lahore, Archd. Long, Professor Farrar, Revs. Dr. Gardiner, H. P. Grubb, T. L. Trotter, J. Trivin, S. White, C. B. Nash (China), and Canon Tristram. Between November 11th and December 9th, sermons and meetings at Ryton and Sedgefield; sermons at Easington, Blaydon, West Hartlepool (St. James's), Stranton, Fishburn, Morden, Gateshead (St. Helen's), Gateshead Fell, and Whickham; meetings at West Hartlepool, Millfield, New Seaham, Low Fell (Gateshead), Wingate, and Eldon; and a lecture at Gateshead by Canon Tristram. Preachers, &c., Canons Chester, Body, Falconer, and Tristram, Revs. C. B. Nash (China), J. D. Thomas (Madras), M. Kearney, and F. E. Eden.

Hampshire.—Between November 4th and 26th, Long Sutton, Droxford, Corhampton, Lymington, and Pennington, and meetings at North Walsham, Burton Stacey, Overton, Hinton Ampner, Botley (also juvenile), Meonstoke, Soberton, Exton, Kingsworthy, and Lymington (juvenile). Preachers, &c., Revs. G. Ensor (late Japan), G. Pargiter, H. R. Fleming, C. J. Hume, A. Baring-Gould (H.D.S.), W. Lambert, and W. Clayton (Assoc. Sec.).

Herefordshire.—In November, a sermon and meeting at Marden; a meeting at Brockhampton; and sermons at Ganarew, by Rev. R. Pargiter (Assoc. Sec.).

Kent.—From November 18th to December 10th, sermons and meetings at Four Elms and Gravesend (St. James's), sermons at Tonbridge and Borden; meetings at Canterbury (St. Dunstan's), Woodnesborough, and Tunbridge (with magic lantern). Preachers, &c., Bishop Beckles, Revs. W. H. Duke and H. D. Hubbard (Assoc. Sec.), and Mr. Mantle.

Lancashire.—Between November 21st and December 15th, meetings at Bretherton, Tarleton, and neighbourhood, Walmsley, Manchester (Quarterly Committee), and Pendleton; sermons and meetings at Parbold, Stackstead, Eccles, Oldham and neighbourhood, Bardsley, and Adlington; and sermons at Clayton-le-Moors, Great Harwood, and Bacup. Preachers, &c., Rev. G. Ensor (Japan), W. Thomason (H.D.S.), J. S. Doxey (North India), J. G. Haworth (H.D.S.), H. Sutton (Central Sec.), H. Newton and S. Coles (Ceylon), and N. Vickers (Assoc. Sec.). On November 15th, a missionary tea and conference at St. Saviour's, Liverpool, addressed by Mr. Eugene Stock and the Rev. N. Vickers.

Leicestershire.—Between November 7th and 25th, meetings at Church Langton; sermons at Blaby, Nether Broughton, and Fenny Drayton; sermons and meetings at Leicester (All Saints', Holy Trinity, St. Leonard's, St. Mark's, St. Mary's, and St. Nicholas'); also juvenile meeting at Leicester. Preachers, &c., Revs. H. Fuller, H. S. Gedge, A. Pearson, S. Coles (Ceylon), J. S. Owen, J. P. Sandlands, and G. F. Smith (Assoc. Sec.).

Northamptonshire.—Between November 4th and 28th, sermons and meetings at Boddington, Thornby, Peterborough (St. John's, St. Mark's, and St. Mary's); meetings at Barnack, Stibbington, Grafton Regis, Cold Ashby, and Oundle; and sermons at Guilsborough, Brigstock, Stannion, Fletton, and Orton Waterville. Preachers, &c., Revs. E. T. Sale, P. N. Leakey (H.D.S.), H. Fuller, J. M. Clarke, C. A. Hulbert, F. W. N. Alexander (Telugu), Dr. Gardiner, W. R. Thomas, E. Lombe, and G. F. Smith (Assoc. Sec.).

Northumberland.—Between October 18th and November 4th, meetings at Newcastle (a juvenile at St. John's), Chillingham, Haltwhistle (lecture), Newcastle (St. Paul's), also juv., and Whitley; sermons at Haltwhistle, Beltingham, Featherstone, Cornhill, Branxton, Lowick, Alnwick (St. Paul's), and Howick; and sermons and meeting at Cambo. Preachers, &c., Archdn. of Lindisfarne, Canon Waite, Rev. H. P. Grubb, Dr. Gardiner, G. Reed, J. D. Hepper, and Canon Tristram. Sir Charles Trevelyan, Bart., presided at the meeting at Cambo. Between November 13th and December 11th, meetings at Ingram and Killingworth, and sermons and meetings at Long Horsley and Wingates. Preachers, &c., Archdeacon of Lindisfarne and Rev. C. B. Nash (China).

Oxfordshire.—Between November 18th and 25th, sermons at Holton, Ipsden, Newnham, and North Stoke; and a meeting at Bampton Lew. Preachers, &c., Revs. J. S. Davies, J. W. B. Bell, J. Arrowsmith, and C. Stanwell.

Shropshire.—During September, October, November, and December, sermons and meetings at Wellington, Wrockwardine, Ketley, Longdon, Kinnersley, Madeley, Wellington (Christ Church), Berwick, Wem, Preston Gubbalds, Waters Upton, St. George's, and Bridgnorth; sermons at Eyton, Wroxeter, Ford, Edstaston, Lee Brockhurst, Shawbury, Coalbrookdale, Wombridge, Whitchurch, Crudginton, Rowton, and Hengoed; and meetings at Lillcshall, Leaton, Albrighton, Prior's Lee, Tibberton, Wrockwardine Wood, Bayston Hill, Shrewsbury (quarterly), and Market Drayton. Deputation, Revs. F. W. N. Alexander (Telugu), J. Shirt (Sindh), S. Coles and H. Newton (Ceylon), T. Y. Darling (formerly Telugu Mission), J. Sheldon (Sindh), J. Williams, R. Pargiter (Assoc. Sec.), and Dr. Baxter (East Africa).

Staffordshire.—Between November 18th and December 9th, meetings at Gailey and Newcastle; sermons and meetings at Willenhall (Parish Church and St. Stephen's) and Tipton (St. Matthew's); and a sermon at Kinsley, and juvenile sermon at Tipton (St. Matthew's). Preachers, &c., Revs. F. G. Littlecot (H.D.S.), E. Whiddon, T. H. Sparshott, and R. Palmer (Assoc. Sec.).

Suffolk.—Between November 11th and 23rd, sermons and meetings at Leiston (St. Margaret's), Woodbridge (St. Mary's, St. John's, and Seckford Chapel), and Halesworth; meetings at Occold, Bungay, Eye, Bury St. Edmund's, and Lowestoft (missionary tea at Christ Church). Preachers and speakers, Revs. J. H. Clowes (H.D.S.), E. D. Stead (H.D.S.), B. W. Raven, J. Cox, A. P. Jollye, C. M. Rouse (H.D.S.), W. J. Richardson, W. S. Walford, C. B. Ratcliff, T. K. Weatherhead, W. J. Richards (Travancore), D. Campbell, V. J. Stanton (H.D.S.), J. J. Wilmott, J. Allcock (Ceylon), H. Newton (Ceylon), H. James, A. W. Snape, E. W. S. Kingdom, and W. S. Price (Assoc. Sec.), and others.

E. Greene, Esq., M.P., presided at the Bury St. Edmund's meeting. The collections at Woodbridge amounted to 17*l.* 11*s.* 8*d.*, and at Halesworth to 21*l.*

Surrey.—Between November 13th and December 13th, meetings at Wrecclesham, Elstead, Addlestone, Rowledge, and Crockham (with magic lantern); sermons and meetings at Woking and Merstham; and sermons at Woking (St. John's). Deputation, Revs. J. B. Whiting and H. D. Hubbard (Assoc. Sec.), and Mr. Mantle.

Sussex.—Between November 15th and December 2nd, meetings at Horsted Keynes, South Malling, and Lewes; sermons and meetings (anniversaary) at Brighton, and sermons at Colgate. Preachers, &c., Bishop Hellmuth, Revs. F. Bellamy (Palestine), S. Coles (Ceylon), A. H. Arden (South India), H. Brass, and H. D. Hubbard (Assoc. Sec.).

Warwickshire.—Between November 1st and 28th, sermons at Rugby School, Wishaw, Water Orton, Stretton-on-Dunsmore, Ryton, and Birmingham (St. Mary's); meetings at Coventry, Nuneaton, Harborne (St. John's), and Bordesley (Holy Trinity); sermons and meetings at Bourton-on-Dunsmore, and Fillongley. Preachers, &c., Revs. E. N. Hodges (Telugu), J. Sheldon (Sindh), H. S. Watson, J. Richardson (H.D.S.), J. Brooke, and G. F. Smith (Assoc. Sec.). On November 1st, Rev. Prebendary E. R. Mason gave a missionary address to the "Birmingham Church of England Young Men's Association."

Westmoreland.—In November sermons and meeting at Holme, and meetings at Burton and Bowness, by Rev. V. Faulkner (West Africa).

Wiltshire (South).—Between November 18th and December 9th, sermons and meeting at Martin and Fosbury; meetings at Salisbury (juvenile and half-yearly), Compton, and Bulford. Preachers, &c., local clergy and others.

Worcestershire.—During October, November, and December, sermons and meetings at The Lickey, Areley Kings, Hales Owen, The Quinton, Cradley, Blackheath, Romsley, and Stourbridge; sermons at Redditch, Old Swinford, The Lye, Churchill, and Woolaston; and a quarterly meeting at Worcester. Preachers, &c., Revs. R. H. Cobbold, A. H. Arden, J. Sheldon (Sindh), F. W. Davenport (H.D.S.), G. E. A. Pargiter, W. J. J. Welch (H.D.S.), J. H. Gray, R. Palmer, and R. Pargiter (Assoc. Sec.).

Yorkshire.—Between September 12th and October 30th, meetings at Friezland, Airmyn, Thornaby, Great Ayton, Kildale, Laister Dyke, York (St. Cuthbert's), Thirsk, Thorpe Arch, Leeds (St. George's, St. John's, Newtown, St. Andrew's, St. Stephen's, All Hallows, and St. Michael's), Whitkirk, and Farnley; sermons and meetings at Witton, Marske-by-the-Sea, Sheffield (St. Barnabas', St. Mark's, St. Stephen's, St. Silas', St. George's, and Parish Church), Wicker, Carbrook, Bradford (anniversary), Bingley, Cottingham, Slingsby, Ripon (anniversary); and sermons at Ripley, Killinghall, Hartwith, Long Preston, Hawes, Stallingbusk, Askrigg, Farsley, Manston, Idle, Lund, Kilnwick, Brayton, and Wales. Preachers, &c., Bishop Hellmuth, Revs. T. Campbell, J. Allcock (Ceylon), W. A. Roberts (Bombay), J. D. Thomas (Madras), Dr. Bardsley, E. R. Forrest, W. J. Richards (Travancore), F. W. N. Alexander (Telugu), R. Bateman (North India), W. H. Collins (China), C. L. Williams (Assoc. Sec.), and others. Between November 5th and December 17th meetings in Holderness, Wales, South Kidby, Pocklington and neighbourhood, Manningham (St. Paul's), Calverley, Keighley, Driffield and neighbourhood, Pickering, Newland (also drawing-room), Bardsey, York, &c., Healey, Leeds (St. Agnes'), Sutton-in-Forest, Hampsthwaite, Welton, Sutton-in-Holderness, Easingwold, North Dalton, Newsholme, and Maltby; Sermons at Wortley, Wilberfoss, Pickering &c., Hoyland, Roundhay, Bishop Thornton, Halifax (All Saints'), and Boroughbridge; sermons and meetings at Harthill, Elvington, Kirkburton and neighbourhood, Norton, and North Ferriby. Speakers, &c., Revs. J. D. Thomas (Madras), H. A. Favell (H.D.S.), W. J. Richards (Travancore), J. Sheldon (Sindh), R. H. Maddox (H.D.S.), V. Faulkner (West Africa), T. S. Fleming (H.D.S.), and C. L. Williams (Assoc. Sec.) There have also been Hon. Dist. Secretaries' meetings at York, Driffield, Leeds, Huddersfield, Ripon, and Sheffield, all attended by the Rev. C. L. Williams (Assoc. Sec.)

Wales.—Between November 18th and December 11th, sermons and meetings at Neath, Swansea (also formation of juvenile association); and a meeting at Llantrisant. Deputation, Revs. J. B. Whiting and S. A. Pelly (Assoc. Sec.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 20th, 1883.—The Right Rev. Dr. T. V. French, Bishop of Lahore, received a very cordial welcome, and addressed the Committee at some length. He referred in touching terms to some of the distinguished Missionaries whom it had pleased God to give to the Punjab from time to time, mentioning the names especially of the late Revs. Dr. Pfander, J. W. Knott, and George Maxwell Gordon. He commented upon some of the practical missionary questions which were occupying much attention at the present time, dwelling particularly on the subjects of responsible leaders of Missions, Medical Missions, Theological Schools, the need of greater efforts to unlock the stores of English learning to the Natives of India by translations into the vernacular, &c. The Bishop also gave a deeply interesting account of his recent journey through Persia at the Parent Committee's request, and of the remarkable spirit of inquiry into divine things which he had met with. The Secretaries were instructed to lay before a future meeting of the Committee those points of the Bishop's address on which action might need to be taken, and the Chairman (A. Beattie, Esq., V.P.), having, in the name of the Committee, heartily thanked the Bishop for his most valuable and suggestive address, prayer was offered by the Right Rev. Bishop Perry.

The Rev. J. Williams, from Japan, was introduced to the Committee, and gave an interesting account of the present state of the work in Tokio, and urged strongly the claims of Tokio as a Mission station, and the grounds on which it appeared to him desirable the Society should continue its operations there.

The Secretaries drew attention to the position and prospects of the Persia Mission. It appeared that Dr. Bruce's time was much taken up with his work for the British and Foreign Bible Society, and that Dr. Hoernle was expected home on furlough next year. A letter was read from Dr. Bruce, urging the importance of sending out another Missionary. The Secretaries were directed to look out for a suitable man to join the Persia Mission, the additional expenditure involved thereby being at present charged to the Special Fund for Egypt, Palestine, and Persia.

The Sub-Committee in charge of the North-West America Missions submitted various recommendations, which were adopted. They presented a letter from the Bishop of Saskatchewan, stating that the Rev. T. A. Clarke, the Society's Missionary at Battleford, had accepted the office of Principal of the Government Industrial Training School for Indian Children, and explaining that the work in which Mr. Clarke would be engaged would be of a thoroughly missionary character, and auxiliary to the Society's operations.

The Sub-Committee in charge of the India Missions submitted various recommendations, which were adopted. In particular they recommended the appointment of a lady for the superintendence of the Agarpara Orphanage.

Committee of Correspondence, December 4th.—The Secretaries reported the death on October 1st, 1883, of the Rev. Benjamin Yate Ashwell, one of the Society's veteran Missionaries, who first at Sierra Leone in 1833, and afterwards for forty-eight years in New Zealand, faithfully laboured in the Gospel of Christ. Throughout his career, whether at Russell, among the sailors from the whale-ships, with the Rev. R. Maunsell at Waikato Heads, in the new station which he opened at Taupiri, or latterly in his closing years at Auckland, he manifested a courage, a zeal, a spirit of self-sacrifice and a deep sympathy with the people, which enabled him under

God to triumph over difficulties and to achieve successes beyond most of his colleagues. The Maoris recognized and trusted him as their friend. All who knew him alike bore witness to the thoroughness and simplicity of his Christian life, while his official and private correspondence testified to his ardent love to his Saviour and his genuine spirituality of mind. Though he was last year, on the formation of the New Zealand Mission Board, placed on the list of retired Missionaries, he continued to devote, with unabated ardour, what physical strength he possessed to the work he loved, and to which he had consecrated his life. The Secretaries were directed to convey to his widow the assurance of their thankful appreciation of Mr. Ashwell's life-long labours, and of their sympathy with her in the loss which they, in common with herself, have sustained by his removal.

The Secretaries reported the decease in the mission-field of Mrs. J. C. Hoare of the Ningpo Mission, and Mrs. Sedgwick of the Hang-chow Mission, and adverted to the strong testimonies they had received of the true missionary spirit of these two departed labourers. The Committee directed that the Rev. J. C. Hoare and the Rev. J. H. Sedgwick be assured of their deep sympathy with them in their sorrowful bereavement.

A Report from the Bishop of Mauritius of his recent visit to the Society's East Africa Mission was presented. The Committee directed the Secretaries to tender their cordial thanks to the Bishop for his kind and ready response to their request that he would visit Mombasa under the Bishop of London's Commission, and for the various services rendered by him to the Mission, as well as for the valuable suggestions contained in his Report, which should receive careful consideration.

A letter was read from the Rev. H. P. Parker, Secretary of the Calcutta Corresponding Committee, expressing his desire to visit the Society's Missions in South India, and to take with him the Revs. Piari Mohan Rudra and William Seetal, the Native Secretaries respectively of the Bengal and North-West Provinces Native Church Councils, in order that these brethren might have an opportunity of seeing the work done by the Councils in South India, and of conversing with Bishop Sargent, the Rev. W. T. Satthianadhan, the Rev. V. Vedhanayagam, &c. The Committee cordially sanctioned Mr. Parker's proposal.

The Sub-Committee in charge of the Africa Missions submitted various recommendations, which were adopted. In particular, they presented a journal from Bishop Crowther of his visit to Bida, and recommended the occupation of that place, provided the expense could be met without adding to the estimate for the Niger Mission; also that the S.P.C.K. be requested to print a collection of Proverbs, Tales, and Historical Fragments in the Haussa language, collected and translated by the Rev. J. F. Schön; also that certain proposals by the Bishop of Mauritius regarding the use of the *Henry Wright* steamer by the agents of other Missions on the East Coast, at a moderate tariff, be sanctioned.

General Committee (Special), December 4th.—The Bishop of Algoma had an interview with the Committee, and gave a very interesting account of Church work in his diocese, especially among the Indian population, heathen and Christian. The Bishop at the same time expressed his warm attachment to the spiritual principles of the Society. The Secretaries having explained the reasons of a former resolution of the Committee, in which regret was expressed at the Society's inability to help the Bishop, the Chairman (General Sir William Hill, V.P.), in a few cordial

words, assured the Bishop of the feeling of sympathy and esteem entertained towards him by the Committee.

General Committee, December 10th.—A resolution of the Committee of Correspondence was considered and approved, directing the Secretaries to look out for a competent clergyman to go out to India as an Organizing Association Secretary, to plead the Society's cause among the English residents.

An application by Bishop Moule, of Mid-China, for a grant from the William Charles Jones China and Japan Fund, for the expenses of training Native Medical Missionary Students at Hang-chow, was referred to the Committee of that Fund.

Dr. C. S. Valentine, of the Medical Mission Training Institution, Agra, had an interview with the Committee, and gave an interesting address on his work of training Medical Evangelists for the various Missionary Societies in North India, taking also the opportunity of pointing out the extreme inadequacy of the efforts hitherto put forth by Missionary Societies for the evangelization of India. The Committee expressed their cordial interest in the important work which Dr. Valentine had in hand, and prayer was offered by the Rev. B. Baring-Gould.

Contribution List.

In the following list of receipts from November 12th to December 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard	5	7	3
Berkshire: Ipsden	7	0	6
Buckinghamshire: Chenies	12	2	7
Granborough		15	3
Great Missenden	5	0	0
Loudwater	18	14	9
Seer Green	2	7	7
Swanbourne	29	13	7
Cambridgeshire: Cambridge, &c	200	0	0
Cheshire: Byley	7	8	5
Lostock Gralam	4	3	6
Macclesfield and District	90	0	0
Malpas: St. Chad	26	2	0
Derbyshire: Derby & South Derbyshire	200	0	0
Stapenhill	91	17	11
Devonshire: Colebrooke	3	0	0
Devon and Exeter	100	0	0
Lynmouth: Iron Church	10	0	0
Dorsetshire: Burton Bradstock, Shipton George, and Walditch	9	16	6
Corscombe	2	0	0
Tollar Fratrum and Wynford-Eagle		12	2
Durham: Darlington: St. Paul's	69	19	0
Essex: Layton	20	0	0
Ongar District	35	0	0
Ramsey	8	15	11
Romford: St. Edward's	45	2	11
Gloucestershire: Mickleton	17	7	0
Stroud: Parish Church	9	0	10
Hampshire: Bournemouth: St. Michael's	4	13	6
Deane	2	6	6
Lymington	22	7	3
North Waltham	1	3	0
Pennington	7	9	9
Channel Islands:			
Guernsey	50	0	0
Jersey	150	0	0
Herefordshire	5	0	0
Garaway	5	6	5
Hertfordshire: East Herts	150	0	0
St. A'ban's	100	0	0
Welwyn	8	8	0
Kent: Bexley Heath	14	10	10
Blackheath	93	12	4
Brenchley	197	18	11
Bromley Common	6	1	6
Deptford: St. Luke's	9	5	5
Four Elms	7	8	7
Lancashire: Bolton: St. Matthew's	5	0	0
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Haggerston: St. Paul's	4	11	11
Harrow	60	0	0
Haverstock Hill: St. Andrew's	1	1	0
Hounslow: St. Paul's	14	19	1
Islington	200	0	0
Kensington Deanery	1	0	0
Kilburn: Holy Trinity	123	11	6
Maida Hill: Emmanuel Church	63	0	0
Marylebone: All Souls'	36	0	0

Pimlico: St. Michael's	26	0	9
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Spring Grove	46	18	3
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Holwell	1	5	7
Rutlandshire: Morcott	2	11	6
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IX. No. 98.

"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xxi. 19, 20.

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FEBRUARY, 1884.

"CHURCH TEACHING" IN BENGAL.

FEW devices have been more persistently and more effectually employed by the great Adversary of the cause of Christ to hinder and mar the work of Christian Missions than the promotion of division and dissension among brethren. In the great high-priestly prayer of John xvii., our Lord indicates oneness among His people as an influence of special power for the conversion of the world; and so, on the other hand, there is no greater obstacle to the progress of the Gospel than the disunion of those that preach it. In missionary history, however, this disunion has rarely been of the kind that comes under the notice of the public generally. The commonest differences are either of a personal character, or upon the details of missionary plans and policy, and not on the great dividing questions of theology and church systems. The experience of Paul and Barnabas has been repeated over and over again: the "contention" has been "so sharp" that men have "departed asunder one from the other;" but the outside world has known nothing of it, and has only seen two missionary journeys undertaken instead of one. That differences of this kind, and the feelings they give rise to, have been withheld from doing more damage to the cause than has actually occurred—that notwithstanding them all, the work has gone on and prospered—nay, that they have often been overruled, as at Antioch, to the wider spread of the Gospel—these are mercies for which we cannot sufficiently thank God; although one cannot resist the conviction that progress might have been much more rapid if in every Mission the chief agents had been "of one heart and of one soul."

But there is another still greater cause for thankfulness, namely, that, on the whole, there has been oneness of belief in the great fundamental doctrines of redemption. Paul and Barnabas have often separated, and very often it has been a Mark that has caused the separation; but Paul and Barnabas and Mark have all preached the same Gospel. Nor, strange to say, have denominational divisions had any seriously evil influence. That these involve a great loss of strength, especially where the agents of different societies are crowded together in two or three cities, as now in Japan (see Mr. Warren's paper in the *Intelligencer* of November last), is indisputable. But equally indisputable is it that the substantial harmony manifested by the societies and denominations, and their loyal respect (speaking generally) of each other's interests, have actually proved an additional Christian evidence

to not a few intelligent heathen minds. Bishop Selwyn used to tell a story of an aged Maori who died a heathen because, having come, as he expressed it, to a spot where three roads led in different directions —the Church of England, the Church of Rome, and the Wesleyans— he could not make up his mind which to take. That Romish priests did infinite harm in New Zealand we know well; but we doubt whether the differences between Anglican and Wesleyan missionaries there ever prevented any other Maori from embracing Christianity. In India, certainly, where denominational varieties are most numerous, their existence has never, so far as we are aware, been mentioned as a stumbling-block to the Natives. For one thing, the land is so mapped out among the societies, and their respective boundaries so loyally observed, that, except in a few of the great cities, the heathen have no opportunity of noticing the differences between them. For another thing, Hinduism has its own sects and schools, numerous and distinct; and the average Hindu sees no more difference between (say) a High Anglican and a Baptist than the average English resident sees between a Vaishnavite and a Saivite.

So far as regards the aspect which Christendom presents to the heathen. But, obviously, a very different condition of things results from the advance of Christianity amongst them. Divisions that count for nothing to the worshippers of Kali or Ganesa, become real and serious in the eyes of a growing Native Church. Indian Christianity, it cannot be doubted, will in the future have its own controversies; but these, in the nature of things, will probably be of an Oriental type, either reproducing the subtle refinements and distinctions of the Nicene age, or perhaps displaying new dividing lines in human definitions of divine truth; and it is a thing greatly to be lamented if we add to the opportunities of disunion by transplanting to the East our own Western controversies. This, however, is now rapidly being done; and we cannot contemplate the prospect without deep apprehension.

Until a comparatively recent date, there was little danger in this direction. As a matter of fact the missionary zeal of Protestant Christendom was confined to the evangelical sections of it. We do not wish to make light of the real differences between the Church of England and other Christian bodies; but still, whatever may be our estimate of them, the fact remains that a Hindu inquirer in Calcutta, betaking himself by chance to a Baptist Carey, a Presbyterian Duff, or an Independent Lacroix, would have learned the doctrines of the Gospel in substantially the same terms as if he had sought out—we will not say an agent of the C.M.S.—but almost any Anglican missionary. The rise of the extreme Tractarian, and afterwards of the extreme Ritualist, party, did not at first affect the mission-field. Whatever other merits that party may have had, zeal for Foreign Missions was certainly not one of them. Even now, an inquiry into the amounts contributed for the evangelization of the heathen by the "advanced" churches will supply some suggestive considerations. But still, the case is much altered of late years. Anglo-Catholicism has produced—its most strenuous opponents being witness—some very noble characters. We

deplore what we believe to be their errors; but we render unstinted homage to their zeal and self-denial. And this zeal has, in not a few instances, found a suitable outlet in the wild wastes of heathendom. Now are we to look upon this extension of missionary interest with regret, or with sympathy and pleasure? That depends upon the direction it takes. The evangelists of the new school are Christians: let us not forget that; and in every victory they may achieve over the powers of darkness in pagan lands we ought to rejoice. We may wish their Christianity were of a purer type; but at all events it is Christianity and not Paganism. But when they plant themselves in the midst of long-established Missions, and endeavour to indoctrinate infant Native Churches with their particular views—still more, when they represent those views as the real doctrines of the Church of England, which have hitherto been kept in the background,—sympathy is changed into sorrowful indignation, and missionaries who still preach the true faith of the English Church are compelled to exclaim, *Non tali auxilio!*

Under these circumstances, theological controversy becomes inevitable. It is a painful necessity; but it is a necessity. We ourselves have extreme reluctance to entering upon topics of the kind in the pages of this periodical; of which the best recent proof is that since the arrangement of what were known as the Ceylon difficulties in 1880, we have entirely abstained from dwelling on the conflict which still rages in that island. The questions then more or less satisfactorily settled were ecclesiastical questions, touching the relations of the agents of a voluntary society with the authorities of the Church; and we hope most sincerely that mutual forbearance and good feeling, and loyalty to the arrangements then devised, may always prevent the reopening of past controversies. But that settlement, while it gave liberty to the Society's missionaries, did not and could not alter the fact that extreme doctrines were being taught, and extreme practices observed, in Ceylon; and both missionaries and Native clergy still have to contend earnestly for the faith once delivered to the saints. This should not be forgotten, nor should our sympathy be withheld from our brethren in what is always to them a painful duty.

But it is not to Ceylon that we have now to draw attention. The foregoing remarks have been suggested by the receipt from Calcutta of the first four of a series of "Bengal Church Missionary Conference Tracts." These tracts, as they have reached us, are in English; but we believe they have also been published in Bengali, for the use of the Native Christians of Bengal, especially those connected with the Church Missionary Society. They were prepared in pursuance of a resolution come to twelve or fifteen months ago by the C.M.S. Missionary Conference for Bengal. The missionaries then assembled felt that, much as they disliked controversy, they were forced into it by the action, and especially by the publications, of the clergymen connected with the Oxford Mission in Calcutta; that to remain silent was to abandon the Native Christians to the influence of utterly erroneous statements concerning the Church of England and its teaching. Of these tracts we feel it right to give a brief account.

The first three deal with crucial questions of modern controversy. They are entitled, "The Church of Christ, and the Doctrine of the Church of England concerning it;" "The Lord's Supper, and the Doctrine of the Church of England concerning it;" "Auricular Confession, and the Doctrine of the Church of England concerning it." In these, the occasion of their production is left to be inferred: there is no reference to the Oxford Mission at all. The writers desired to state positive truth without attacking other people. But after all, it would have been scarcely candid to have ignored the presence of the teachers whose views were opposed; and therefore we must commend the frank and Christian outspokenness of Tract No. IV., entitled, "The Doctrine of the Oxford Mission not the Doctrine of the Church of England." And we do not see how any moderate Churchman can read this tract without acquitting the C.M.S. missionaries of any "pride and haughtiness of heart" which he may been disposed to attribute to them for entering the lists, or without echoing David's plea, "Is there not a cause?"

This Tract No. IV. quotes several passages from "A Simple Catechism" lately put forth in Calcutta by the Oxford Mission. Let us give some brief extracts (the italics are our own):—

"What is the Holy Eucharist? This is the chief act of worship of the Christian religion. In this, we take the Body and Blood of Christ, *in the form of* bread and wine."

"By whose power do the bread and wine *become* Christ's Body and Blood? By the Holy Spirit's power."

"The Church has always from ancient times laid down the law that men should take the Lord's Supper fasting."

[In the Lord's Supper] "*we offer to God the Body and Blood of Christ.*"

"What our High Priest is doing in heaven, even *that* do the priests of the Church do also in the performance of the Holy Eucharist. And so the offering sacrificed by them, being joined with the sacrifice offered by Christ, is acceptable with God."

The Communion of Saints is declared to be "keeping all the feasts of the Saints appointed by the Church, *and praying for people gone to Hades.*"

Lest any should say that some of these expressions indicate only a legitimate variety of theological definition, quotations are given in the tract on the Lord's Supper from other works, showing to what such teachings lead. Thus, from an essay of Dr. Lee's, to which is prefixed an Introduction by Dr. Pusey, the words, "We are teaching men to believe that God is to be worshipped under the *form* of bread;" and from a book of prayers for the young, edited by Canon Carter, "Worship and adore your Lord and Saviour Jesus Christ, God and Man, who is now present on the altar under the *forms* of bread and wine."

In pointing out the divergence of passages like these from the teaching of the English Church, the writers of the tracts indulge in no denunciatory rhetoric. They simply lay alongside their extracts the actual words of the Prayer-book and Articles. No unbiassed reader can have any hesitation in deciding whether the Oxford missionaries or the C.M.S. missionaries are the true Churchmen. Moreover, when the tracts appeal to Anglican authorities in further support of what they set forth as the doctrines of the Prayer-book, the authorities

chosen are such as no captious critic can charge with one-sided Protestantism. Hooker, Waterland, and the late Bishop Wilberforce are cited; and it was a happy thought to print at the end of the Tract on Auricular Confession the Report of the Upper House of Convocation of the Province of Canterbury on the subject, drawn up in 1873; a document which no High Churchman can refuse to accept, and which is of itself a decisive refutation of the teaching of the Oxford Mission.

We have not space to give extracts from the body of the Tracts II. to IV., which contain the theological discussions. But our friends will be interested to read the opening paragraph of the Tract No. IV., as it displays the spirit in which the work has been done:—

> It is our earnest wish, in accordance with the Apostolic precept, "as far as lies in us to live peaceably with all men." But "the wisdom that cometh from above is *first* pure, then peaceable," and we are bound, when occasion calls, to "contend earnestly for the faith once delivered to the saints." And such an occasion arises when the Holy Apostolic Faith, as embodied in the sacred Scriptures and preserved for us so long and so clearly by the Church of England, is misrepresented and deformed by mutilations and additions utterly inconsistent with its spirit and its letter. Certain men, earnest and religious in their own way, have come amongst us lately and put forth divers and strange doctrines, which we, as loyal members of the Church of England, are unable to leave unchallenged, lest we should seem to give a tacit consent to them. Grieved as we are to have to differ from our brethren, we cannot stand quietly by and see the Church we love compromised as it has been by unfounded misrepresentations as to the doctrines it holds and the practices it recommends.

And the closing paragraph:—

> We have said enough to justify our earnest protest against this catechism being taken in any way as representing the teaching of the Church of England. We cannot, of course, object to the Oxford Mission putting forth the doctrines of the Church of Rome, or any other they may be pleased to hold. But as loyal and attached members of the Church of England we cannot consent to have their doctrines identified with those of the Church, or to be involved, by tacit acquiescence, in the promulgation of the unscriptural and strange doctrines which they seem determined to press upon the Church in Bengal. We desire to warn our fellow-Christians against these errors, which the Church of England has long ago rejected, both in principle and in particular. The only foundation of the Church of England's doctrine is the written Word of God. But the peculiar doctrines of the Oxford Mission have neither ground nor warrant there. Their origin and proper home is not in the Church of England.

But Tract No. I., on the Church, is so admirable, that we feel constrained to print the greater part of it in our own pages. We omit a few passages not essential to the argument, to save space; but we give about three-fourths of the whole:—

The Church of Christ, and the Doctrine of the Church of England concerning it.

The object of all religion is to establish a relation between God and man. That man might be in sympathy with God, and so blessed, Christ came, and died, and rose again. For this He lives on high,—and His work is not in vain. Men are being brought into relation with God. Not all to whom the connection is offered accept it heartily. But those who do so are made one with Christ; and those who are united with Christ are brought into relation with one another also. Thus they are formed into a new society,

depending for its existence and unity on connection with the Lord. That society is called the Church.

This society, the true or ideal Church, consists, as it is described in the Prayer-book, of "the blessed company of all faithful people." This is the Body of Christ, every member of which enjoys a real, not a mere nominal, union with Him. "Ye are the Body of Christ," says St. Paul, "and members in particular" (1 Cor. xii. 27). . . .

Hitherto the actual Church on earth has never quite come up to the ideal. Even St. Paul was constrained to regard the Church as an object, in one aspect, of faith rather than of sight. . . .

Doubtless, however, the Church was intended from the beginning to be a visible society, marked off from the world by definite lines, and acting as the pedestal and basis for the display of revealed truth in the world (1 Tim. iii. 15). Christ appointed two sacraments as the visible distinctions of His Church. Baptism is the sign and outward means of bringing men into relation to the Father, the Son, and the Holy Spirit. Unhappily, there are many baptized with water who yet do not in any way depart from iniquity; nevertheless, the whole society of the baptized does stand out from among mankind as a distinct body, professing faith in Christ, and endeavouring to secure in its members something at least of action in conformity with their profession. . . . There is still "one Lord, one faith, one baptism," and by these the body of Christians is amply distinguished from those who disclaim the union with God through Christ.

And the body thus formed and marked off from the world has from the beginning been an organized body. True, Christ did not launch it into the world as an institution regulated by cut-and-dried rules, and having an exclusive constitution imposed on it by law. He left ample room in it for free development, and forbade no form of development which was not inconsistent with its essential character of dependence on Himself; but He sent forth His Apostles, trained and prepared leaders, to gather His converts around themselves, and to act as the heart and centre of the body to be established. Soon deacons were appointed, not by a divine law, but to supply a felt want. Not long after, elders also made their appearance. Probably the office was adopted by imitation from the Jewish synagogue as soon as the little "churches" or congregations of Christians became large enough to require special superintendence. These ministers served as the skeleton or nervous system of the body, for its support and edification (Eph. iv. 11—16). Nor had the Apostles passed away ere it was found that over the elders also some authority was and would be needed. Timothy and Titus were appointed by St. Paul to do the work of a bishop, though not under that name. Thus, before the end of the first century we find widely established—not by God's direct command, but surely by His providential guidance—just that constitution of bishops, priests, and deacons under which the Church at large has been developed ever since. As a matter of fact, for fifteen hundred years, down to the time of the Reformation, no branch of the Church ever dreamt of being without these officers. At the Reformation new conditions were introduced, and the Lutheran Church of Germany, and the Reformed Churches of Switzerland, France, and Scotland, were constituted without the government of bishops. At first, as no bishops joined the reforming parties, they were obliged to do without them; afterwards they began to maintain their actual constitution to be the right and only divinely ordained one. But at that time, by the providence of God, the Church of England retained its ancient constitution while reforming its

doctrine and worship, and throwing off all subjection to the Bishop of Rome. So that the Church of England, like several other reformed Churches, possesses that form of Government which is the most primitive, the most universal, and apparently the most natural in the Church.

The Church of England, however, nowhere arrogates to itself, or to Episcopal Churches in general, any exclusive right to be regarded as *the* Church of Christ. As a matter of fact, for some time after the Reformation the non-episcopal Churches of Germany, France, and Scotland were fully recognized as sister Churches in the Church of England; and the framers of our Articles seem to have been singularly careful not to cast any slur upon those Churches, or any doubt on the validity of their Orders. . . .

Only two essentials of the Church are named. The first is, that the Church is "a body of faithful men, in which the true Word of God is preached." (See Article XIX.) . . . The second essential named in Article XIX. for a true Church, or a true branch of the Church, is that "the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The essentials of baptism in the Church of Christ are water, and the ministration in the name of the Father, the Son, and the Holy Ghost,—of the Lord's Supper, bread and wine, set apart and taken in remembrance of Christ. We do not find that "Christ's ordinance" in Scripture has made anything else necessary, and the Church of England, true to its principle of limiting its demands to Scripture, makes no mention of any other essential to the reality or validity of the sacraments. As a matter of order and regularity, the sacraments are directed, in our branch of the Church, to be administered by those men whom that Church itself has ordained to this function. But the Church of England lays down this order for itself alone, and does not interfere with whatever may be considered right and proper in other branches of the Church of Christ. The right to such independent legislation, limited by Scripture, is clearly stated in Article XX., and would probably be acknowledged by most people.

Independence is not necessarily separation. But, unhappily, the Church of Christ in its outward and visible form has become divided. Even among those who possess the episcopal constitution there are three great divisions, besides other smaller ones. The Greek and Roman Churches have been separate since the ninth century, and the English Church threw off its connection with the Roman in the sixteenth. So that episcopal rule does not preserve the Church from schism. Heresy and schism are of course to be carefully distinguished. There are bodies calling themselves Christians who deny some of the essential doctrines of the Christian faith, and so are heretics. Again, some branches of the Church, while not denying any essential doctrine, hold aloof from the remaining portions of the body, and are thus schismatic. Such schism is of course an evil, though in different degrees, and plainly contrary to our Lord's intention. But can it ever be justified? If one portion of the Church attempts to tyrannize over another, and to impose upon it beliefs or ceremonies contrary to the revealed will of God, then the separation of the oppressed body may become necessary. The choice may have to be made between unity and purity, between obeying the behests of men and keeping the will of God. Thus it was that the English branch of the Church became separated from the Roman. Finding that the demands of Rome were inconsistent with Scripture, it refused to obey them, and was accordingly cut off by the Roman Church from its communion.

Not long after that event, some persons in the Church of England began to be dissatisfied with the constitution and order of worship established at

the Reformation. They tried to procure some modifications in the matters they objected to, but their request was peremptorily refused. The consequence was that these persons formed themselves into differently organized bodies, separate from the Church of England. In this way the Independents, or Congregationalists, and Baptists came into existence. More recently the Wesleyans drifted likewise into separation. It is not for us to judge how far these fresh schisms in the body were justified at the time they took place, but we may fairly concede that the leaders in them were conscientious men who believed themselves to be contending for purity of doctrine and of worship. These bodies cannot be charged with heresy, and no one holds in any of them any doctrine necessary to salvation which he could not hold as a member of the Church of England. We cannot, however, deny that the Church of England in those days by its stiffness and unconciliatory spirit contributed to the formation of breaches which a due regard for the feelings of some of its most pious members might possibly have avoided.

But these are things of the past. We have to act in the present, and unhappily see the body of Christ, in its visible manifestation, rent and torn not only by external differences of government and worship, but what is far worse, by party spirit and mutual alienation. How is this to be healed? Are we to demand uniformity, the submission of all to a rigid rule of worship, and an unalterable constitution of ministry? Such uniformity exists nowhere, and experience shows that nothing has caused more divisions in the Church than the attempt to enforce it. . . .

There is no reason why those who belong to one particular body, even the oldest and most Apostolic, should regard those who belong to others as cut off from the body of Christ. Rather have we need to see that we ourselves are holding the Head as firmly and resolutely as they. The best way to cultivate unity is not self-assertion, but Christian love and mutual consideration.

But these outward rents in the Church of Christ are not the only sad thing in the state of things concerning the Church. There is division and party spirit even within the Church of England itself. This is not new. Even from the time of the Reformation there have been opposite tendencies among Churchmen. Indeed, it belongs probably to the natural variety of human nature, that some should lay stress on things inward, others on things outward; anyhow, some members of the Church of England have always been inclined to attach more importance to personal faith in Christ and spiritual union with Him, while others have thought and spoken more of the sacraments, and of the Church as an outward organization. This difference between the parties called "Evangelical" and "High Church" in the Church of England has within the last forty years risen to a great height. But perhaps the difference is not now quite so great as it was, each has learnt something from the other, but the Evangelical party is strong in its hearty and unreserved acceptance of the fundamental principle of the English Church, of referring every matter of importance as concerns the faith to the decision of Scripture. It rests also with confidence on the general bearing of the Prayer-book and Articles, in which, as we hope to show hereafter, the High Church views about the Sacraments, priestly power, and so on, find but scanty support. That the Prayer-book is mainly on the Evangelical side is made pretty clear, not only by several recent authoritative decisions as to the interpretation of its rules, but also by the fact that the High Church party have lately begun to ask for permission to use another Prayer-book, supposed to contain a doctrine as to the sacraments approaching more closely to that of the Church of Rome.

For ourselves—for those, that is, who are connected with the Church Missionary Society—we desire to be reckoned among those who lay more stress on the personal connection with Christ by faith than on the sacraments and the Church; but we by no means disparage these. We are perfectly loyal to the doctrine, discipline, and general system of worship contained in the Prayer-book and Articles, and have no wish to see any great change in the arrangements of the Church of England; but we desire first to be loyal to the Church of Christ, and to regard as brethren all who love the Lord Jesus Christ in sincerity. While we lament that schisms have taken place, we believe the injury is to be healed, not by exclusiveness, but by love. We believe that there is a real spiritual unity underlying all the divisions of the outward Church, and we think we see that inward unity making itself felt in an ever-increasing degree as the coming of the Lord draweth nigh. But we think that the perfect manifestation of the oneness of the Church is not likely to take place till the Church's other attribute, of holiness, becomes a visible reality. Sin disintegrates, holiness unites, the race of men. May both unity and holiness be speedily perfected, in the millennial Reign of Christ!

The great merit of this tract is its wise moderation both of view and of tone. The writer has had to remember that dangers beset the Native Christians of Bengal from more quarters than one. If on one side there is ceremonialism, on the other side there is that extreme form of unsectarianism which is more sectarian than any sect. And the C.M.S. Bengal Missionary Conference has done well to take its stand on the long-tried principles of the Church of England, and to make sure of its footing there.

The future of the Native Church of India is a great problem. Will it be one, or many? What forms ecclesiastically will the one or the many take? What will be its relation to Western Christendom? These are not questions that can be solved off-hand by the application of our own familiar theories. The Church of England in India counts at present among its members nearly one-half of the Native Christians; but the distribution is very irregular, and in Bengal the proportion is considerably less.* The more we try to look into the future, and trace out the possibilities in one direction or another, the more deeply shall we feel the need of heavenly guidance in every step that we take. We cannot on the present occasion enter into this question at length; and we only allude to it for the purpose of a reminder that the question exists, and that we may be the more grateful to our brethren in Bengal for the efforts they are making meanwhile to establish those Native Christians who are members of the Church of England in the true and Scriptural principles to which she has been a faithful witness since the days of the Reformation.

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* The Decennial Statistics, which are for 1881, give the total of Native Protestant Christians in Bengal as 83,583, of which the Church of England has 26,150 (C.M.S., 10,170). But excluding Assam, Orissa, Chota Nagpur, and Santalia, which are quite distinct and with different languages, the total is about 28,650, of which the Church of England has 11,800 (C.M.S., 8100). The Government Census gives 86,306 Native Christians for Bengal, including 12,000 Romanists; but apparently the area is a different one.

THE WORLD AND CHRISTIAN MISSIONS.*

THERE is a common saw to the effect that one half of the world does not know how the other half lives. This may be accepted as true, but the assertion is by no means full and distinct enough. In reality, the denizens of the world are not only divided off into nationalities largely differing from each other; but beyond this, every community is split up into sections, each of which has not only its separate occupations and pursuits, but has also its own peculiar interests, which affect but very slightly those not within its immediate pale. There is therefore, even in a country like England, where intercommunication is rapid and unceasing, much ignorance prevalent regarding the views and opinions of those with whom we are not bound up by the obligations of a common pursuit. We may refer, as an illustration, to the little which there usually is in common between clergymen and medical men, although they are perpetually brought into contact by ministering to the same patients, and both have equal access to the sick room. Yet, notwithstanding this common ground and common dealing with the same subject, the two run close together, like parallel lines, near, but not meeting.

It is probably from this tendency of human society to run into cliques that has sprung up, by what can only be characterized as an expressive anomaly, what has been termed "the religious world." The expression has been carped at, and is unquestionably, in a certain sense, fairly open to censure. The assertion of our Blessed Lord, "My kingdom is not of this world," most assuredly condemns the amalgamation, too frequently attempted, of genuine Christianity with elements wholly foreign to it. But as a *façon de parler* there is a certain appropriateness in the designation. When it is taken to imply that there are a number of persons, dwellers in the world, who feel an especial interest in matters affecting their own salvation and the salvation of other men, while there are thousands, nay, myriads, of professing Christians around them, who are so engrossed in other things that they hardly give a thought to their own spiritual condition, and certainly do not feel the slightest interest or concern in that of their fellow-creatures, no small amount of truth is embodied in the assertion. As the collective body of persons interested in religious questions is drafted together from persons in all ranks and conditions of life it would be difficult to find more appropriate terminology. The phrase therefore may be accepted without demur by those to whom it is justly applicable, and ought not to be considered unreasonable by those who commonly employ it to testify no small amount of spleen and dislike. But as it is a sub-division it implies that there are some who are within the pale, while there are others who are outside it. The interest and the information current within does not readily extend further. Some would be disposed to

* *Oriental Experiences.* By Sir R. Temple, Bart., G.C.S.I., &c., &c. London: Murray. 1883.

dispute this, maintaining that the Church and the world in Christian countries are conterminous. Theoretically they may be so, but practically they are not. Multitudes of baptized Christians are agnostics, or sceptics, or so worldly, sensual, and indifferent that their ignorance of the commonest elements of the religion which they profess is patent to all men, and hardly concealed from themselves. Without disguise or circumlocution they profess their profound indifference to everything which savours of religion, even if they are not openly hostile to it. We may therefore safely venture to maintain that by tacit but common consent the disposition and management of religious matters is relegated to certain individuals or bodies specially interested therein. It may be argued that it ought not to be so; we do not dispute the position, but simply maintain that the case is as we have stated it. Hence, in almost every age, when religion has not been virtually dead, there have arisen communities within the Church, varying with the customs and tempers of the times, to do the work which the collective Church ought to have done, but did not do. This is the extenuating plea for monasteries and suchlike, and was the secret of whatever good they did, till the salt in them lost its savour. They were the religious world of their times, which, in certain periods, did not extend much beyond them. Hopeful spirits are always looking forward to the identity of the Church and of the world, but they will indeed be fortunate when they have enlarged the circle of the religious world, and have added believers to it.

It should not therefore be matter of surprise that there is considerable ignorance in the outside world concerning what is going on within the religious world. Every now and then some curiosity on the subject is manifested, and then the ignorance is apparent. On the other hand, those who are conversant with the religious world are often by far too much tempted to take it for granted that matters and questions with which they are perfectly familiar are equally so to all around them. They do not calculate sufficiently upon the impervious wall which ignorance and prejudice build up. They do not remember how completely alien from the sympathies of outsiders are topics very dear to them. This ignorance has extensive ramifications. Multitudes, who live in a parish, are wholly ignorant of parochial matters. They have a vague idea that there is a Church, and that there are schools, for they pay an education rate, but of the internal economy and working of either, or of the condition of the poor, perhaps at their back doors, they have not the faintest conception, nor do they evince the slightest interest concerning them. It is the business of the clergy, not theirs. This prevalent ignorance beyond a limited circle is, however, especially prevalent concerning Missions to the Heathen. When first they came in any shape or form beyond the limited community which originated them, it is no exaggeration to affirm that in England it was as though a terrific spectre had been evoked, from the dangerous nature of which men shrunk back appalled. Even Church rulers participated in these terrors, as might be abundantly proved. After a while, however, spirits gradually

calmed down. The fearful evils which had been anticipated did not occur. Our Indian empire, for instance, was not lost to us by Missions, as had been confidently predicted. As no explosion took place, public opinion veered round to the idea that it was because there was no efficacy in Missions or missionaries. The power of Christianity in modern times to extend and propagate itself was questioned. The very existence of Christian Churches gathered out of the heathen was denied, and that not only in England, but even in the countries where they were established. A notable specimen of this ignorance, which occurred nearly forty years ago, fell immediately within our notice. As so much time has elapsed, and many, if not all, most conversant with the facts have passed away, we may venture upon some precision of localities without offence. The occurrence took place in a chief cantonment in South India. We were startled one morning by a friend calling upon us who had heard the night before, at a large dinner-party, from a young gentleman who had recently come from Tinnevelly, where he was Assistant to the Collector, that there were no Native Christians in that province. When challenged he stoutly maintained it, and insisted, with some show of reason, that if there had been any such persons he must have known of them. Of course there was nothing more to be said, and it is highly probable that there were some who were present who went away convinced that they had been previously imposed upon, and that they now knew, from authority not likely to be mistaken, that the reports concerning Christianity in Tinnevelly were a delusion. It is quite within the bounds of probability that they may, if ever the question was mooted, especially in England, have retailed the information with what they might fairly conceive ample warrant for their statements. But how could this blunder have originated? Beyond dispute, the young gentleman was an honourable man, stating honestly, as he conceived, the results of his own experience, limited, but sufficient to justify an assertion; he must be, and was, acquitted of all intention to deceive. He was simply ignorant, and was talking at random of matters which he had never taken the slightest pains or trouble to inquire into. There is, however, a danger, as lawyers are well aware, in proving too much. Had he confined his statements to asserting that Native Christians were few, or that they were poor and contemptible, or that they were not easily distinguishable from the heathen around them, it might not have been easy, especially in the case of one manifestly incapable of forming an opinion, to dispel his illusions. There would have been a way of retreat open. But when he ventured on the sweeping statement that there were no Christians in Tinnevelly, it was most easy of confutation. There were officers in the cantonment who had been quartered in Tinnevelly, who readily bore testimony to the existence and number of Native Christians, even then: so no great harm resulted. There was a laugh and forgetfulness of the incident as a passing absurdity, but we have not forgotten it. It might, however, be alleged that this occurred a good many years ago, and that since that time a great change for the better has passed over

Christians, both at home and in foreign countries. It might even be maintained that such a ludicrous instance of ignorance could not occur in the present day. We hope there has been some improvement, for which there was much need, but something closely approximating to it can only too readily be produced. It is not, for instance, forty years ago, but barely four years ago, that in another Indian cantonment a number of persons of the upper class, who had had varied experience in India, were under the impression that there were no Missions of the Church of England in Hindustan. They were conscious that there were Missions carried on by Dissenters; but it required some pains and effort to convince them that the Church took its full share in this important work. And yet these persons were members of the Church of England, with, so far as we are aware, no particular prejudices against Missions or missionaries. Had not circumstances arisen to call their particular attention to the fact, it is quite conceivable that they might have returned to England, and in the purest good faith have reported to their friends and relatives that there was nothing of the kind, and that, although they had been so many years in India, they had never heard a word about it. All this may appear very strange, perhaps unintelligible and improbable to readers of the *Church Missionary Intelligencer*, but beyond the "religious world" the ignorance and incredulity on the subject of Christian Missions is still intense beyond conception, while the statements concerning them are absurd. Can it be any wonder, then, that the note-books of travellers hurrying to and fro over the world get filled with erroneous conceptions, which have no doubt been gathered in Eastern countries, and frequently from persons who ought, from length of residence and familiarity with other topics around them, to be supposed to be credible informants. This particular matter, however, has not been within their purview.

This may seem a long, but is not really an irrelevant, preface to the remarks we propose offering on that portion of Sir R. Temple's *Oriental Experiences* which relates to Christian Missions. We must pass unnoticed in our pages the rest of the volume, which deals with secular subjects of various kinds, simply noting that the chapters on the Mahrattas will be found of special interest to persons curious in matters of history. When, however, we turn to the portion more immediately concerning us, what is the attitude which Sir R. Temple assumes regarding "Religious Missions in the East"? and why does he assume it? We proceed to deal with these questions. One of his addresses was made to the members of the S.P.G. at Lincoln, in the presence of the Bishop of Lincoln and his clergy; another was made to the Presbyterian Board of Missions at New York: and the third was delivered to the Baptist Missionary Society in London at Exeter Hall. The audiences, as well as the countries, were different; the religious denominations of the hearers were different. But one vein of thought runs through all these speeches alike: one attitude is maintained throughout. This cannot be accidental. In each and every case Sir R. Temple stands forth certainly as the eulogist, but still

more distinctly as the apologist, of Religious Missions. His remarks and comments form a continuous and laboured defence of them, as well as of the results achieved. Why did he esteem this to be the most suitable form of advocacy, so much so that he gave his whole energies to the task? We can hardly suppose that he deemed it essential to convince Bishop Wordsworth, or those of the Lincolnshire clergy who were present, or the throngs of Presbyterians in New York and of Baptists in London, by whose faith and works these Missions were carried on, that they were not spending their money to no purpose. They did not come to these meetings under the impression that Missions might possibly be naught, and that therefore the speakers had to clear up the mystifications in their minds. Plainly some other influences must have dictated Sir R. Temple's remarks, which we imagine must have been somewhat of this kind. Sir R. Temple cannot be looked upon himself as an outsider to the "religious world," but both in India and in England his duties and his avocations have mixed him up largely with those who are. He is a layman who has held distinguished positions in many parts of India, and has necessarily been extensively mixed up with other laymen, multitudes of whom, both at home and abroad, have entertained probably the haziest notions about religion itself and about religious effort. He must be thoroughly familiar with the "vulgar" (we use the word not in its objectionable, but in its original sense) ideas and prejudices which are bandied about in ordinary society. All this idle gossip has no doubt been *decies repetita* in his hearing, and he has employed himself in the confutation of it. So to speak, he has raised himself above, and has addressed himself beyond, his immediate surroundings, and has spoken through and past them to the world beyond. It has been said that "good wine needs no bush." There may be some truth in this in some cases. But it is hardly applicable to the "new wine" of the Gospel of Christ. Vitiated palates have no relish for it. It has therefore in all ages of the Church been found necessary to supply apologies against detractors and maligners of the truth. Early Christianity abounded with them. In Sir R. Temple's addresses we have the stock and stereotyped objections to Missions and missionary operations formulated, marshalled, and crushed in succession upon most independent and sufficient testimony. The catholicity of these addresses, which never to one denomination obscures the successes of other labourers, is sufficient evidence that Sir Richard is not a mere partisan especially zealous for some particular society to the exclusion of others. He can testify to the successes and excellencies of all without partiality. But the important fact still remains beyond. This is that, perhaps unconsciously, the tenor of his observations bears witness to the tenacity and survival of hostility and prejudices which some might be tempted to imagine had passed away, and had disappeared among the delusions of the past. This is not so. Among the better-informed of those outside the "religious world," there is some modification of statement. The stern logic of facts to which they are not insensible compels them now to admit that some sort of success has been achieved. The admissions are, however, too often partial

and reluctant. For such persons, statements like those of Sir R. Temple ought to have peculiar interest. Probably, where there is not invincible prejudice to surmount good will be done by them. Many will listen to the testimony of a layman issuing from Albemarle Street who would be sufficiently incredulous if the same assertions were sent to them from Salisbury Square. It is, however, quite clear that there are large multitudes needing nowadays as much to be enlightened and disabused as there were in the infancy of Missions. Certainly Sir Richard Temple thinks so. He holds, too, that the misconceptions which he combats "originate apparently from ladies and gentlemen recently arrived from India, which have a damaging and chilling effect upon the hearts and efforts of those in England who are labouring to obtain substantial support for Missions."

The instances we have already adduced may give some idea of the value of the objections. As all our readers may not come across his volume, we will refer to some of his statements. In reply to the objection that Missions are failures, he quoted statistics from the official reports of the Government of India, and, in reply to the "ladies and gentlemen from India," asserted that "the fact of the greatness of the result of Missions in India is as well attested as the fact that Lincoln Cathedral stands upon the neighbouring hill." As Sir Richard has been employed in important positions in the Punjab, has been Lieutenant-Governor of Bengal, also Governor of Bombay and Finance Minister of India, his opportunities for knowing the truth, and that upon an extensive scale, have been to the full equal to those of the "ladies and gentlemen" who may have wandered into Lincolnshire parsonages, and who, when questioned by friends, substituted for their want of knowledge statements that the work was naught. We have gone through the process ourselves. Another objection of these worthy folk Sir R. Temple deals effectually with. As it is a delusion maintained at home by people who ought to know better, we refer to it. There are English Christians who are not ashamed to depreciate Native converts because they are in the main from the "humblest class, intellectually and socially." Sir R. Temple has read his Bible, and informs them that "one of the distinguishing marks of our religion is that it has to be preached to the poor, the degraded, and the miserable." We are afraid that there are some clergy who need to be reminded of this elementary Gospel truth. In contradiction to those who opine that "Native Christians are not better than the heathen, but probably worse," Sir R. Temple, a Government official, holds that, "viewed in the mass, they are a good and respectable people. The civil authorities may be appealed to for confirmation of this. Scandals there have been upon the name of Christianity, but these have seldom or never come from the Native Christians. They never apostatize, and never relapse into heathen practices." Those who read Indian newspapers know that European Christians, some of them "ladies and gentlemen," do apostatize, and do relapse into heathen practices, causing thereby no small scandal, and placing no small obstacle in the way of the progress of Christianity. Sir Richard then

proceeds to refute the silly depreciation of the motives, the character, and the efficiency of the missionary clergy; but we must refer our readers to his interesting papers. Upon the whole he argues, as a competent and independent witness, that the objections raised against Missions "crumble to the touch of fact and wither in the sunlight of criticism." He anticipates a great and glorious future for Christianity in India. His addresses in New York and London, *mutatis mutandis*, were, as we have already noted, nearly identical in argument and assertion.

There is a small leaflet published by the Church Missionary Society. It is entitled the *Testimony of Four Governors of India.* We would venture to recommend dwellers in country parsonages and similar abodes, who are liable occasionally, in Lincolnshire or elsewhere, to hear objections made by "ladies and gentlemen from India," to keep a copy by them. They might then venture to put their informants through a mild catechism somewhat after this fashion: Were these governors really in India? Did they live a long time there? Had they during the course of their service as varied and extensive opportunity of judging of Missions and missionaries as you have had? Were they very familiar with Native Society in all its different aspects? Were any of them, at any period, in the pay or employment of any missionary society? Do you think they could have had any sort of motive for propagating mistaken reports on their return home to England or out in India, where they could have been so easily detected? Were they men of the highest character for truthfulness and honesty? Do you not think that they may have had exceptional advantages for knowing the truth, while possibly your own statement, however correct according to your own apprehension, may be the results of limited and *imperfect induction?* We venture to think that the little leaflet might often prove to be a wand of Ithuriel, and that the subject would drop, or dissolve into vague and inconclusive maundering.

It is significant that Sir Richard Temple was requested specially to deal with these random utterances of his returned compatriots. Of course it would be utterly impossible wholly to stem the torrent of them. In manifold cases the reckless mischief is done, and those who might with much truth and fairness aver that when they were in India they never turned their attention in real earnest to Missions, but caught up the random talk around them, pass away unconscious probably of the serious injury which they have done to the religion they profess by quenching the ardour of friends ready and willing to forward what their consciences tell them is in accordance with the mandates of their Saviour. In very truth we do not anticipate that there can be any real and effectual interest in Missions, either among "ladies and gentlemen" in India or their relatives at home, until, through the grace and mercy of God, they have begun to take a lively interest in the salvation of their own souls, and the preciousness of the blood of Christ by which those souls have been redeemed from the power of Satan. It is like beginning at the wrong end to expect those who are wandering about through life, careless of what awaits

them after it, can begin by caring for the salvation of the heathen. There is only too much truth in the lines—

A man convinced against his will
Is of the same opinion still.

We can quite imagine that even if some of those who have perturbed Lincolnshire had seen more than they had of Mission work they would have been readier to carp at it than to participate in it. Cherished prejudices are not easily foregone. It is not every one who is prepared to recognize in the humble Native Christian the spiritual equal, in the sight of God, of the rulers of the land, or to admit that he has with them "One Lord, one faith, one baptism."

What then is to be done? Writing at the commencement of another year, we would venture to impress upon the friends of Missions the importance not only of not being slack in their contributions, but also the importance of making themselves personally acquainted with salient missionary facts wherewith, as we have suggested, they may be able to confute idle gainsayers. There really is nowadays no excuse for ignorance, especially on the part of the clergy. What is of vital importance has been condensed and presented in so many shapes that with very little pains any one can grasp the leading outlines of missionary work. Much also may be done by disseminating information. There is no lack of publications calculated for all ages and all tastes, and much praiseworthy effort is made to circulate them from headquarters. But increased effort may still be urged. There is sometimes a disposition to carp at the expense thus incurred. It might with truth be replied that "the children of this world are wiser in their generation than the children of light." It has been stated concerning Mr. Holloway, who has left a colossal fortune based upon advertising his medicines, that he was bankrupt once or twice by the expenses he went to in making his panaceas known. We should be sorry to see the C.M.S. proceed to such extremities, but it is the merest shortsightedness which can induce its friends to quarrel with or dispute the importance of the various agencies by which missionary work is kept before the notice of the public. When the sower sowed his seed much was wasted unprofitably, but some of it fell upon good ground, and brought forth fruit an hundredfold. If the friends of Missions would reap they must sow, and that beside all waters. K.

THE MODERN LANGUAGES OF AFRICA.

A Sketch of the Modern Languages of Africa. *By* Robert Needham Cust. *Two Vols. London: Trübner and Co.* 1883.

SOME men are scholars, book-worms, explorers of unfamiliar departments of knowledge; and when, in addition to this, they have the industry and the skill to enable them to give the results of their researches to the world, they may prove to be among the most useful of mankind; but their writings are better known than themselves. Others are men of action: they are in the forefront of practical movements; they establish and carry on

societies and institutions; their faces are familiar on platforms and in committee-rooms; but the library catalogue knows not their names, or if by chance they appear in it, at all events we shall not find them in connection with the by-paths of literature. When, therefore, a gentleman is well-known to spend several whole days every working week of his life at committee-tables; when secretaries can rely upon him to be in his seat at the beginning of the meeting and sit it out to the end; when also he speaks or reads papers at evening meetings of scientific and religious societies innumerable; when, again, he is a magistrate, and takes an active part in official prison-visiting, asylum-inspecting, &c., &c.; when, once more, he is a traveller, and is heard of now at Tunis, now in the Caucasus, now in the Gulf of Finland;—that is not the kind of man from whom you expect an elaborate literary work. He might possibly give the world a collection of essays or leading articles written *currente calamo;* but a book crammed full with the results of patient and prolonged research in a difficult and but little trodden field of study—this no one would look for from him.

Nevertheless, in the remarkable volumes now before us, and in the author of them, this uncommon spectacle is presented. Other reviewers, indeed, may probably discuss them without reference to the personality of the writer; but it would ill become us to do so. The Church Missionary Society is one of the institutions deeply indebted to Mr. Cust for practical service in many different ways; and to notice his book without indicating the reasons for our unfeigned astonishment at its having been written at all would be to suppress the uppermost feeling of our mind as we first turned over the pages. Indeed, Mr. Cust does not write impersonally. As we observed when reviewing his *Linguistic and Oriental Studies* three years ago, "we feel ourselves in contact with a living man, a man with a heart as well as an intellect; we cannot get away from the personality that breathes through his writings." The Introduction to the book now before us is a striking illustration of this; and in it we come upon a sentence which not only explains the phenomenon of the man of action doing a work which might seem more congenial to Dr. Dryasdust, but also suggests the reflection that perhaps only the man of action could have done it. Dr. Dryasdust might have been just as industrious in collecting the materials, but it needed the practical Indian administrator to use them:—

> Possessed of a trained capacity for order and method, a strong will and love for steady work, which is the characteristic of old Indians, I had to grapple with this entangled subject, just as twenty-five years ago I should have grappled with the affairs of a District in India which had got into disorder, or with the accounts of a Treasury which had fallen into arrear. The work had to be done, could be done, and therefore was done.

But why "had" the work "to be done"? Mr. Cust tells us that a vacuum forced itself upon his notice in those very avocations of the man of action to which we have referred, and he resolved to attempt to fill it:—

> It came about somewhat in this way. I was Honorary Secretary of the Royal

Asiatic Society, Member of the Council of the Royal Geographical Society, of the Committee of the Church Missionary Society, and of the British and Foreign Bible Society, of the Translation Committee of the Society for Promoting Christian Knowledge; and the subject of Africa, its tribes and Languages, was always coming up. I naturally looked about for some book which would tell me generally about these Languages.

And found none. The valuable works of F. Müller of Vienna, Max Müller, and Whitney were available, but they did not give the information required. The first-named writer is ethnological rather than linguistic, and the other two, while professing to treat the whole subject of Language, almost entirely ignore the languages of Africa. Mr. Cust accordingly began by placing himself in communication with scholars, librarians, travellers, and missionaries, and soon discovered that an immense mass of material existed, if only it could be brought together. His account of his numerous correspondents and their contributions to his stores of information is quite entertaining. Thus,—

Scarcely a week has elapsed without the arrival of some delightful parcel from a sympathizer, perhaps an entire stranger; a Jesuit Priest, expelled from France, and tabernacled in North Wales en route to the Zambési, has been good enough to send me a Kabail Dictionary, prepared for his Mission, and not sold to the Public; and a young lady from West Africa has sent me the unique Grammatical Works, in two Languages, printed by her late father, which I had sought for in vain in England. . . . Missionaries, who are not always Scholars, and Scholars, who are generally not fond of Missions, Protestants and Roman Catholics, Englishmen and Foreigners, have all assisted me, and a very considerable correspondence has ensued in all the chief Languages of Western Europe; and I arrived at the singular conclusion, that of all the nations of Western Europe, the Dutch alone had not contributed a single line to the illustration of an African Language . . . .

Some letters addressed to me deserve special notice: a few weeks before his death, Krapf sent me a Language-map of Abyssinia, and such a description of the Languages spoken in East Africa north of the Equator, as he only could supply; and from the Niger came a Language-map of the Basin of the Niger, and a Linguistic Notice from the pens of Bishop Samuel Crowther, Archdeacon Dandeson Crowther, and Archdeacon Johnson, all pure Negroes, of such a character of precision and intelligence, as would cause any unprejudiced reader to lift up his hands in praise to our Heavenly Father, who in the first and second generations of liberated slaves has permitted such evidence to be given of the intellect of the Negro Race, if only it has the advantage of sympathetic Culture.

The Introduction, from which these passages are quoted, and which further describes the scope and purpose and method of the work, occupies the first chapter. The second chapter sketches "the history of the progress of knowledge of African languages," and describes the works of previous students. Chap. III. gives a passing glance at extinct and dead languages (as old Egyptian and Koptic), foreign languages (as Portuguese and English), and mixed languages in course of formation. Chap. IV. discusses the important subject of the classification of African languages. Mr. Cust adopts that of F. Müller, viz., (1) Semitic, (2) Hamitic, (3) Nuba-Fulah, (4) Negro, (5) Bántu, (6) Hottentot-Bushman. Chap. V. describes the kind of materials available for the work; and here occurs a noble testimony to the value of the labours of missionaries:—

The great propagandists of linguistic knowledge in Africa, as in Asia, America, and Australasia, have been the missionaries of Christ's Kingdom. The motive of

their Linguistic labour is one far higher than that of the promotion of Science. No other motive is conceivable that would induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages, except the one purpose of Religious Instruction, and the wondrous desire to save souls and bring them to Salvation. In many Languages the Scriptures are the only book, and the Scholar would be devoid of all feeling of gratitude, if he did not heartily thank the Missionary for opening out to him channels of information hopelessly concealed.

I must enumerate the names of those honoured Societies which have devoted thought and resources to the great work. Foremost is the Church Missionary Society, to whose forethought and wisdom the World is indebted for a library of Grammars, Dictionaries, and Vocabularies such as no other Association, Secular or Religious, can show. [Then follows a list of other societies.]

Men of Science risk their lives annually in order to enrich the Museums of Europe with specimens of Botany or Zoology, but with rare exceptions they care little for the Natives; but the holy men who wrote the Grammars and Dictionaries laboured until Death for the benefit of a thankless people. In the Library of the Church Missionary Society are stowed away packets of old Manuscripts forwarded to the House by the Relatives of each old Scholar-Missionary after his death: among these are old journals, rough copies of Translations and Linguistic Books, and letters telling of African Homes, and African Graves. It has been with feelings of awe and love that I have sorted the Manuscripts sent from Germany on the death of Krapf, Rebman, and Schlenker, touching the leaves with reverence, as the relics of a Saint, and the tokens of a Saintly Life; works commenced, carried on, and ended in Prayer; proof-sheets corrected on the eve of the faithful servant being called away to receive his Crown of Reward.

But Mr. Cust can blame missionaries as well as praise them, when they seem somewhat to deserve it. In the next chapter, on Written Characters, he complains of the varieties of transliteration adopted by those who have reduced unwritten languages to writing, even in the case of cognate languages. Only last year he addressed a circular to all the Missions in Africa, and forwarded to each a copy of the second edition of Lepsius' Standard Alphabet (the work which Henry Venn had so large a share in promoting), in the hope that now at all events uniformity might be attained. What was the result? "Those who had adopted the Standard Alphabet already replied in letters of approbation: those who had adopted other systems expressed their dissent. . . . No class of mankind is so narrow-minded and opinionated as the Missionary"—then he suddenly thinks of an exception—"except the Linguist"!

All these six chapters, and also the seventh, are only introductory. At Chap. VIII. begins the real work. Each of the six great Language-Groups above mentioned is taken up in turn, and divided into Sub-Groups and Sections; and every language or dialect is passed in brief review, the authorities respecting it noticed, its geographical position stated, the people speaking it shortly described, and the reasons for placing it in such and such a group explained. Of these languages and dialects, there are no less than five hundred and ninety-one, concerning every one of which *some* information is given. They are grouped as follows:—

No.	Family or Group.	Branch or Sub-Group.	Number of Languages.	Number of Dialects.	Total.
1	Semitic . . .	I. Northern . . .	2	8	10
		II. Ethiopic . . .	8	1	9
		Total . . .	10	9	19

No.	Family or Group.	Branch or Sub-Group.	Number of Languages.	Number of Dialects.	Total.
2	Hamitic	I. Egyptian	2	2	4
		II. Libyan	9	15	24
		III. Ethiopic	18	10	28
		Total	29	27	56
3	Nuba-Fulah	I. Nuba	16	3	19
		II. Fulah	1	4	5
		Total	17	7	24
4	Negro	I. Atlantic	67	24	91
		II. Niger	38	13	51
		III. Central	59	11	70
		IV. Nile	31	1	32
		Total	195	49	244
5	Bántu	I. Southern	10	14	24
		II. Eastern	78	16	94
		III. Western	80	25	105
		Total	168	55	223
6	Hottentot-Bushman	I. Khoikhoi	1	4	5
		II. Helot	12	1	13
		III. Pygmy	6	1	7
		Total	19	6	25
			438	153	591

With the first two groups, the Church Missionary Society is not concerned, except in that it uses Arabic, the great Semitic language in Egypt (and of course also in Asia), and that Krapf is cited as an authority on some of the Ethiopic languages, in both the Semitic and Hamitic Groups. In Group 3 the C.M.S. has an interesting connection with both sections. Among the languages classed as Nuba are Kwafi and Masai, both spoken in East Africa, in a long strip of country stretching north and south half-way between Mombasa and the Victoria Nyanza, a region far away from the other languages of the section. Krapf and Erhardt appear among the authorities for these, and also the recently received vocabularies of our missionary at Mamboia, Mr. Last. In the other section, our late missionary Reichardt was the great authority on the important Fulah language. In the 4th Group, Negro, C.M.S. names frequently appear. Koelle's *Polyglotta Africana* is of course constantly referred to, although Mr. Cust, in the light of fuller knowledge, estimates its value less highly than has sometimes been done. Schlenker's work in the Temne language, Schön's in the Mende, Ibo, and Hausa, Bishop Crowther's in the Yariba (Yoruba) and several Niger languages, are highly commended. The articles on these latter, Idzo, Ibo, Kukurúku, Igára, Igbira, Kakanda, Nupe, Gbari, Afu, &c., acknowledge great indebtedness to MS. memoranda sent to Mr. Cust direct by Archdeacons H. Johnson and D. C. Crowther. The 5th Group, Bántu, which covers nearly all Africa south of the Equator, includes the field of our East Africa Missions. The researches of Krapf and Rebmann here come into view, as well as the vocabularies so industriously compiled in the last three

or four years by Mr. Last as introductions to our knowledge of Zegúha, Ngúru, Sagára, Kamba, and Gogo (Mr. G. J. Clark also, for Gogo); also the published works of the Rev. C. T. Wilson, for Ganda and two or three neighbouring languages.* We do not think that C.M.S. men have helped in more than forty out of all the languages in the book, if Koelle's two hundred are omitted; and no fact illustrates to us more vividly than this the immense extent of Mr. Cust's inquiries. But it is not a small thing to have helped in investigating the forty; and the book is in effect a striking justification of the wise and far-seeing policy of Mr. Venn in promoting and supporting, as he did so earnestly, the linguistic work of Koelle, Schön, Schlenker, Reichardt, Krapf, and others.

We subjoin two of the shorter articles, to give an idea of the method pursued; and both are intrinsically interesting. One is on *Kwafi*, the Nuba-Fulah language already mentioned; the other on *Idzo*, the language of the Niger Delta:—

KWÁFI.

F. Müller has entered this Language, and the following, that of the Masai, in this Group [the Nuba-Fulah], and I find no difficulty in accepting the arrangement. The two tribes are conterminous with the tribes of the Bántu Family, and yet in no way connected with them: neither are they Hamitic: they differ materially from the Negro, and must find their place provisionally in this Group. Their habitat is very nearly on the Equator, South of the Galla, and Krapf, who knew them, describes them as one of the most savage tribes of all East Africa: they reach down to the slopes of Mount Kenia, and formerly they used to invade the Territory of the Bántu tribes to the South; but they came into collision with their congeners, the Masai, as great plunderers as themselves, and were driven back: they stretch Westward to the Victoria Nyanza, but no traveller has ever ventured among them, nor Missionary: but individuals of the tribe have been conversed with. Krapf in Mombása had a Kwáfi slave made over to him by his Master to assist him in writing an account of this tribe and compiling a Vocabulary. They call themselves Loikób or Plural Eloikób, and Kwáfi is but a corruption of this name; the word means "Men:" they are Nomads and Pagans, but totally averse to agriculture: they have no slaves, but Helot Races, the remnant of former tribes, who have a Language of their own, of which nothing is known. Swahíli traders go among them for ivory. The Vocabulary was published by the Church Missionary Society at Tübingen 1854, and is called the Vocabulary of the Engútuk Eloikób, or the Language of the Khwáfi Tribe: attached to it is a short Grammatical Note, and a Translation of a portion of the first Chapter of the Epistle of St. John and some short Texts. Lepsius in his Nuba Grammar, and Ewald in the Journal of the German Oriental Society, record their opinions on the Materials furnished by Krapf. New and Van der Decken notice them, but do not add to our knowledge. Last, a Missionary stationed at Mamboia in U-Sagára, came into contact with a tribe named Humba, whom he identifies with the Kwáfi by the Language, which corresponds with Krapf's Vocabulary. He has collected a Vocabulary of six thousand words. Farler, a Missionary stationed at Magíla in U-Sambára, considers the Kwáfi to be only a Dialectal variety of the Masai, as the Languages are mutually intelligible.

IDZO or IJO, OJO, EJO, IYO, UDZO, ORU,

Is the Language of the Delta of the River Niger. The similarity of the name had led to confusion with its neighbour the Ibo. . . . It is spoken to the extent

* It will be observed that Mr. Cust drops the prefixes. This is quite right; but it requires a mental effort at first to perceive that *Ganda* is the language of our familiar U-ganda, and *Sagára* of U-sagara, as well as *Nya-Mwézi* of the country usually spelt Unyamuezi, and *Chuána* of Bechuana Land.

of one hundred miles from the mouth of the Nun Branch of the River Niger: how far it extends to the Right and Left is quite uncertain, but one hundred and fifty miles at least along the Coast. Within the Idzo Language-Field many of the Ibo-speaking Races reside; an instance of the confusion is given by Dandeson Crowther, Archdeacon, in 1880. He read prayers at Okrika in Ibo, preached in Yariba, his own Native Language, but his Sermon was doubly interpreted Right and Left, Ibo to those who understood that Language, and in the Okrika Dialect of Idzo to the others. In addition to the above names, I read of a tribe called Egan, and another called Sobo, and a third called Ogbujan, and a fourth called Mbofia, and a fifth called Alége, speaking Dialects of the Idzo, or at least supposed to do so. Koelle, Baikie, Daniell, Clarke, Norris, supply Vocabularies under different names. Okori and Egbéle are added to the names recorded. Gradually we shall know clearer the value of the entries. . . . Köler, a German Doctor, in 1840 published a work of more pretence, but in reality only a Vocabulary of the Bonny or Okulóma Dialect with German renderings. Carew, a Negro Missionary, published 1864 a Primer and Texts in the Bonny Dialect, as well as Educational and Religious works. Taylor, a Negro Missionary, a Primer in the Akassa Dialect. Johnson, a Native Missionary, published similar works in the Brass Dialect. The time has come for definitely accepting one Standard Dialect, and translating a Gospel in it, which will fix it as a literary Language. It is mentioned that there is no word for Girl or Sister, and the School fees are demanded for woman-boys. This is a Language likely to develope into a powerful and wide-spread Vernacular. The Brass Dialect appears to be taking the lead, as the Church of England Prayer-book has been translated into it, and the Church Services are conducted in this Dialect. This is a great guarantee of the Dialect used being intelligible to the people. A Translation Committee has been formed of ten men and two women under the superintendence of the Negro Pastors and Negro Archdeacon for the revision of the Prayer-book, before it is printed in the local Press, and the Translation of the Scriptures will be commenced. Words and idioms are thus secured according to the usage of the Country, and as this Committee represents the people of the Country, whatever is translated will be thoroughly understood and subjected to a strict test. An interesting Linguistic fact came to light in the course of these operations, that the Language spoken by the people was a modern form of an older Language still spoken by some of the older people, whose brains were at once picked to collect Vocabularies, Fables, Traditions, and Proverbs. The Pagan Priests used this Archaic Language in their Sacrificial rites, and it is deemed a Sacred Language. Here we have instances of two Phenomena. An old Language becoming useless and unintelligible by lapse of time, and therefore monopolized by Priests and called Sacred. Have we not heard of some such a Phenomenon in connection with Latin, Greek, Sanskrit, Pali, and Old Slavonic? The second Phenomenon is that educated Negroes are of their own accord prompted to discharge the duties of Dialect Societies and Folk-lore Societies. These little side-views of the Negro Character are most interesting, as suggestive of intellectual power and a capacity to assimilate a higher Civilization.

No less than a hundred pages are devoted to the Appendices, which include lists of works on the general subject, of translations of the Bible or portions of it, &c., &c. The most important Appendix is a catalogue of all the 591 languages and dialects discussed in the preceding pages, with a list of the authorities for each. We quote as specimens the entries regarding the two languages already noticed:—

Language.	Dialect.	Locality.	Authority.
Kwáfi.	—	Eastern Equatorial Africa	Krapf, G., 1854, Voc. Tübingen. Ewald, Z.D.M.G., i. 44. Lepsius, Nuba G., 1880, lix. (G.) Van der Decken, Reisen, 1871, ii. 24. (G.) New, E. Afr., p. 357, 1873. Wakefield, J.R.G.S., xl. Farler, J.R.G.S., 1879. Last, MS. Voc., 1881.

Language.	Dialect.	Locality.	Authority.
Idzo	I. Bonny	Delta of the River Niger.	Köhler, Bonny Sprache, Göttingen, Voc., 1848. (G.)
	II. Brass		Taylor, Primer, 1862.
	III. Okrika		Carew, Primer, 1864-70.
	IV. Akassa		Baikie, Explor. Exped., 1856, 419.
	V. New Kalabár		Norris, Voc., 1841.
			Clarke, Spec. Voc., 1849.
			Koelle, P.A., Voc., v. C. 1–2.
			Daniell, Voc., 1850.
			D. Crowther, MS. Memo., 1881.

One of the most important features of the work is a large Linguistic Map, upon which is entered, at the right geographical *locale*, every language enumerated in the book. The map is coloured to show the six great groups above mentioned, and thus at a glance presents a general view of the whole subject. It has been prepared by Mr. E. G. Ravenstein, the editor of Krapf's Travels, the author of the Royal Geographical Society's great Map of Eastern Equatorial Africa, &c., &c. Mr. Cust says, "Those who thrust aside and condemn my Book should think twice before they condemn the Map, every entry of which is vouched by Authority, and based upon the latest information."

Nor must we omit to mention the photographic portraits of the scholars, travellers, and missionaries from whose researches Mr. Cust has drawn much of his material. Among the missionaries are Koelle, Schön, Krapf, Rebmann, Bishop Crowther, and Archdeacons D. C. Crowther and H. Johnson, of the C.M.S.; Bishop Steere, of the Universities' Mission; Saker, of the Baptist Society; J. L. Wilson and Grout, of the American Board; Christaller, of the Basle Society; Moffat and Livingstone, of the London Missionary Society. We find also Lepsius, F. Müller, Bleek, Latham, F. W. Newman, Barth, H. M. Stanley, Nachtigal, Ravenstein, Norris, Hanoteau, Faidherbe, Reinisch, Beke, Baikie, Duveyrier, and Schweinfurth. Under the portrait of Bishop Crowther is a legend which is worth quoting:—

"Hic Niger est."
SAMUEL CROWTHER, D.D.,
Who began life as a Slave, but, through the grace of God working upon a simple and docile nature, has acquired the honoured reputation of being one of the earliest explorers of a great River, the revealer of several previously unknown Languages, the first Negro Bishop, and the first proof that Equatorial Africa can produce able, enlightened, honest, courteous, and God-fearing men.

Such is an imperfect account of this remarkable work. But we cannot close without referring to the last chapter, entitled "Concluding Remarks," and extracting some passages from it. Mr. Cust observes that he began his work "knowing nothing," and adds, "I seem to be laying down my pen with the feeling that I now know worse than nothing." This is the natural and unvarying result of real study; but Mr. Cust rightly deprecates that "desire to be too perfect" which has led some great scholars to leave their works unfinished. At any rate, he claims to have done one thing:—

This book may be thrown into the abyss and form a platform on which a better edifice may be raised, and, as my sole object is to advance Science, I shall be content to perform the part of an African wife, who is laid alive on her face in the

newly-dug grave to form a comfortable resting-place for the dead body of her husband.

Moreover he is ready for corrections. "My first step," he says, "after correcting my last proof-sheet will be to make my first entry by way of correction and addition in my interleaved copy;" and a pencil marginal note here in the copy kindly sent to the present writer says, "Already done, Dec. '83." At the same time he declines to reply to criticisms or to enter into discussions, because other work is now before him. Notwithstanding his assurance that in the five years the book has occupied him he became "heartily tired of it"—"for it sat upon me like the Old Man in the Story of Sinbad the Sailor"—he proposes now to pass on to America and Australasia! So if this review is of no service in any other way, it may be in this—in inviting, as we now do, the missionaries of the Church Missionary Society in North-West America and New Zealand to collect and send to Mr. Cust all the information possible respecting the languages in their respective neighbourhoods.

We have already noticed Mr. Cust's appreciative and grateful references to the linguistic labours of missionaries. We think our readers will thank us for quoting three more passages, notwithstanding their length. The first is from the Introduction, and refers to the Christian literature springing up in so many languages hitherto unwritten:—

> A considerable Scholastic and Religious literature has sprung up in some of the Languages, whenever a Mission has long been established in a tribe. Such books are not quoted, but their existence is of importance as a testimony to the thoroughness and genuineness of the knowledge of the Language possessed by the Missionaries. Herein differs the indigenous Literature made on the spot, from the praiseworthy, though less genuine, productions of European Scholars in their studies at home. The books are Hymns, Scripture-Narratives, Catechisms, Prayer-Books, School-Primers, Easy Lessons, Tracts, and Translations of English Works. They are often printed in the Mission Press by the Native Converts in one or other of the forms of the adapted Roman Alphabet, or printed in Europe from the manuscript sent home from the Mission-Field. This literature is perhaps one of the most marvellous phenomena that the World has ever seen. A Language, that a few years previously had never been committed to writing, and which had not developed words to express abstract ideas, is modulated by skilled hands so as to answer all the requirements of the highest Civilization, and the Natives themselves, no longer savages, are trained to aid in the Translation, and in the setting up of the types. Surprise was expressed one day at a Meeting of the Committee of the British and Foreign Bible Society at the proposal to print a tentative edition of a Translation of a Gospel in the Language of a tribe, not one of whom at the time could read, though schools were opened to teach both young and old. The truth is that in many of the tribes of Asia, Africa, America, and Australasia, the Bible has often been the first Book, always the best Book, and for a long time the only Book, for Language has been the handmaid of Religion, and Religion the herald, instrument, and perfectioner of Civilization.

The next is an affectionate notice of our venerable missionary, the Rev. J. F. Schön, who went to Africa fifty-one years ago, that is several years before Krapf or Livingstone, and who is still spared to us, and still devotes himself to African translational work. It occurs in the article on the Hausa language:—

> Both these great German scholars [Schön and Barth], though both wrote their

works in the English Language, deserve our highest admiration. I shall have frequent occasion to mention Barth again, but I here take leave of Schön. Christaller sent me a few weeks ago a letter to forward to Schön, in which he congratulated him as being able to work for Africa up to his eightieth year, and I consider it a great privilege to be permitted to know and to correspond with this great Scholar and good man up to the present hour. His long life has been as his name, "Beautiful." During the last two years I have gladly aided him to publish his Grammar in Mende, his Vocabularies in Ibo, his Selections in Hausa. He has been for many years the correspondent of Johnson and S. Crowther on the Niger, aiding their labours in other of the Niger Languages. When Reichardt's hand stiffened in death a few months back on an unfinished Translation in the Fulah Language, I turned to Schön, as the sole surviving Fulah Scholar in Europe, for aid. He helped me to hunt up Primers and Vocabularies, which had been lost sight of: he gave me the clue to Baikie's unfinished Vocabularies. Barth has indeed deservedly achieved a world-wide reputation. Baikie has had the hard lot of good services totally unrecognized. Schön received the Volney Prize from France, but neither German nor English Universities have deemed this great Scholar worthy of honour. Schön is one of the last of the great band of African Scholars, evoked by the burst of Missionary Enterprise. We have none such men among the rising generation.

Lastly, we extract the concluding paragraphs, which reveal so strikingly—we may say, so touchingly—the leading motive of the book, and the spirit in which it has been written:—

When all are assembled before the great white Throne, pleading with one voice in mutually unintelligible words the merits of the Saviour, One alone will understand all. There will only be one Language then, the Language of the Angels. The imperfect coinage of words and marshalling of sentences will no longer be required. Language will have had its day. "Lo, a great multitude, which no man could number, of all Nations and Kindreds, and People, and Tongues, and they cried with a loud voice."

Let me turn away from the subject of Language and say one Farewell word of the Missionaries, those good and unselfish men, who, for a high object, have sacrificed careers which might have been great and honoured in their own Countries, and have gone forth to live in hovels, and sometimes to die; who, as it were, in the course of their striking hard on the anvil of Evangelization, their own proper work, have emitted bright sparks of Linguistic Light, which have rendered luminous a Region previously shrouded in darkness, and these sparks have kindled a corresponding feeling of warmth in the hearts of great, and to them personally unknown, Scholars, working in their studies in Vienna, Berlin, or some German University, Scholars who, alas! cared little for the object of the Missionaries' going forth, but who rejoiced exceedingly at the wonderful, unexpected, and Epoch-making results of their quiet labours. It was, as it were, Deep calling to Deep, when Ewald, Pott, Steinthal, Von der Gabelentz, F. Müller, Prætorius, and many others, turned away for a moment from the well-worn track of Arian and Semitic Philology to look into and expatiate upon the wonderful novelties revealed by Schlenker, Koelle, Christaller, Krapf, and Moffat; to admire the wild flowers of luxuriant development blooming in the African garden, no longer sealed up. I read the remark of a Missionary in the Kalahári Desert that the sight of the Great Bear above the horizon made him somehow feel nearer home. Such must have been the feeling of the African Scholar when he read in the Leipsic Journals the criticisms of the German Doctors, and felt that his labours were appreciated.

Appreciated! The time has hardly come for a just judgment on the subject. The Missionary is the peculiar outcome, the most wondrous development, and the great Glory of the Nineteenth Century. I am not careful as to who reads, or leaves unread, these last lines, which are dictated by a long and tried experience in Asia and a close observation of Africa from a distance, and a conviction that it is well for Mankind, that in addition to the sounding of the War-drum, the selfish cry of the Merchant, and the lash of the Slave-driver, in the midst of Colonies,

Commerce, and War, there should be in every part of the World, specially in the darkest, an honest, unselfish Man, representing the highest and most chivalrous form of Morality, in Regions where it is least practised and most wanted: one who is not afraid to be the champion of the oppressed, the denouncer of the evil custom, the protester against the bad Law. And if to some few of these Ambassadors of Christ it is given to be great Scholars, as well as good men, it is well also. I am not unmindful that of all the Languages in which Xerxes, King of Persia, issued his letters, to each Province in its own Language, only those two have survived, and are still living on the lips of Men, to which the oracles of God have been committed, Hebrew and Greek. I do not find that any Language has ever perished from the great Reservoir of Human Knowledge which has been elevated to the dignity of being the vehicle of Divine Knowledge, and I drew the attention of my dear and valued friends, the Negro Scholars on the Niger, to these two facts, in order that if, as true Patriots, they desired a prolonged life to the wonderful Languages of their Country, they should lose no time in committing to them some portion of God's Word, for the very fact of a language being the chosen instrument of conveying Divine Truth to poor Mortal Men would confer upon it Immortality.

Nulla dies unquam memori vos eximet ævo.

Our readers will now acknowledge that Mr. Cust has done important service by his five years' labours, not to Science only, but to the cause of the Kingdom of God. His book will be a real help in the spread of the Gospel among the heathen. As he observes in a letter to ourselves, "'How can they hear if they are not spoken to? How can they be spoken to if their Language is not studied? How can the Language be studied, if the nature of it is unknown?" We tender to him, in the name at least of the Church Missionary Society, warmest thanks; and we trust he may be spared to see many fruits of his work in the more extensive proclamation and more accurate statement of the Truth of God, by voice and by pen, in very many of the five hundred and ninety-one languages and dialects of Africa.

THE BISHOP OF LAHORE'S JOURNAL IN PERSIA.

[In the interesting journal of Bishop French's visit to Persia, printed in the *Intelligencer* of November, there were several blanks. The Bishop has now favoured us with some additional portions of his journal, containing much that is of value. The two instalments should be read together. The entries in November extended from March 25 to April 27, then passed on to May 18—21, and finished with an isolated entry for June 17. We have now the entries from April 28 to May 15, and also for May 21—23.]

APRIL 28*th*, 1883.—Four farsangs to Abadeh. More fatigued than almost any day of journey before, partly from the hardness of road. After leaving three miles of garden about Soorma, and an intermediate space of waste land, which yet seemed to give signs of cultivation at another time of year, came to a succession of cultivated land and villages, with walled enclosures in some parts. Reached Abadeh about eight a.m., and was kindly received by Mr. Yohannes. Rested an hour or more; then prepared a sketch of St. Paul's teaching in Galatians. Read life of W. Carus Wilson, the soldiers' friend, whose works are sent to and valued by the telegraph officers along the line of road I travelled (Mrs. Fyffe is now in charge of this praiseworthy effort to reach soldiers abroad, and railway and telegraph clerks). Purchased some of the

specimens of wood carving for which Abadeh is celebrated. They can only be made of pear-wood (*gulabi*), it alone admitting of such minute carving. After which two Babi scholars, well read in the philosophy of Soofeeism, called and sat more than two hours, and I went through with them much of the sketch I had prepared on Galatians, into which they entered with some spirit, and measure of candid acceptance. I felt thankful that I had carefully thought over the subject, and pray God to bless His own Word, and to cause it to be received in demonstration of the Spirit and in power.

Two rich Babis in Ispahan were put to death four years ago. The Mujtahid (high priest) instigated it, but the Zill-i-Sultan, finding the Mujtahid owed them large sums of money, would have nothing to do with it. They were handed over, however, to the Imam Jamai, who had them put to death. In this case the secular power seems to hand over to the ecclesiastical, reversing the order of the Middle Ages. Two or three months since the Mujtahid represented to the Zill-i-Sultan (Shadow of Royalty, i. e. Prince Regent) that Babiism was spreading and corrupting minds. Eighty men were seized and imprisoned, but most of them have been released. The terror, however, is great everywhere. Babiism not openly confessed much.

April 29th.—Service at eleven in Persian; preached on Luke xxiv. Two and a half hours spent with a party of Soofees. There was much that was disappointing in the conversation; much was listened to and agreed with, but the Pantheistic tinge, and the modern literary view as to all religions being at root alike, crept in constantly and showed the worm at the root. I could not get into the "Verily, verilys" of St. John well, because in the very first (St. John i. 51) the word "heaven" suggested questions as to whether heaven was a real place. I told them what a wonderful day it would be for Persia if a preacher of those twelve "verily, verilys" of Christ were to be sent forth in a martyr spirit. But I fear they required a fuller setting forth of St. John's deep teaching, and a more solemn call to render loyal obedience to the commands of the great King. They asked whether baptism could not be by word as well as by water. They wanted me to become acquainted with the writings of Bāb, whom one of their ideas is to regard as a second appearing of John the Baptist, as Bahā, his successor, is of Christ Himself. How true it is, "False Christs and false prophets shall arise." I gave them what I considered the true criteria of an inspired prophet and prophecy, especially that the witnesses of his words and works should be *themselves* inspired, both the witnesses anterior to him, and those contemporary with him. If they could but get out of the Persian *dilettante* discussion of truth merely as a philosophical pastime and weighing of problems not of vital and eternal importance! It is curious to observe the bitterness they *feel* towards Mohammedanism, and *express* whenever the mention of it occurs. It is a stab in the side of that system at least, as Keshab Chandar's Brahmo-Somaj is of Hinduism. Mr. Yohannes told me of a village (Dikar), about four miles off, where two villagers becoming Babis were fallen upon and violently beaten when the Katkhuda (head-man) was away. They fled for refuge to Abadeh. When he returned he had them recalled, and made the assaulters apologize; so all is at peace again.

May 1st.—Yazdighast, built on a rock, on the side of a wonderful cleft like Veii, in the Campagna of Rome. Fine caravansera; welcome place of rest after six hours of one long plain. Fine snow mountain to the left, whose name I could not discover.

May 3rd.—Four farsangs to Kūm-i-Shah. Stayed in the lovely little garden of Mr. MacIntyre, who was himself away. Had the pleasure of

finding dear Bruce on my arrival; much enjoyable converse with him. At the back of the garden a fine hill with the summit like a small cathedral in shape, with double apse, the second loftier than the hindermost; grapes trained along wall, pears, &c. Before reaching Kūm-i-Shah a succession of really striking villages (with background of hill), white and newly stuccoed, with towers, mosques, groves of fruit-trees, and springs of water—such a delicious contrast to seventy miles of one long plain! Had Ascension Day Service with Bruce.

May 4th.—Having Bruce's fine horse I rode so much more easily than before (though not free from pain) to a large village at the furthest extremity of the seemingly endless plain, where we tried to gather a little audience, but not very successfully.

May 5th.—Rode eight farsangs, not at one stretch, but dividing the journey, and resting during the heat of the day at Mār, a caravansera eight miles from the city. As we approached, towards evening, the ridge beyond which Julfa stands (much like the ridge facing Delhi, only very broad as well as long), we met various parties come out for the purpose of *istikbāl*, i.e. friendly greeting; groups of men, women, and boys; then the agent of the Embassy, Mr. Aganor; one of the priests of the Armenian Church, sent by the Bishop as his representative; a few cavalry and foot-runners, with an officer of rank sent by the Zill-i-Sultan (the Prince Regent), whose title is Hazrat-i-wala. On both sides of the path were evolutions and caperings of cavalry, firing off of guns, &c. The poor priest's horse reared and threw him heavily, falling on him, in part, from behind, having first slipped on the rock which cropped up from the road. It was an ovation such as I had never before experienced (except once when I visited the Maharaja of Jaipoor, with a letter of introduction from the late Sir Henry Lawrence), and shows how much Dr. Bruce is respected. A cloud of dust announced to the city the approach of this attendant retinue, which had awaited me at a fountain on the hill, called "*Chashma-Khuda-i-hafiz*," i. e. the fountain of "*God be with you.*" At this point the incoming guest receives greetings, and the parting guest farewell. All along the Julfa lanes numbers of men and women stood at their house-doors to look. It was a very gay scene. The evening was not a bright one; but the far-off mosque of the Shah, and many moderately fine looking buildings, palaces, well-built residences of nobles and merchants, ruins of old houses and palaces sheltered by shadowy trees, verdant gardens, together with the windings through the city of the Zaindaroon River, composed what with a bright sun would have been an imposing picture. We were most kindly received by Mrs. Bruce, her daughter Beatrice, and Miss Read, of the Society for Promoting Female Education in the East, on arrival at the gate of the enclosure, within which the lovely house and garden, church and schools, libraries, and buildings for residence, form a most agreeable *coup d'œil.*

May 6th.—Sunday after Ascension; a fairly full church, with Persian service. About ninety were present, the women and men seated on different sides. Bruce preached on the words, "Ye shall receive power, after that the Holy Ghost is come upon you." I celebrated for sixty or over. I called to inquire about the old priest who fell, and found him much scarred, but otherwise better. The Armenian Bishop would have called to-day, but Bruce put him off till to-morrow. Mr. Gordon stopped some six weeks in this house on one of his visits to Ispahan.

May 7th.—The Armenian Bishop called with several of his priests. A long and friendly conversation followed, partly in Persian, through the

intervention of the English-Armenian agent, who spoke in Armenian with him and interpreted to me in Persian. We spoke together of the kingdom of God, and of the Church as the Bride of Christ, illustrating the beauty, glory, and goodness of the Bridegroom, if taught and led of the Holy Spirit. He was fairly affable and courteous, dressed in a black cowl with satin robe reaching to the feet, and two decorations on the breast. The Roman Catholic priest (a Propagandist), who has a very small flock of some twelve or fifteen persons, called afterwards. He had seen Lahore several times, and knew Dr. Rotton, chaplain of Amballa. I fear he has been all along a crafty and subtle enemy of Dr. Bruce, yet talks plausibly, though not religiously. He speaks Persian well, English a little.

May 8th.—I went with Dr. Bruce to call on the Armenian Bishop and his clergy, and sat an hour or more with them. I told him of the joy many of us (myself included) had at the increased union and drawing together in sympathy, friendship, and fellow-help of the Church of England and the Armenian and Nestorian Churches. I promised to convey his messages of brotherly love and regard to the new Primate of England, of whose goodness, wisdom, large-heartedness, and learning I spoke to him. I expressed my hope and prayer that both they and we would be growingly like the "*woman clothed with the sun.*" My relation to the Bishop of London with reference to this visit to Persia he wished to understand, and I endeavoured to explain. The Armenians, he told me, have been here 280 years, having been settled down here by Shah Abbas, one of the most renowned, far-sighted, and beneficent of all modern Persian monarchs. Tea and sweetmeats were brought. He had been told that no English churches had any decorations; all were perfectly bare and plain. I assured him that we studied moderation in regard to such things, not entire absence of ornament; neither *ifrāt* nor *tafrīt* (excess nor defect). The Romish priest interpreted for me here in Persian—a curious combination of fellow-help between three Churches! There was a beautifully painted dome above the sanctuary; there also the Bishop's throne was, occupying too much space and prominence in front of the altar, and had a heavy canopy overshadowing it. On the walls of the church, outside the sanctuary, the fourteen torments of St. Gregory the Illuminator were depicted, ending with his triumph over Tiridates, the oppressor and persecutor, and turning him into a crowned pig from a sceptred king, then restoring him, like Nebuchadnezzar, to his former glory, and baptizing him. The Bishop pointed out the place where two Armenian priests were martyred in the times preceding Nadir Shah.

Last night an Armenian priest called (Minas by name) from villages eighty miles off, with three or four of his head-men and others. We had an interesting conversation on the chief objections raised by Mohammedans. He mentioned a recent incident relating to the eldest son of the Bukhtiyari chief (a leading nomad tribe) who was executed six months since. This son had been imprisoned ever since, until two days ago when he was released. (He is a general in the Persian army.) He has been occupied during the six months of imprisonment in studying the Bible (the New Testament especially), which he had bought just before he was incarcerated. On coming out, in conversing with Syuds and Moollahs he expressed his strong conviction of the truth of Christianity. They argue with him, and taunt him as being of the Sahib's (Dr. Bruce's) religion.

This morning seven or eight of the head-men of Dr. Bruce's congregation (Armenians by race and religion) called to see and converse with me. One old man of eighty-two was not long for this world, it was clear (I have since

heard of his death); he almost fainted away, and went out during this interview. I should have mentioned that the Armenian priest Minas is a diligent Biblical scholar. Bruce found in long walks with him real spiritual profit and edification. He has seven village congregations under his oversight, but records little fruit.

May 9th.—The chief event of to-day was a visit paid in the city to the Zill-i-Sultan, Hazrat Wala, the heir-apparent to the Persian throne (though there is a rival claimant). Bruce, Dr. Hoernle, and myself, with Mr. Aganor, rode together through the long vaulted bazaars, brilliant with jewellery, Persian shawls, silks, and velvets, as well as all kinds of metallic workmanship. After a ride of three miles we dismounted at the palace-gate, walked through two or three courts to an inner court, with rose garden, a crowd of people hanging about almost to the door of the chamber in which the prince sat with a single attendant. He did not arise, but beckoned to us to sit on chairs; asked about myself and my office in India, and about the Viceroy. I told him of Lord Ripon's interest in education, and the wish of the Punjabis to be better instructed in morals. In this the prince seemed to take no interest. Dr. Bruce presented him with a well-bound copy of the Gospels, his new version of them; thus gaining the permission which Henry Martyn could not obtain. I took part by rising from my seat during the presentation, and told him that this was the greatest treasure of princes. I told him of Daniel and his prophecies of Christ, and the coming kingdom. Ignorant apparently of Daniel's probable connection with Persepolis; and of the coming of the Saviour again he seemed to wish not to hear. A picture by his side showed the looseness of his morals; but Dr. Bruce says he is reputed to be much more pure in morals than formerly. On the whole the visit was very disappointing; he seemed a mixture of Pilate and Felix, and could not be drawn to any serious thought. Bruce told him how many languages I understood. I told him that one letter of the knowledge of God was worth all the books of the philosophers. I told him what pleasure I took in the relics of the old kings of Persia. It was curious riding through the crowded bazaars, almost like riding through a crowded drawing-room; but the horse bore it wonderfully, though the hammers of the coppersmiths somewhat alarmed him.

Some Jews called afterwards, leading men. Had a little conversation on some of the prophecies of Zechariah and Daniel, but no interest awakened apparently! They have eleven mosques, one 300 years old. They are much satisfied with the kind treatment of the present Shah and his father. They said they were waiting for the coming of the Messiah.

At six o'clock the congregation gathered—many women, fair number of men. I addressed them in Persian—much conversation with men, women, and children. Prayer and singing, with passages of Holy Scripture. From four to five read Arabic with Dr. Bruce's munshi. Dinner with the Armenian Bishop and friends, chiefly laymen. It was sadly wearisome, because I could get no response to serious remarks. Before starting had a conversation with a young Persian, a relative of one of the Mujtahids, an inquirer, but not of the most earnest type, through the amount of Soofeeism underlying his views. I warned him of the necessity of deeper seriousness and humility in studying such solemn mysteries as the nature of God. About noon I examined the girls' school, Mrs. Bruce kindly acting as interpreter in Armenian. At dinner the Bishop hoped that England and Russia might both be prospered of God, and that Persia's relations to both might be happy and peaceful.

Conversed over an hour with a hopeful inquirer, elderly man, beginning with the rain just fallen, taken in connection with yesterday's text of sermon, "There shall be showers of blessing;" going on to the account of the Pentecost, and the meaning of its signs. He said, "There's a great Kar-i-Khuda (work of God) in Ispahan."

May 15th.—Catechized school, two upper classes, some fifteen or seventeen boys, in the Acts; some, perhaps half, had a fairly intelligent knowledge of its teaching, a moderate knowledge of geography, read very tolerably in English. The smaller class seemed ignorant for the most part of the Old Testament Scripture. Talked with Mr. George and Mr. Dionysius, both Armenians—the former reading for orders, the latter wishing, he says, to serve the rising generation.

Near Baghdad Dr. Bruce met a Mujtahid, or some great Mohammedan divine, who said, "Ah, yes, you've got no Bible at all, it's all corrupted." "When?" said Dr. Bruce. "Oh! after Mohammed's time." "No, that is impossible; it was long before spread over all the world then known, they could not corrupt it everywhere." "Ah! but a great king did it." "What king, and where? Suppose the Shah of Persia tried to destroy and mar all the copies of the Koran over the world, do you think he could do it?" No answer to this; then he turned off, and said, "Oh, no, it was a lot of priests who did it!" and again, "It was taken up to heaven." "Think a little," said Dr. Bruce; "do you really suppose that so many could so easily be caught up to heaven?" No answer.

Spoke for a few minutes in the study to the Church Committee on their duties and those of the little Church here. Read Arabic and Persian at length. A number of Armenian and European visitors all the afternoon, to whom I tried to speak to profit. Walked to "Sunset Walk" with the Bruces in the evening—a fine open space of fields and gardens outside the city.

May 22nd.—Benjamin (colporteur of the Bible Society, connected with the Ispahan Mission) was seized and carried before the Sheikh's son, and straitly charged not to sell any more books. The Armenian Bishop sent for him to day, and told him how much he was interested in his sale of Bibles, sympathized with him in his being nearly imprisoned, &c., and gave him his blessing.

In the evening the Armenian Bishop and clergy came to dinner; much talk about Bishop Andrewes and languages; about the early history of Persian Christianity and its martyrs; about the Bible and its wonderful circulation since beginning of century. The Bishop had seen a copy of St. John i. in twenty-one languages, but his idea was evidently only of a literary curiosity, not of the value of its wide circulation for soul purposes. Some talk with the priest of Chahar Mahal about his congregation in those parts. He was dissatisfied and anxious. They did not attend church well. I wish I could have tried to speak to them, as Martyn did, as to the spiritual view of priestly office, but attempts I made to introduce such subjects were so soon parried. Had long talk with George (Armenian agent of Bible Society) as to his working for the ministry; said much to him about being mighty in Holy Scripture.

The priests enjoyed Mrs. Bruce's singing in the chapel at night, "Just as I am," and "How sweet the name of Jesus sounds!" They took Armenian translation with them. Only the Bishop found fault with the translation. The priests said, "Why can't we have such hymns, and carry the people's hearts with us as you do?" It was an excellent instance of the

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ollect hymns have, and of the many little occasions the Bruces have of introducing light into the Churches around them.

A wedding took place before a perfect cram of congregation; Morning Service with special Psalm and lessons. Dr. Bruce preached for about forty minutes on Rev. xix., Marriage Supper of the Lamb. Jews, Turks, Armenians, Babis, all present—a singular sight, yet most orderly. Dr. Bruce says the Armenians do not like a service less than two hours. A priest (who never comes near the Bruces) gave the bride away, but did not come to breakfast. He was the uncle of the bride. Two large rooms full of guests; toasts mostly of wine; mine of water, which I explained in my speech; tea also; meat, roast and stewed, curries, sweetmeats of all sorts, vegetables, &c. I spoke about our Lord's and St. Paul's delight in *family* life, and its broader witness than the individual life. I thanked the guests for their last Sunday's offertory (eighty krauns, about 3*l.*, for the Lahore Cathedral, an entirely unsolicited gift), and told them I should often be reminded by it of their sympathy as a sister Church.

May 23*rd*.—Left at 4.30. All gave me a very affectionate God-speed.

THE MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN THE DIOCESE OF SASKATCHEWAN.

By the Bishop of Saskatchewan.

THE Diocese of Saskatchewan has been recently enlarged, so that it now stretches from Lake Winnipeg on the east to the Rocky Mountains on the west. It offers a very large and interesting field for missionary work among the Indians. It embraces the Cree tribes in the east and centre, and the Blackfeet, Bloods, Piegans, Surcees, and Assiniboines in the west. The great majority of the western Indians are still heathen.

The diocese is also a great field for English emigrants, from its millions of acres of fertile soil, its beds of coal, and its healthy climate. It is not, however, from this point of view that I now propose to regard it, my object being to give a brief sketch of the Missions of the Church Missionary Society to the Indians within its bounds.

A reference to the map* will show a group of the Society's Missions

* We present the accompanying Map, showing on a large scale the more southern portions of our North-West American mission-field, in order to convey some idea of the vast country implied. It should be compared with the Map of British North America in the C.M. Atlas, with the more recent and more detailed one in the Society's last Annual Report. This comparison will show at once how small a portion of the field the present Map covers. Of the enormous Diocese of Athabasca only just the southern frontier is seen; and of the Diocese of Moosonee only about a third part.

In the Map in the Annual Report, the Diocesan boundaries given are as they stood before the Provincial Synod of Rupert's Land met in August last. At that Synod the boundaries now shown were agreed upon. It will be seen that the Diocese of Saskatchewan gives some territory to the proposed Diocese of Assiniboia, and receives some from the mother Diocese of Rupert's Land. Rupert's Land gives to both. The boundary between Rupert's Land and Athabasca is only roughly drawn, the exact limits of the civil provinces of Manitoba and Ontario never having been fixed. Assiniboia will be conterminous with the new civil province of the same name, the capital of which is Regina. Saskatchewan includes the two new civil provinces of Saskatchewan and Alberta, whose capitals are Prince Albert and Victoria.

It is proposed further to cut off another new Diocese from Athabasca, for the Peace River district, in the south-western part of its great territory.

The C.M.S. stations are underlined in blue. Ed.

at the east end of the diocese, marked Devon, Cumberland, Moose Lake, and Grand Rapids. This group belonged to the Diocese of Rupert's Land till August last, when it was transferred to the Diocese of Saskatchewan. The Society's missionaries have been many years at work in the district, and God has signally prospered their labours among the Indians, who are nearly all Christian. The Missions were under the supervision of the Ven. Archdeacon Cowley, as Archdeacon of Cumberland, whose wise counsels, long experience, and thorough knowledge of the Indian character have, under God, not a little contributed to the result. I have a very vivid remembrance of a visit paid to Devon nine years ago, when it was under the charge of the devoted Native brother, the late Rev. Henry Budd. It was in the depth of winter, and after two or three weeks' travelling by dog-cariole on the snow, the comfort of Mr. Budd's neat parsonage was very grateful, while the crowded services in church and schoolroom, the large number of candidates I confirmed on commission from the Bishop of the Diocese, the band of communicants numbering over a hundred, formed such a cheering contrast to what I knew must have been the state of things before the Mission was opened that my heart was filled with thankfulness to God for the work of the Society. At present the Mission is held temporarily by a venerable Native clergyman, the Rev. James Settee, who has been a faithful missionary of the Society for upwards of fifty years, and who has been transferred from his own Mission to Devon for a few months until a more permanent arrangement can be made. The post at Cumberland is held by the Rev. R. R. McLennan, a young clergyman educated at St. John's College, Manitoba, who gives promise of being an earnest missionary. Moose Lake and Grand Rapids are in the meantime under the charge of efficient Native catechists.*

About two hundred and fifty miles north of Devon lies Stanley Mission on the English River. There are three stations in this Mission, Lac la Ronge, Stanley, and Pelican Narrows. The Christian Indians number about five hundred. The ordained missionary in charge is the Rev. John Sinclair, a Cree Indian, trained first at St. John's College, Manitoba, and latterly at Emmanuel College, Saskatchewan. He resides at Stanley, and is assisted by two trained Native catechists, Mr. Hunt, at Lac la Ronge, and Mr. James Roberts, at Pelican Narrows. Both the catechists received training at Emmanuel College.

The Mission at Stanley was held by a succession of faithful and devoted missionaries before it passed into Mr. Sinclair's charge, but it will gratify the friends of the Society to know that this trained Native Indian clergyman has discharged its duties most efficiently during the four years it has been under his care, that his preaching of the Gospel in the Indian language of the people is most acceptable to them, that he presented ninety-four persons to me for confirmation at my last

* This eastern district of Devon and Cumberland is about to be placed under the general charge of Archdeacon Mackay, who will be invited to move from Prince Albert for that purpose.—ED.

visitation, and that on that occasion one hundred and eighteen communicants came up to the Lord's Table.

The next group of the Society's Missions has Prince Albert for its centre. The Ven. Archdeacon Mackay, the Society's Secretary, resides there, at Emmanuel College, where he acts most efficiently as tutor in Cree. The Society's Native students for the Saskatchewan district are trained at the College, not only in theology and English, but also in the grammar and composition of their own Indian tongue. In this work of training students Archdeacon Mackay has been doing most valuable service to the Society's Missions. He has also translated some devotional works from English into the Cree language, which are very useful among the Indians. In addition to the discharge of these duties he acts as missionary to the Indians on the south branch of the Saskatchewan River.

The Rev. James Settee (temporarily stationed at Devon) is also resident in this district. Though a very old man he is still a most active missionary. He travels from time to time from Prince Albert to South Branch, Pahoonan, Fort la Corne, Nepowewin, and Sturgeon Lake, distances varying from fifteen to fifty miles. The Society has several catechists and schoolmasters at these points, whom he visits and guides as Rural Dean, besides holding services with the Indians and administering the sacraments. The Mission of St. James, South Branch, is a most prosperous one. At all my visits to it I have found large congregations of attentive worshippers. There is a very neat church and churchyard fence, which the people helped largely to build, under the guidance of Archdeacon Mackay.

The Missions in this district are very interesting from the fact that they embrace many Indians who were born of Christian parents or who have been Christian converts for many years trained at the Society's old and well-known Missions of St. Andrew's and St. Peter's, Red River, under the pastoral charge of Archdeacon Cockran, Archdeacon Cowley, Archdeacon Hunter, Rev. Dr. Gardiner, Dean Grisdale, and Rev. R. Young.

Farther up the Saskatchewan River, and about fifty miles north of it, is the Society's Mission of Asisippi. It was begun about nine years ago by the Rev. John Hines, when the surrounding country was a complete wilderness. Mr. Hines' labours have been signally blessed; many conversions have marked the progress of his ministry. At my last visit he presented about sixty persons for confirmation, and I was satisfied from the replies they gave to my questions that they were well-grounded in the main truths of Christianity. In no Indian Mission in the country have I listened to more satisfactory evidence of appreciation of the truths of the Gospel than what fell from the lips of some of the Indians of Asisippi. Mr. Hines has been assisted by a Native brother —the Rev. David Stranger—a Cree Indian of sterling piety and good common-sense, who, after doing good service in the Mission as interpreter and servant, was sent by the Society to Emmanuel College, where he was trained for Holy Orders.

Still farther up the north branch of the Saskatchewan River lies the

Society's Battleford group of Missions. There are five Indian Reserves in the district, but the Society has only been able to occupy three of them. The chief one of these three—that at Eagle Hills—is exclusively held by the Society, the other two are partly in the hands of the Roman Catholic priests, who are very active in this neighbourhood. The Society's missionary—the Rev. Thomas Clarke—has had an arduous work, but he has done it faithfully. I was through his Mission in September last, and was satisfied that a good work was going on, both among adults and children. I was exceedingly pleased at the care bestowed in the training of the Indian children. It is probably this feature in his Mission work that obtained for him from the Canadian Government the important post of Principal of their Indian Training School at Battleford. Though by accepting this office he is no longer able to act as the Society's missionary at the Reserves, he is still available to help by his counsel in the management of the Mission, and will, I know, be very helpful to his successor, while the work in which he is now engaged will further the very object which the Society has so much at heart—the welfare of the Indians.

We now pass on to the Missions of the Society in the district of Alberta, the western part of the Diocese of Saskatchewan. Here the field is a very large one, but the labourers are few. All the Blackfeet, Piegans, Bloods, and Surcees, and part of the Assiniboines are in this district, but the Society has only two Missions there—one to the Bloods, and one to the Blackfeet.

The Rev. S. Trivett is the missionary to the Blood Indians. They number three thousand on the reservation where he is stationed, about fifteen miles from Fort Macleod. He is vigorous, earnest, and faithful, but he has to deal with Indians who till within the last few years were wild, lawless savages, and who are even now, with few exceptions, heathens. They are making progress in learning to cultivate the ground, that they may be able to earn their bread by honest industry. They listen readily to the Gospel, and Mr. Trivett has been cheered by signs of a spirit of inquiry. Many of their children are sent to school—a much larger number would come if there was a second and even a third school opened in the Mission. My wife went with me through the Mission. We were both saddened by the destitution of the Indians, both old and young, in regard to clothing. We felt that if the ladies in England could only see that destitution for themselves, Mr. Trivett would have a much larger quantity of Mission gifts to distribute; and that this proof of kindly interest in the temporal welfare of the people would have the result of opening their minds more readily to the Gospel message.

Mr. Trivett is assisted by the Rev. H. T. Bourne, who acts both as schoolmaster and missionary. His salary is partly paid by the congregation of St. James's Cathedral, Toronto, who take this way of showing their sympathy with the work of the Church Missionary Society. Mr. Bourne was trained at Emmanuel College, and gives promise of becoming a zealous missionary.

About eighty miles from Fort Macleod the Society has recently

opened a Mission to the Blackfeet Indians. It is at the Blackfeet Crossing, where there is a large reservation of two thousand Indians. The missionary is the Rev. J. W. Tims, from Islington College. I visited the Mission shortly after his arrival, and we arranged that he should erect his buildings about twelve miles from the Crossing, where he would be surrounded by nine hundred of the Indians, all heathens. There is no other missionary there, though a Roman Catholic priest is stationed at the Crossing. Mr. Tims has entered upon his Mission in a hopeful, earnest spirit. May God the Holy Ghost be with him and all the other agents of the Society, that so these poor heathen Indians may soon be led to the blessed light of the Gospel of Jesus Christ!

THE NATIVE CHURCH IN TINNEVELLY: REPORT OF BISHOP SARGENT FOR 1882.

(*Continued from p.* 43.)

MENGNANAPURAM DISTRICT.

T is with much pleasure I come to speak of this district, for here I have to speak of work commenced and carried on by other faithful men, who, in God's name, had gone forth to bring forth fruit, and whose fruit has remained. With most of the districts already mentioned I have been more or less connected in all my missionary career; but I only came into official contact with this district during the last eight or nine years. The good foundation laid at first was a thoroughly sound one, and the results are now becoming more and more visible. True, we find many tares among the wheat, but this our Lord has taught us to expect. Still the foundation laid in faith and in Gospel truth standeth sure, and more or less in every pastorate we have those who not only "name the name of Christ," but whose earnest desire I believe is "to depart from iniquity." "The Lord knoweth them that are His." We can only judge from appearances; and as the tree is known by its fruits, so regarding many, we may with some confidence of truth say, they have not received the Gospel of Christ in vain.

The total number of adherents on the church rolls is 18,182—of whom are baptized, 14,697; the communicants number 3789; the school-children, 4069. The total sum contributed to the Church Fund and other religious purposes is Rs. 7907 : 8 : 7.

This district is divided into nineteen pastorates, each supplied with an ordained Native clergyman. I come into personal contact with these pastors only once a quarter; but there is a Native superintending Presbyter who goes among them more or less frequently as occasion requires. We have have also three inspecting schoolmasters who visit the schools in their several circles every month. They are very efficient men and render most important aid.

The only unpleasant part of our duty is the constant reference made to us by the people who, here and there, have disputes one with another which they expect us to settle, and the disobliged party, as might be expected, are not always contented—especially in reference to the Native pastors, whose decisions, though generally correct, are not always supposed to be given impartially. This is a great defect among our people, for many of the dis-

putes are of a frivolous character. Besides which, most of the people, like almost all Natives in this part of the country, consider themselves expert lawyers, and are very obstinate in standing on their rights; and where a case is doubtful it is not always easy to get a man to give up something merely for the sake of peace.

One very helpful appliance which has been brought into operation for the last three years, in this and other districts, is the employment of evangelists, whose daily work is to visit heathen villages, and in conversation and preaching make known the truths of the Gospel, and invite them to Christ. The men thus employed are generally very efficient, having had long experience as Christian teachers. There can be no doubt that by this means Christianity is better and more largely known among the heathen than it ever was before among the higher classes,—especially in the town of Tinnevelly and its neighbourhood. These increased efforts on our part have stirred up more active opposition, and, as some ally was thought by them desirable, a spasmodic attempt was made to bring in the promoters of the Theosophic philosophy; but being disappointed in their expectations, they will now doubtless strive after something else. In this we need not feel aggrieved, as it is in good measure proof that Christianity is fairly making its way, and is secretly felt in many directions. This desire of bringing in the profession of Theosophy is at once an admission that they are not satisfied with the old orthodox Hindu views and practices; and this dissatisfaction, I am persuaded, is the result of Christian teaching.

Before proceeding to give extracts from the reports of some of the pastors, I will here present the Report drawn up by the Secretary of the Church Council (the Rev. Joseph David), and read at the Annual Meeting at Mengnanapuram, on the 3rd March, 1883:—

Fourteenth Report of the Mengnanapuram Native Church Council.

The Church Council of this district have again the privilege of giving you a yearly report of the condition of things in this part of the mission-field, and in so doing, they are thankful to be able to say that in their opinion real progress has been made in several branches of our important work. A review of the statistics of this Mission during the past ten years will show to what extent this remark applies:—

	1872.	1882.
No. of Adherents . . .	12,877	18,182
,, Baptized . . .	9674	14,697
,, Communicants . .	2107	3789
,, School-children. .	3140	4069
,, Native Clergy . .	14	21
,, Catechists . . .	44	34
,, Schoolmasters . .	69	97
,, Schoolmistresses .	35	58
Contributions .	Rs. 5879:8:2	Rs. 7907:8:7

The older congregations, where the means of grace are faithfully dispensed, are evidently advancing in knowledge and in works of piety and charity. They also render what aid they can to the newer congregations when persecuted by heathen neighbours; and more or less strive to encourage them by counsel and by example. There are, of course, some in every village who do not care about their privileges as they ought, but generally speaking our Sunday services are regularly attended, although the services are performed in the good old way without any affectation of novelty. Trained as converts from the first in abhorrence of the idolatry of heathenism, and in condemnation of the worship of Romanists, we are content with the simplicity of our worship and the beautiful forms which the Prayer-book puts into our mouths.

The Church Council have every reason to commend the liberality of most of our congregations. They have subscribed to the Church Fund in most cases as fairly as can be expected from men in their condition of life. The plan adopted this year of requiring each pastor to spend a week in some other pastorate, and help in holding missionary meetings among the people, has admirably helped forward the Church Fund.

The subscriptions this year to the Church Fund alone amount to

Rs. 4769 : 3 : 9, which is more than last year's by Rs. 408 : 6 : 8.

The Church Council has met at stated times, and the members seem to take increasing interest in this responsible work, patiently and fairly discussing every measure that is proposed.

The pastors we believe diligently discharge their Sunday duties; but how far they come up to the apostolical example of "warning every man, and teaching every man, that they may present every man perfect in Christ Jesus," is a matter known only to God and themselves, and therefore the question must be left to their own consciences. But our President wishes especially that this important point should be constantly kept in view by all our spiritual agents and the people among whom they minister.

The proclamation of the Gospel has been kept up during the year without any interruption. The pastors and catechists and many members of the different congregations have fulfilled this duty, we think, satisfactorily. During the year, 129 persons have forsaken the gods of their fathers, and made public profession of our Saviour Christ. The Deity of Christ's person, the perfection of His atonement, and the unchangeableness of His love, having been clearly set forth before the heathen in various ways. Numerous tracts have been sold and handbills have been freely distributed in the prosecution of this important work.

We are happy to be able to report that marked progress has been manifested in our schools. The children on the rolls number 4069. These may be classified according to creed: Protestants, 2607; Roman Catholics, 30; Mohammedans, 21; heathen, 1411. Most of these schools are subject to Government examinations upon the result system.

The Boys' Boarding-school has within the last few months been strengthened in the staff of teachers by a well-qualified master, who is an F.A. If possible, we wish to advance this school to a higher standard, and so meet the wants of our more advanced Christians. Five boys went up this year for the Special Upper Primary Examination, and three of them passed successfully. At the examination last February by the Government inspector, the scholars were reported to have done well.

How much we are indebted to Mrs. and Miss Thomas for their loving and efficient work in the Girls' Boarding-school is well known to you all, and for this we cannot be sufficiently thankful.

No. of girls in school at present, 97; left during the year, 22; admitted in the year, 16; passed the Special Upper Primary Examination, 6; passed the Middle School Examination, 2.

The village schools are 111 in number. The teachers seem to have taken due pains with their children during the year. The three inspecting schoolmasters have punctually inspected the schools and made reports upon the results every month. Scripture lessons are not neglected in our schools; portions of Scripture are appointed for every month, and the children are examined by the inspecting masters. Inattention to this duty is duly brought to the notice of the Church Council.

E. T. Asirvathem, for several years a diligent catechist in this district, was set apart and after due preparation ordained deacon last February. He is now located at Thiruvarenganery, assisting in the charge of that pastorate.

The removal by death of the Rev. S. Paramanandham, of Sattankulam, from the sphere of his labour is a matter we have to mourn over; but we must remember it is the call of the Master to come up higher. He was a man of power, and exercised no ordinary influence over all around him, heathen as well as Christians. He had been an inspecting catechist for twenty-two years. In 1878 he was ordained deacon, and in the following year priest. A fall from a bandy laid him up for nearly two months; during which he had at times to endure severe suffering, but he bore it in an exemplary manner. His faith in the Lord Jesus never wavered. His work was done, and he was called to his rest in his sixty-third year of age.

Nalumavady Church, which had been commenced by the late Rev. James Spratt, was left in an unfinished state for many years. The congregation subscribed upwards of Rs. 700 and erected a substantial roof, being assisted by a grant from the Church Council of Rs. 250. The church presents now a pleasing appearance on the opposite side of the sand hills from Mengnanapuram and surrounded by rich palmyra forests.

The head-man of East Ramasawmyapuram has built a small church for Rs. 200, chiefly at his own cost, the Native Church Fund helping with only Rs. 80. This building was opened for service in the month of May.

Palankulam Church, built of rubble and mortar at a cost of Rs. 500, was dedicated to sacred use on the 20th October.

The people of Kalloovilei are now building a substantial church, fifty-three feet long and twenty-seven broad. The walls up to the basement have been built of prepared quarry-stone. The estimated cost of the building is Rs. 2500. The people have contributed Rs. 1700, and the Church Council have promised Rs. 300.

The dispensary work at the head station has been carried on with great success during the year. Upwards of 3000 persons have derived benefit from this institution. The gift of bodily healing is valuable in commending the Gospel to those who otherwise keep themselves aloof from it. The Rev. H. Cooksley, while doing this work, points out Christ as the Saviour of the soul to the patients who come to him for relief. He also assists in the pastoral work here.

Finally, brethren, the glorious work committed to us by God's grace has in some measure, we hope, been faithfully discharged during the year. We require your prayers, and we need your constant active assistance to carry on the work and to maintain the staff of agents. The eyes of friends of the C.M.S. are upon us, looking for proof of our efforts towards independence and self-support. Our past privileges admonish us, and the benefits we have derived place us all under the clearest responsibility of doing what we can in this important matter. May the God of all grace give us a right understanding in all things, and enable us to fulfil all the good purpose of His good-will! Our privileges are great, and our responsibilities are great also; and these responsibilities, let us clearly understand, affect not only the ordained ministers, the catechists, and other agents of the Mission, but every member of the Church in this district. Let us all then do what we can to show our love to so good a Master.

JOSEPH DAVID,
Secretary of Native Church Council.

1. *Mengnanapuram Pastorate.*—The Rev. D. Veeravagu, the presiding Presbyter of the District and Vice-President of the Church Council, resides at the central station, having a circle containing 26 villages, in which are 3067 souls on the church rolls. Of these 2545 are baptized, the rest are catechumens. The communicants number 559. The Rev. Joseph David is associated with him in the duties confined to Mengnanapuram itself, and the Rev. H. Cooksley assists them, while his chief employment is in the dispensary. Regarding the congregation, Mr. Joseph David reports that it contains 956 souls, of whom all but 13 are baptized, and 305 are communicants. There are 161 boys and girls in the two boarding-schools, and 160 in the village day-schools. The liberality of this congregation is increasing year by year. They subscribed to the Church Fund in 1882, Rs. 310:15:1, whereas in 1872 they contributed only Rs. 166:12.

The Rev. H. Cooksley reports that his work in the dispensary seems to be fairly appreciated by the people all around. The number of patients has increased to above 3000, of whom twenty-five were in-door patients. He has been encouraged in his work by the favourable report of the inspecting Zillah surgeon. His spare time has been occupied in spiritual work with the pastor of the station. He observes that on Christmas Day several who had previously entertained ill-feeling towards each other became reconciled. They were invited to this, and to the observance of a special service for God's blessing on the coming palmyra season, by circulars from Bishop Sargent. The meeting for prayer that God would bless the coming harvest was attended by all the people, so that the large Gothic church was almost full.

2. *Vellalenville.*—This pastorate, three miles from head station, contains 900

people—243 communicants. Contributions to Church Fund, Rs. 318 : 5 : 10. There are twelve small villages and hamlets, with altogether on the rolls 1353 adherents—1185 baptized, 298 communicants; 308 pupils in school. The pastor reports that the church is well filled, "Bible Union Readings" conducted, and prayer-meetings once a week.

3. *Kadatchapuram.*—Many friends conversant with the reports of the Tinnevelly Mission will remember that this was the station of the late Rev. John Devasagayam, the first ordained Native minister in South India. He died about twenty years ago. Christian friends erected a stone monument outside the church in memory of the departed, but the best monument is to be found in the mark left upon many of the people, in their religious and spiritual character, by his consistent piety and devotion to his duties as pastor of the place. The edifice that he helped to build is gradually falling into decay, and will soon be a ruin; but the living stones are better monuments of his memory, some of whom are still in the congregation at Kadatchapuram, and others have been added to the temple above.

The present pastor reports that there are nine villages under him, containing 1083 baptized Christians, the average attendance at church on Sundays being over 700. He has very efficient help from the catechist; and at a night-school for young people about 70 regular attendants. A Roman Catholic congregation, established in the time of Rev. J. Devasagayam, once flourishing, has so dwindled down that there is not one family left in the place.

I am deeply concerned about the condition of the church in this place. I drew up an appeal to old friends of Kadatchapuram, but as I look upon the list recorded on the tablet in the church, I see how few are left in this world. I must, therefore, make this Report the medium of appealing to all friends of the C.M.S. who take an interest in the Tinnevelly Mission, to render what help they can in this behalf.

4. *Sattankulam.*
5. *Sattiyanagaram.*
6. *Ananthapuram.*

} [Brief reports on these pastorates follow here.]

7. *Asirvathapuram.*—The Rev. P. Arumeinayagam, one of our oldest Native ministers, has been long here, and gained great influence over Christians and respect among the heathen. He reports that his agents are faithful, his people regular in attendance, and that more Bibles, &c., have been sold in the year than in any former year. The pastorate contains 13 villages, 1310 Christians, of whom 223 are communicants, and the contributions to Church Fund were Rs. 363 : 7 : 3.

8. *Pragasapuram.*—The pastor reports that he is greatly helped by the members of his congregation in Sunday-school and Bible-class work. The schism which occurred several years ago—when a dismissed teacher of the S.P.G. prevailed upon more than a thousand professing Christians to accept him as their oracle, and to form a new kind of religion in which their caste should hold pre-eminence—is, he thinks, at the point of collapsing. By degrees this teacher introduced several very false doctrines, and called upon his adherents to abstain from all association with our people. In course of time several, becoming dissatisfied with the position of things, withdrew from the schismatical community and came back to our Church; but now a spirit of dissatisfaction has spread so widely among all of them, that their place of worship is closed, and many of the party, renouncing their exclusiveness, are becoming more sociable, and some are preparing overtures for a return to the Church. Disputes between the teacher and his people

regarding their church funds have also a good deal to do with the present dissatisfaction.

9. *Nalumavady.*—The Rev. P. J. Harris, pastor of this place, says that in the 14 villages under him there are 1091 adherents, of whom 860 are baptized and 240 are communicants. He says that he observes on all sides evidence of improvement in knowledge, piety, love, peace, and civilization, in all which he desires to recognize the grace of God. Family prayer is very generally conducted in the central and surrounding villages. Many have purchased Bibles for themselves, and seem to be making good use of them. The singing of sacred lyrics is also extensively cultivated. The people are also endeavouring to do what they can in aid of the Native Church Fund, and year by year it is increasing. The amount for this year was Rs. 222:5:9, which is more than they ever subscribed before.

One event over which there has been much rejoicing in this pastorate during the year is the completion of their church, which had been commenced many years ago, under the Rev. James Spratt, but for want of funds had only a temporary roof put on it. They have now put on a new roof with tiles, which cost more than Rs. 800, towards which they contributed Rs. 600 and obtained a grant of Rs. 200 from the Church Council.

10. *Arumuganeri.*—The Rev. Aaron Vedamuttu is the pastor of this circle. He reports that there are 19 villages in his pastorate, in which are 1389 persons, of whom 1110 are baptized and 300 are communicants. There are 6 schools in this circle containing 421 pupils, of whom 343 are boys and 78 are girls. Subscriptions to Church Fund, Rs. 307:13:4, being an excess of about Rs. 70 on previous year.

There was a rich Native in that part of the country, a determined opponent of Christianity. In the year 1850 the late Rev. J. Thomas had a prayer-house built for a few people who had become Christians in a village adjoining this man's. He became furious at this, got people to pull down the prayer-house, and used such violence towards the converts that they were thoroughly intimidated; and for twenty-eight years no one about there ventured to profess himself a Christian. However, in the year 1879, the people in Sonaganvilei, another hamlet in those parts, placed themselves under Christian instruction, and a temporary place of worship was erected. The anger of this heathen opponent was again aroused, and he was preparing to carry out the plan of violence, as in former years; but now so many converts had been made in neighbouring villages that he found it a hazardous affair to proceed to violence. So the building was spared and he tried what he could effect by an appeal to law. He instituted a suit in the Munsiff's Court at Striviguntam, and after incurring a great deal of expense, he obtained a decree, which would oblige the Christians to pull down the building they had erected. This victory was announced by loud shouts and boisterous music. But the converts appealed against the decision to the Sub-Court of Tinnevelly; the Hindu judge reversed the decision of the lower court and decided in favour of the Christians. The opponent then carried the case in appeal to the High Court of Madras, when the decision of the Sub-Court was confirmed, and the Christians were maintained in their rights. Annoyed by the turn things had now taken, he tried other means of distressing the people, namely, by getting charges against them made to the police. At length, in a wonderful manner, a change came over the man, and by degrees he was induced voluntarily to confess he had acted unwisely, and to express a desire to embrace the religion which he had hitherto endeavoured to destroy. And so it came to pass, eventually, that

the man who once cursed the name of Christ, now pronounced that name in reverence on his bended knees, in the very building that he had threatened to pull down and cast into the flames. He also engages to help forward the building of a more substantial church in place of the present temporary one.

11. *Tharmanagaram.*
12. *Anbinagaram.*

} [Brief reports on these pastorates follow here.]

13. *Tiruvarenganari.*—The Rev. E. Asirvathem, pastor, says there are here six villages, with 585 people, of whom 500 are baptized and 122 communicants; 135 children attend school. The contributions to the Church Fund are Rs. 73 : 14 : 3. This pastor had for some part of the year been employed to supervise the work of the Jones Fund evangelists. In the Mengnanapuram district there are fifteen such agents, and with these men severally he went over the greater part of the district, and had reason to be thankful for all that he saw in the progress of this work. Many heathens purchased Bibles and portions of Scripture who never cared about such reading before. More than 107 heathens had placed themselves under Christian instruction, having renounced idolatry.

14. *Anukragapuram.*
15. *Nedungulam.*
16. *Puthukulam.*

} [Brief reports on these pastorates follow here.]

17. *Thiruvarengapatti.*—The Rev. John Simeon, pastor, reports there are six hamlets in this circle containing 739 adherents, of whom 478 are baptized and 150 are communicants; 137 children attend school. Contributions to the Church Fund, Rs. 147 : 0 : 9.

18. *Kuppapuram.*—The Rev. John Pakianathen, pastor, reports: In this circle there are eight villages containing 472 adherents, of whom 369 are baptized and 107 are communicants; 112 children attend school. The contributions to the Church Fund are Rs. 102 : 3 : 1.

19. *Pootchikadu.*—The Rev. Samuel Masillamani, pastor, has 13 hamlets in his circle, containing 148 adherents, of whom 97 are baptized and 32 are communicants. The number of children attending school is 20. The contributions to the Church Fund are Rs. 41 : 8. This is a part of the district in which as yet Christianity has made little progress. The heathen proprietors and officials use every means in their power to prevent Christianity getting hold of any considerable number of people in their villages, Every obstacle is thrown in the way of building a prayer-house or schoolroom anywhere. And among the few who did join us some time ago, so constantly were oppressions brought to bear upon them that 47 went back to their old worship, and 23 Christians who had come from other parts of the Mission to work and gain a livelihood here, seeing the difficulties to which they were exposed, and the unlikelihood of being supplied with places of worship where without interruption they might serve God, left the places on which they had temporarily settled, and returned to their old villages.

Pannikulam District.

There are several drawbacks which seem to impede the progress of the Mission in this part of the province.

1. The population is very much scattered; the villages are many, but the people are comparatively few.

2. The people are poor, and have to labour hard to find a sustenance.

3. The cultivation of dry grain, and especially of cotton, requires so much the help which younger hands can supply, that it is with difficulty parents can afford to send their children regularly to school. Consequently educa-

tion is more backward in this district than in any of the others, and especially female education.

4. The Native Church Fund not supplying the amount required by the rules of the Home Committee, this district has not as yet had the benefit of the William Jones Fund agents. The present local agents do what they can in going among the heathen one or two days in the week, but we want the services of superior men who will go daily with the Gospel message into the villages around.

This district is divided into four pastorates. [Here the Bishop goes on to report briefly on the following pastorates in this district; viz. (1) *Pannikulam;* Rev. M. Devaprasadham, pastor. (2) *Kallatikinaru;* Rev. M. Devaprasadham, pastor in charge. (3) *Achampatti;* Rev. J. Nallathambi, pastor. (4) *Tureiyur;* Rev. S. Vedakan, pastor.]

It was from this Pannikulam district that the first volunteers proposed to go and work in the Koi Mission two years ago. Of the two who went, one named Suviseshamuttu was able to keep to his resolution, and has, I believe, done some fair service. He went up a single man, without any encumbrance, but the other one, who had a wife and four children, took fever, and being disheartened he returned. Still his wish was to go abroad and serve God. So he is now engaged by the Bishop of Madras to go to Jubalpoor, in the Central Provinces, and attend to the Christians who are there, and also to preach among the heathen, under the direction of the chaplain of the station. When this man returned from the Godavery, because of the failure of health, another agent offered to go. He went, and within a couple of months was so reduced by fever that he returned to Tinnevelly. Whether he over-rated the seriousness of his illness or not, certain it is that within a week after his return home he died. This will have rather a deterring effect on any others who may have thought of volunteering to work in a place so decidedly feverish; but the Lord will provide.

Nallur District.

This district has not declined during the year, nor has it made any extraordinary advance. The following statistical table shows the present state of things, as compared with that of the previous year: —

	1881.	1882.
Total number on the church rolls . . .	4031	4088
Baptized	2597	3074
Communicants	617	630
School-children	1254	1632
Contributions to Church Fund .	Rs. 1472 : 3 : 4	Rs. 1650 : 15 : 1

[The Bishop then reports briefly on the following pastorates in this district; viz. (1) *Nallur;* Rev. S. Samuel, pastor. (2) *Koviluttu;* Rev. D. Gnanamuttu, pastor. (3) *Seevalasamtram;* Rev. G. Yesadian, pastor. (4) *Pulavanur;* Rev. V. Tharmakan, pastor.]

5. *Ambasamdram.*—The Rev. M. Devaprasadham, pastor, reports that there are eighteen villages in this pastorate, but none of them contain a large congregation. The numbers on the rolls are 582, of whom 483 are baptized, and 141 are communicants. The school-children number 287. The contributions to the Church Fund are Rs. 319 : 14 : 11. The various means of grace are in daily use among the people, and they seem to be growing in piety. Social prayers are also of frequent occurrence, and it is pleasing to see how many laymen are able to take part in such gatherings. The pastor refers especially with pleasure to the unwearied efforts of a good man named Asirvadham Pillay, who after a long life of usefulness returned to

his native place, where a Christian friend received him kindly and ministered to his wants. As long as he was able to move at all, his habit was to speak of Christ to the heathen, and commend Him as the Saviour of sinners. He never married, but the tongue of slander never uttered a word against him. He thoroughly renounced caste, and was child-like in meekness and love. On the 22nd of June, in the seventy-fifth year of his age, he departed to be with that Saviour whom he had loved so long, and tried to serve so well in this world.

It is desirable that the readers of these reports should know—

1st,—That whenever the number of converts is mentioned in them, the number includes not only adults but children also. If taken by families the 50,724 souls would make up about 15,000 families.

2ndly,—The number of villages given in each pastorate is that of those only in which there are converts. Besides these, there are in each pastorate very many villages in which as yet there are no converts.

EDW. SARGENT, *Bishop.*

The following is a Summary View of all the C.M.S. Districts in this Province, except North Tinnevelly.

Name of District.	Number of villages where there are Christians.	Number on the Church rolls.	Number of Baptized.	Number of Communicants.	Number of Scholars.
Palamcottah . . .	124	8,191	6,787	1,698	1,967
Dohnavúr . . .	60	3,572	2,651	522	719
Suviseshapuram . .	74	5,087	3,630	857	879
Mengnanapuram . .	201	18,182	14,697	3,789	4,069
Panneivilei . . .	59	4,354	3,034	774	960
Pannikulam . . .	109	4,069	2,706	947	888
Nallúr	104	4,088	3,074	630	1,132
Surandei . . .	67	3,181	2,589	620	1,055
Total . .	*798	50,724	39,168	9,837	11,669

Sums contributed during the year 1882 *by Native Christians only.*

Name of District.	By Subscriptions to Church Fund.			By Collections in Church.			Local Church Expenses.			Total.		
	Rs.	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*	*Rs.*	*a.*	*p.*
Palamcottah . .	2,345	4	3	186	14	3	1,410	6	7	3,942	2	1
Dohnavúr . .	1,019	11	8	59	12	4	295	6	5	1,374	14	5
Suviseshapuram .	1,615	9	3	325	3	7	692	11	9	2,633	8	7
Mengnanapuram .	4,200	10	4	373	0	10	3,165	7	10	7,736	3	0
Panneivilei . .	1,142	3	4	74	8	4	684	0	7	1,900	12	3
Pannikulam . .	781	8	2	60	6	11	472	12	1	1,314	11	2
Nallúr . . .	1,650	15	1	92	3	4	1,254	14	3	2,998	0	8
Surandei . . .	1,011	5	1	32	10	2	615	11	2	1,659	10	5
Total . .	13,767	3	2	1,204	11	9	8,591	6	8	23,559	14	7
Subscriptions to Bible and Tract Societies . . .										456	12	0
Total . . . . Rs.										24,016	10	7

* Of these there are 98 villages or hamlets in which none but Christians reside.

NINGPO MISSION.

Letter from Archdeacon A. E. Moule.

Shanghai, Oct. 25th, 1883.

I HAVE just paid a visit to some of my old haunts near Ningpo, the Lakes, Sœn-poh, Z-Kyli, Gao-sœn, and the Western Hills, the constant topics of narrative in my former journal letters. It is quite possible to contemplate missionary work with differently coloured glasses, presenting, according to their capacities, equally faithful and accurate pictures, and yet apparently with totally different and inharmonious colours. Not only is it true that hope gives a sunshiny colour to the scene, and despondency a sulphurous haze; it is true also that by comparing Christian work with what it might be and with what it *is* in its ideal, we obtain one photograph of the scene, and that one of melancholy gloom; whilst if we compare Christian work now with its former history and the stages in that history, or further, with the history of heathen lands before that work began, how bright, how hopeful the scene appears.

I cannot say that the work in Ningpo and in the country round is what we could wish, and what we long for; but most surely there is, compared with the work a quarter of a century ago, very much to cheer and to make one thankful. What was the first official, or rather, ministerial, act which I had to perform when I reached Ningpo, on Oct. 13th? After assisting in the examination of the Rev. A. R. Fuller for priest's orders, I preached the ordination sermon on "My brethren, be strong in the Lord, and in the power of His might;" and then, presenting him to my brother to be ordained priest, I joined with five other brethren in the imposition of hands, and two of these were Chinese clergymen—the Revs. Wông and Dzing—who, when I came to China, were young lads under my brother's instruction, and are now pastors of the two great districts in Ningpo, with large country stations attached to each pastorate, and are growing, we trust, perceptibly in experience, and tact, and zeal. It was a solemn and interesting service; and being performed in Mr. Hoare's college-chapel, where many more, we trust, will be trained for the ministry of the Church in China, it was doubly significant.

The day after the ordination (Monday, Oct. 15th) I spent in a flying visit to the Lakes, one of my old itinerating fields. I felt during most of my stay at Ningpo an indescribable depression of spirits. This was partly due to the real sorrows and anxieties of the hour: Mrs. Sedgwick's death so early in her missionary life, full of earnest devotion, and full, too, of promised usefulness; Mrs. Hoare's serious illness, and many other cares combined to depress us. Ningpo and the country round had suffered from cholera, fever, and from the devastations caused by the two great typhoons in August. In the cotton-growing districts of Sœn-poh, scarcely one part out of ten of the crops has been saved, the sea having been forced in over the lowlands and beyond the protecting dykes by the terrific blasts from the north-east. The weather, too, when I was at Ningpo, was close, hot, oppressive, almost as though it had been August or early September, instead of bracing autumn; and from the long drought following the typhoons the city canals were low, stagnant, unwholesome; and all the unsavoury scents of the City of the Peaceful Wave, which, with all its bad odours, I yet in past years loved so well, seemed let loose on the heavy air.

But once out in the country, the atmosphere was very different; and the beautiful outline of the unchanging hills, which I approached as I went to the Lakes, and which I crossed and re-crossed during my visits to Sœn-poh and to the west, seemed fair and familiar as of old. My visit to the Lakes was necessarily a very hurried one, but I found a nice mission-house, erected by Mr. Bates, just at the entrance to the Lake; sadly shaken indeed it was by the great storms in August, but not actually blown down. The catechist there, one of my old friends, is in feeble health himself, and his whole family were ill with measles when I called; but he bears a good character for fidelity and earnest Christian conduct. At 'En-ling, on the further shores of the Lake, I found one of my former pupils at Hang-chow, in 1876-9, at work. (He was one of the

small band of preachers whose zealous work in the summer of 1876 led to Matthew Tai's request that I would open a preaching-room in one of the suburbs of Hang-chow; and this room, with the name Jesus over the door, led to the Great Valley work.)

This young man, Stephen Dzing's youngest son, and brother to one of the city pastors, who accompanied me on this visit, the Lakes lying within his pastorate, is to be married next month to the eldest daughter of Mr. Sing, our senior Chinese clergyman, the pastor of Sœn-poh. I found at 'En-ling one of the little band of hopeful inquirers connected with that station, and I had a long talk with him, and afterwards prayed with the Christians.

My conversation in the boat going and returning with Mr. Dzing, the Ningpo pastor, was full of interest; now on the deep things of God; now on practical difficulties in his pastoral work; now on some of those who have gone before to the better land; his own elder brother amongst others, who, after a hard and ungodly life and long impenitence, was broken down, as his brother believes, at the last, and, professing true sorrow for sin, and faith in the Saviour, was baptized by him (Dzing Kyi-'ao) on his death-bed, and is, they trust, at rest.

Tuesday and Wednesday were occupied by our Mid-China Conference meetings; we had good reason to thank God for harmony, for useful consultation, and for important practical resolutions.

On Wednesday evening my brother and Mr. and Mrs. Elwin, with their children, started for Hang-chow; and Mr. Fuller, whom I had invited to accompany me on my trip to Sœn-poh, &c., started with me by the same tide for Z-Kyli. We rose at five a.m. on Thursday, and got off at once on foot and by chair (walking over all the passes) for Kwun-hœ-we. It was a very hot day, but with a boisterous south wind following us. We arrived at one p.m., and were warmly welcomed by Mr. Sing. He had just returned from the death-bed of a Christian named Fong-gyi, whom I baptized many long years ago; an earnest man, but always suffering from poverty or petty persecution. It was constantly my task in former years to try and cheer him and his wife amidst their sorrows. Now he is, I trust, for ever beyond the reach of sorrow and sighing. In the afternoon Mr. Fuller and I accompanied Mr. Sing into the small city of Kwun-hœ-we, and visited some of the Christians. I was much interested at learning from Mr. Sing that whereas, in 1876, when I went to Hang-chow, there were only six or eight Christians within the walls, there are now about thirty, and scattered all over the city. "There lives one," he said, as we passed a lane. "There are two up that street." "Here is a family, all Christians," as we passed a cooper's shop in the main street, and were welcomed cordially.

We then mounted the range of hills behind the city, to give Mr. Fuller some idea of the extent of the great and populous plain. The boys were more than usually rude, and frequently threw stones; but the people generally seemed to me quite friendly. Disturbances are much feared during the coming winter in these districts, as large numbers of the people have lost everything by the typhoons, and are already mobbing the rich men's homes and the yamuns.

On our return to the mission-house, I carefully inspected the fabric of the church (see *Story of Che-Kiang Mission*) and of the missionary's lodge, both of which were sadly knocked about in the great gale. This was one special reason for my visit to Sœn-poh. I hope we shall be able properly to repair the buildings.

After evening prayers in the school-room (a nice branch school, taught by one of Mr. Hoare's "graduates," assembles here), we retired early to bed, as we had to rise early, even at 4.30 a.m. on Friday, Oct. 19th.

We travelled by boat to Tong-bu-deo, at the foot of the hills, and there failing to hire chairs, as it was a lucky day for weddings and all the chairs were in use, we had to walk the ten long miles to Z-Kyli, where we arrived at 1.30 p.m. Here we spent the afternoon, going with Mr. 'O, the pastor, to see the school (another of Mr. Hoare's branch schools), and then opening the church (which I built in 1874) for preaching to the heathen for an hour or so. I then examined his baptismal register, and both here and at Kwun-hœ-we I found nearly double the number of names on the list, as compared with 1875-6, when I gave up charge of these districts.

After prayer with Mr. 'O, we started again by boat for the Western Hills. I omitted to mention, in connection with Kwun-hœ-we, the last name on Mr. Sing's baptismal register. It was that of a boy aged fourteen. He was formerly in the Mission school at Kwun-hœ-we, but left early to work, I think, in the fields. His parents were heathen, I believe, and he himself professed no belief in Christianity. A short time ago he was struck down by the terribly fatal choleraic epidemic which has devastated the country regions and the cities this last season. He sent at once for Mr. Sing, and assured him that he had not forgotten what he had learnt in the school. He *did* believe in the Lord Jesus. *Might* he be baptized? Mr. Sing, after talking to him and praying, seeing how ill he was and how earnest he seemed, baptized him. He grew rapidly worse, and then his grandparents, parents, and friends insisted on calling in idolatrous aid; the priest and his charms and incantations *must* come, to drive away the demon of sickness. "No," said the dying boy; "don't do so. The Lord, if He pleases, can make me well at once. But to depart and be with Christ is best." And he persuaded them to let him alone, and departed thus in peace. I repeat the touching story from memory, as Mr. Sing related it. I think the main facts are just as he told me.

On Saturday, Oct. 20th, we rose at four a.m. (steadily improving, you see, in our activity), and starting by moonlight on foot, we traversed the continually ascending path to Ong-ngoen (some seven miles), through scenery of indescribable beauty, a mountain stream meeting in its downward course with deep pools and tiny waterfalls here and there, but showing signs of the raging floods which roared down its bed and overflowed it last August. Then behind it rose up great precipitous masses of hills, well wooded, with bits of scarlet here and there, the "fiery finger of autumn laid on the leaves."

As we rose higher we entered forests of beautiful bamboo, and Ong-ngoen itself, a town of some 8000 inhabitants, is literally compassed round by this graceful fringe. This was one of my preaching-places in former years, and I was glad to hear of firstfruits gathered in lately. Here we waited for chairs, Mr. Fuller feeling unwell, and preached for half an hour; and then, going onwards towards Gao-sœn, we met Mr. Wông, the senior Ningpo pastor, in whose pastorate these hills are included. We went with him and with the evangelist Luke Wông (whose father died in these hills some ten years ago with the word Jesus before his eyes, let down, as he saw in a dream, on a scroll from heaven) to visit an inquirer in a village hard-by. Here we preached for awhile, and then descended over the grand pass called Tsô-ling to Gao-sœn. Here many old friends greeted me; and some who were estranged in 1879, when I returned to England, have, thank God, come back. I found the chapel which I had fitted up (and which was in great measure the gift of our good brother Ling Ah-Kao, the lame Sabbath-keeper, in 1861 the *solitary* Christian in these hills, where now there are some forty or fifty believers) too strait for them, and a new chapel alongside nicely fitted and arranged. I had consultation and prayer with the pastor and his coadjutor, and we then left, arriving at Ningpo at five p.m. on Saturday.

On Sunday, the 21st, I preached in English in the forenoon, and at the Jing-yi-dông—Mr. Dzing's church—in the afternoon, Mr. Bates kindly reading prayers; and I preached at Christ Church, Hao-meng-fông (Bishop Russell's church, built by him in 1876), the Sunday before, for Mr. Wông. I was able thus to work in some way for, and to visit, each of the four Native pastorates. I administered baptism for Mr. Wông on the 14th to a woman and her two children. The elder of the children (three years old) was much alarmed, and neither mother nor godmother could pacify him. But feeling a touch on his arm, and seeing as he looked up dear Mrs. Russell's kind face, he was quiet in a moment, and bent his little head while I baptized him. We trust that God's blessing will rest largely on the work amongst the women and girls, carried on both in Mrs. Russell's house and by Miss Laurence and Miss Smith in the adjoining schools.

PERSIA.

Letter from Rev. Dr. Bruce.

[THE following deeply interesting letter describes rather the operations of the Bible Society in Persia than those of the C.M.S.; but the work is one, and is superintended by one man, who is in Persia primarily as a C.M.S. missionary. The letter forms an appropriate supplement to the Bishop of Lahore's Journal on another page. It is plain that colportage work, such as is here so graphically described, is the best of all methods of evangelizing Persia under present circumstances.]

Abadeh, en route from Julfa to Shiraz, October 15th, 1883.

THE Word of God has free course (except where it is opposed by local powers) both in Persia and Turkey. The fact that we are at this moment importing cart-loads of Bibles into Persia and Turkey proves this to be the case. The history of our own work in Ispahan and its neighbourhood is a remarkable instance of the kind of opposition we meet with, and how, by God's grace, it can be overcome. The violent opposition raised against us by the Sheikh in Ispahan, just before the Bishop's visit, arose entirely from the fact that a single copy of the *Mizan ul Haqq* fell into his hands. This was followed by an order from the Sheikh (who, as the head of the Mohammedan religion in these parts, has hitherto been of absolute authority in matters of religion) forbidding the circulation of the Scriptures. The Prince Governor in my presence gave a verbal order to the Governor of Ispahan to forbid the circulation of the Bible in Ispahan. I respectfully told H.R.H., who is an absolute monarch in these parts, that I declined to obey his order unless I got it in writing—in which case I should forward it to London; that there was no country in the world in which the distribution of the Bible was forbidden; that it was freely distributed and sold in Teheran and other parts of Persia, and in Turkey. The Prince did not withdraw his verbal order, but our excellent colporteur and evangelist, Benjamin, persisted in going daily to the bazaar of Ispahan, though he was arrested almost daily and taken before the Sheikh and governor of the town, abused and forbidden to come again. On one of those days he came back from Ispahan and said, "Where do you think I have sold my books today? Why in the Prince's house, and his officers and servants bought several copies." He persisted in this course, until the governor at last abused the Sheikh's people who arrested him, and gave him the liberty he sought and treated him with great respect. From that day, in less than four months, he sold more than 800 copies to Persians.

I sent Benjamin lately with 400 copies of Persian Scriptures to visit Yezd and Kirman. On his reaching the former, he telegraphed to me that the governor had seized all his books. I telegraphed to the governor asking his reason for doing so, and stating that the sale of Scriptures was permitted by the Government. He at once sent for Benjamin, received him in presence of several mullahs, returned the Bibles, and said, "You may sell your books, but woe to the man who buys them." He then took Benjamin aside and said, "I only said that to please these rascally priests, but you had better leave Yezd, for the people here are very fanatical and may murder you." Benjamin replied, "You have kept my books, sir, for four days. I must, therefore, stay for four days to make up for lost time, and then I will go elsewhere." At the end of the four days he telegraphed to me, saying, "I have sold all my books in Yezd, so there is no use in my going on to Kirman unless you can send me more books." My instructions to him are, "When they persecute you in one city flee to another." And I am thankful to say that of the many towns which he has visited lately he was only forced to leave *one* until he had fully done his work there. Generally he receives an order from the high priest or governor, through some one else, to leave the town. He always replies, I will go and see the high priest or the governor. Boldly, and with calm confidence in

God, he walks into the presence of the great man, and, as I say, in only one case was he turned out before his work was done. Our want in Persia is labourers. I have not got one other like Benjamin. Thank God, he is doing a great work! I trust in time he will be blessed of God to train others. He is now working about Shiraz waiting our arrival there, when he will (D.V.) go to Kirman and probably spend the winter in the south of Persia, where Mission work has never yet been carried on. And my plan is that George Mackertuk and myself should join him somewhere there, and return with him to Ispahan in March or April.

I started from Julfa for Baghdad on the 8th inst. My party consists of (1) a native of Baghdad—a man of very respectable family, who was trained for the Roman Catholic priesthood in Beirout, and who speaks Arabic as his native tongue. For some reason unknown he gave up the idea of becoming a Roman Catholic priest, and turned up most unaccountably, in an almost starving condition, in Julfa. He is very useful in teaching me to speak Arabic, so I am taking him back to Baghdad and making use of him *en route*. (2) Mr. George Mackertuk, our depositary, who speaks Arabic fairly, and who will be very useful in Baghdad. (3) An Armenian villager who is very anxious to do work for the Bible Society, whom I am taking to Shiraz to accompany Benjamin in his winter tours, as it would not be safe for him to go alone; and (4) one servant.

We have had some very interesting work here in *Abadeh*. This is a small but flourishing town of only 3000 inhabitants. I was engaged the greater part of yesterday with a number of Baabys who were most eager to hear the truth of God's Word. Some of them had called the day before. One of their chief men—also a chief man of the town and a rich man—came by night and stayed with me till ten o'clock. For about an hour he talked just like a Christian, and I did not know that he was a Baaby. He expressed his faith in the incarnation and divinity of Christ, His crucifixion and sacrifice for the sins of the world; all of which Mohammedans deny. It struck me that it would be well to see if his ideas were not Baaby instead of Christian. So I quietly said that there was a great difference between the Christian's view of these great truths and that held by the new sect called Baabys, and I soon perceived that he was nothing but a Baaby at heart. The doctrines of these strange people are a mixture of Christianity, Islam, and Soofeism (i. e. Pantheism), while they declare their belief in the divinity of our Lord and of their living prophet, Beha, who, they say, is Christ returned to the world. And while (as my friend did most emphatically) they will allow that all other prophets were only lamps enlightened by the Spirit of God, and that Jesus is the Sun of righteousness, *the* light; yet they have other ideas about the other prophets, as *manifestations* of God, which are quite inconsistent with this truth. And their faith in Mohammed, as one of the prophets, involves a contradiction, which it is easy to point out to them, but they struggle to shut their eyes to it. Their chief difficulty in accepting the Christ of God is that doing so involves the taking up a greater cross even than their present state demands. They know that if they would become Christians they should have to confess Christ openly, whereas their false Christ allows them to conceal their faith.

Something ought to be done by England to get religious liberty for these poor people, groaning as they are under the spiritual bondage in which they are kept by Mohammedans. One of them was lately beheaded publicly in Teheran because he would not deny his faith in Beha, and several of them are still in prison there for their faith. There are certainly some 100,000 or more of them in Persia, and they are daily increasing. The causes of their growth are several. (1) It is a fundamental doctrine of the Shiah religion, and also of the Soofy Philosophers or Pantheists of Persia, that in every age of the world there must be one infallible guide, a manifestation of the Deity (according to the Soofys). A representative of Mohammed, according to the Shiahs, is somewhere in the world if he could only be found. Beha, the prophet (false) of the Baabys, is the only man they say who now lays claim to this dignity. (2) The number of his followers who have sealed their faith with their blood. (3) The

spread of his religion, despite of opposition and cruel persecution. (4) The reasonableness of his doctrine and its direct opposition to the teaching of the Mohammedan priests—in fact, it is almost all borrowed from Christianity. (5) The effect which persecution always has in binding a people together. (6) Christ says, When sun, moon, and stars darken and fall from heaven He will return. Sun, moon, and stars mean rulers in Church and State. The Church of the present age is Islam, or was Islam till Beha appeared. The rulers—the Sultan and Shah; their light is fast going out; they have fallen. Babylon is fallen; Beha says he is Christ returned: was ever prophecy more clearly fulfilled? One of the special commands of Beha is—to be friendly with the Christians, read their books. So wherever our colporteurs or ourselves go we are welcomed heartily by them; the more so as they look to us to get religious liberty for them. Religious liberty got for them would be the same for many here who now believe in Christ, but who would be put to death if they made an open profession of their faith.

Shiraz, 31st October.

I have been a week here to-day, and a most interesting week it has been. (1) I was filled with gratitude to our Heavenly Father by meeting our dear brother Benjamin here after nearly three months' separation from us, during which time he has made a long tour and visited several large towns, &c. He started with a brother-labourer, but he was taken ill and had to return to Julfa; so most of the time he has been alone. On all former tours our evangelists have not sold more Scriptures than sufficient to pay their travelling expenses. On this tour Benjamin spent in travelling expenses 170 krans, and sold over 1000 krans' worth of Scriptures. He met with opposition in several places. In one town he was pressed sore by the enemies, who mobbed him and threatened to kill him. But he calmly told them that if he was afraid of being killed he would not have come to them alone through the desert; that he had neither wife nor child, and never intended to marry, so it was quite indifferent to him whether they killed him or not. On his return from the above-mentioned tour to Shiraz, where he had been selling Scriptures before he went, he found notices posted on the gates and walls of the city, warning people not to buy his books; but he quietly sat under the notices and sold more than before.

(2) I have been much encouraged by the visitors I have received here. Last night I dined and slept in the house of a Native gentleman, an officer of the governor. I found lying on the table in his sitting-room two Persian New Testaments, which he and his friend who lived with him had had for a long time, a Persian Bible and Psalms, and a Persian Book of Common Prayer (my translation). There was not a single copy of the Koran in the house. He had six guests to meet me, and from four p.m. till near eleven p.m., and from seven o'clock this morning till half-past eight we had most interesting conversations. My great difficulty with these people (most of them were Baabys), as with the Baabys, is not to get them to accept the divinity of Christ, but to get rid of the Pantheistic views which they have of our Lord's divinity, and to prove to them that there can be only one only-begotten Son, one Eternal Word of God become man.

The light of the Sun of righteousness is indeed beginning to pierce the clouds of error which envelope this land as with a shroud of death. I conclude with an earnest request that the Committee will offer special prayers (1) for a blessing on the seed scattered, (2) that God may raise up labourers—both *English* and *Persian*—for the fields, if not white to harvest, are ready for the seed.

[When Dr. Bruce wrote the above, he was travelling southwards from Ispahan to Bushire on the Persian Gulf. From thence he subsequently proceeded up the Tigris to Baghdad, which he had not visited since his return to the East, that is, not since the Rev. Bernhard Maimon arrived and began the Mission there. Dr. Bruce writes from Baghdad on Dec. 6th,—"I have been much pleased with all I have seen of dear Maimon and his work and influence here."]

THE MONTH.

AT the Annual C.M.S. Epiphany Service at St. Dunstan's on Jan. 8th, the Rev. A. Baring-Gould, Vicar of Christ Church, Winchester, preached a very stirring sermon on the words of Isaiah liv., "Spare not, lengthen thy cords, and strengthen thy stakes," especially drawing attention to the calls for extension and the Society's present appeal for men. Referring in most impressive language to the incident of Israel's battle with Amalek, he observed that "the intermission of prayer means disaster, while the continuance of prayer means success," and urged a heartier observance of the Day of Intercession, which, in its earlier days, did so much to call out offers of service.

THE Annual C.M.S. Sermon will (D.V.) be preached at St. Bride's on May 5th by the Bishop of Lahore. It being the turn this year for a bishop to preach, the Archbishop of Canterbury was first asked, but he was unable (especially after his recent illness) to add to his already numerous engagements. The Committee then invited the Bishop of Durham, but he found, to his regret, that he could not be in London at the time. Then the Bishop of Lahore was applied to. In assenting to the Committee's proposal, he expressed a wish that the Society had rather sought an English prelate, and was of course informed that this had already been done. Bishop French will be the fourth of the eighty-three preachers who have served as C.M.S. missionaries, William Jowett, John Tucker, and Joseph Fenn being the other three.

The Archbishop of York and the Lord Mayor have consented to speak at the Annual Meeting, and the Bishop of Liverpool to preside in the evening.

THE C.M.S. Committee have for some time contemplated the removal of the Church Missionaries' Children's Home from Highbury to the country. We have the greatest pleasure in announcing that a Fund for providing the necessary means has been started by the Rev. F. E. and Mrs. Wigram with the munificent gift of Ten Thousand Pounds. In communicating their intention to the Committee, Mr. Wigram wrote, "Our object is, first to emphasize as much as possible the importance we attach to the wise decision of the Committee; secondly, to give a practical token, in which we trust others will join us, of deep sympathy with the dear brothers and sisters who are engaged in the Lord's work abroad, and who have to entrust the bringing up of their children to the Committee."

THE Annual Conference of our Association Secretaries from different parts of the country was held on January 16—18. On the first day, reports were read upon the position and prospects of the C.M.S. in the several districts, twenty-two in number; and we do not remember ever hearing such an encouraging and hopeful series of them. Honorary District Secretaries are increasing in number and in efficiency. The new C.M. Unions for conference and prayer are working well. Juvenile Associations are being more cultivated. The Society's publications are increasingly valued. Most of the *districts are believed* to be going forward in funds; and in almost every one *there has been a gain* in the parishes supporting the Society. And all this

notwithstanding the manifest spread of ecclesiastical views not favourable to C.M.S. principles, and the greater activity of other Church Societies.

On the second day, the Rev. E. H. Bickersteth gave an address upon his plan of holding *Special Mission Weeks* to deepen and extend missionary interest in towns and parishes. A good discussion ensued, in the course of which the Revs. J. Barton, J. B. Whiting, and others, warmly supported the scheme, while some pointed out difficulties that might be met in carrying it out. There was also a discussion on the Society's periodicals, diagrams, &c. On the third day, the latest information on the foreign work and financial prospects was given by the Secretaries of the Parent Society.

The new members of the Association staff, the Rev. H. Percy Grubb, for Durham and Northumberland, the Rev. T. T. Smith, for Lancashire, the Rev. F. W. Mervyn, for North Ireland, and the Rev. W. Clayton, who is occupying Mr. Hamilton's place during his absence in Africa, took their seats. The whole meeting was marked by a spirit of thankfulness and of hopeful expectation. All felt that God is with us of a truth.

THE Calcutta Localized *C.M. Gleaner* for October, 1883, contains a full report of the Luther Centenary Commemoration held in that city on the anniversary of the birth of the great reformer. The meeting was organized by the Calcutta Missionary Conference, and held in the Town Hall. Nearly one thousand persons were present. The Lieutenant-Governor of Bengal was expected to preside, but was unable to do so, and in his absence the chair was taken by Mr. J. Westland, by whom an interesting sketch of Luther's life and work was given. The Rev. C. S. Harington, C.M.S. missionary in charge of the Old Church, Calcutta, read a paper on "Luther's Influence upon Church Music." An address was also given by the Rev. W. R. Blackett, Principal of the C.M.S. Divinity School.

AN interesting account has also been received from the Rev. C. F. Warren, of Osâka, of a meeting in that city in connection with the Luther Commemoration. More than 600 Japanese were present, including a large number of medical men, lawyers, and officials occupying high positions under Government. A Japanese speaker gave a short account of the great Reformer's life, and Mr. Warren an address on the result of his (Luther's) work. "Fancy," Mr. Warren writes, "in this far-off corner of the earth, a company of Japanese Christians, not one of whom ten years ago was a Christian, joining to celebrate the 400th anniversary of Luther's birthday, and that a number of officials were present to hear some of the most stirring facts and momentous truths that are connected with the Great Reformation."

ON November 10th, Bishop Burdon held a Dedication Service of the new C.M.S. Theological College at Fuh-Chow, on the occasion of its completion. The old College, it will be remembered, was almost destroyed, during the attack on the missionaries and Mission premises in 1878. A large sum to rebuild it was specially contributed in Ireland by the friends of the Principal, the Rev. R. W. Stewart. On the following day, the 11th, the Bishop admitted the Rev. Ngoi Kaik-ki, of Ku-Cheng, to Priest's Orders.

THE Rev. Jani Alli, B.A., sailed on Jan. 9th for Calcutta, having been appointed to missionary work among the Mohammedans of Bengal. Mr.

Alli, as is well known, was formerly a Mohammedan, and was converted to Christ through the instrumentality of Robert Noble at Masulipatam nearly thirty years ago. He subsequently came to England at his own charges, entered Corpus Christi College, Cambridge, and graduated in 1876. In 1877 he was ordained by the Bishop of London, and went to Bombay as a C.M.S. missionary. For five years he carried on a "hostel," or home, there for Native Christian students, and also taught in the Robert Money School. His appointment now gives the Society a special missionary to Mohammedans at Calcutta, as there are already at Madras and Bombay.

THE Government Police Report of the Punjab, for 1882, contains the following reference by the Lieutenant-Governor to the Rev. J. Williams, C.M.S. Native medical missionary at Tank, on the Afghan frontier: "The police of the Dera Ismail Khan district are much indebted to the Rev. J. Williams, medical missionary at Tank, for the great attention paid by him to the sick police at Tank, Gumal, and Mukazi, and Sir Charles Aitchison takes this opportunity of publicly acknowledging the services thus freely rendered."

WE regret to say that Ahmed Tewfik, the Mohammedan ulema whose baptism two years ago excited so much interest, has separated himself from Mr. Klein in Egypt, and appears to have abandoned for the time his Christian profession. We say for a time, because his acts and words have been so strange, and so unlike those of a sane man, that it is believed that his mind has been unhinged by his lengthened trials and anxieties, by the separation from his family, and by the efforts of the Moslems at Cairo to win him back. We earnestly commend him to the prayers of our friends.

INTERESTING letters have come from the Rev. J. Cain, who, it will be remembered, returned to his work among the Kois in October, 1882, accompanied by Mrs. Cain, after an absence of two years and a half in England and Australia. Since General Haig's return home in 1882 Mr. Cain has been virtually alone in the Mission, his Native helper, the Rev. I. V. Razu, having been laid aside for some months. Mr. Cain's letter is an earnest appeal for help, particularly that evangelistic work in the regions beyond may be carried on with greater spirit. He says:—

> Our Christians, as you know well, lie scattered in villages from Kantepalli, ten miles north of Dummagudem, to Ramaram, fifty miles south of us. The country is most difficult to travel over, intersected, as it is, by so many streams, and destitute of roads, and without any public bungalows or sheds in which to put up. Consequently the pastoral work is no light one, more especially as we have not a band of tried workers, such as they have in Tinnevelly. The Christians are, in so many places, babes in Christ. In most cases those a long way off have sought us, and we have not sought them.
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> *Is there* then not abundance of work *for us even here*, without mentioning *evangelistic* work in the villages all around? Are the congregations not to be regularly visited, the teachers instructed, the heathen preached to? Or are we to be content to visit these people once a year?
>
> Then there is the country to be evangelized, the villages where there are no Christians. Why, we have not men enough to travel all over the district, and there are villages between here and Rekapalli, lower down the river, where the Gospel has not been preached for fifteen or sixteen years. Are we to advance or retreat? We are the outposts of missionary work in this part of India, and there is nothing of evangelistic work carried on between here and Vizagapatam, Nagpur, and Chanda. Look at the map and see what that

means. Is nothing to be done for all that vast tract where the name of Jesus is never heard? True, the Kois have not come over as was hoped for—shall we then abandon them to Satan?

Mrs. Cain's letter is in the same strain—so much to do, and so few to do it. The many-sided character of her work is best described in her own words:—

After the fierce heat of the day is over, my husband and I ride out to the nearer Koi villages, if possible, three or four a week, and always get good attendances. Last night we had about forty adults. If I begin first in Koi the women come out well. They are so pleased to hear their language. Then, when I am tired, my husband speaks. On Friday we had thirty-three "big people" (as they say here). I always try to count. At another village forty-five, on the Tuesday before. Sometimes, when my husband cannot escort me, I take our girls to a very near village. There are three or four we can go to easily, and one night lately I counted forty-three adults. Of course not very large, but enough to speak to at once! Then, when possible, we go to villages farther off, and have evening meetings, magic-lantern views of the life of Christ, and then we have 300 to 400 in one village. The catechist, who was with us, said there were fully 500. I was too busy preaching (shall I say?) to count them. I only know the dark, half-naked Kois crowded round till I could hardly breathe. Besides these near villages, there are the distant ones, seventy and eighty miles away. Are they to be left? When a Koi man came to me in Rekapalli and begged us to go to his village, and we were obliged to say "no," because of the distance, could we help feeling sad? I don't say these people are inquirers, far from it, but they are willing to listen as long as we talk. It is very strange, but dear old Rasu cannot make himself understood by the women, many of whom know very little Telugu, and he has never learnt any Koi. Our boys' school has more than doubled since Mr. Cain came back, and there are twenty-five caste girls attending the girls' school with our Christians. Then, with all this work which ought to be done, there is the medical work, which has increased wonderfully. I had 140 patients last month, and a very fair proportion of Kois.

You ask if I could not get a boarding-school for Koi girls. Why, we consider it a great triumph to get them to come to us at all. My husband says they would never come to the Government dispensary when it was in existence here before he went home, and now they will come and take medicine from us, and sit on the floor, poor, dirty, half-naked women, and listen while I talk to them. They believe we can cure everything; but, poor things, they don't understand anything about a soul or a God. Nothing beyond food and drink, as clothes do not seem to trouble them much.

You see there *is* work to do. I leave my husband to write of men's work, but surely that ought to be done. The number of villages, small though they be, are crowded with people—I don't say anxious to listen, but delighted to hear something—to be talked to,—and we can do so little for Dummagudem and its 2000 people, Badrachellem 1500; besides all the other villages of Telugu-speaking people, Kois, &c. By inviting the Dummagudem people much might be done. We have had several large meetings, 300 to 400 people, by sending notices round.

Mr. J. T. Last writes the following interesting letter from Mamboia, Eastern Central Africa:—

September 29th, 1883.

I have been visiting about since I last wrote, hoping to have been over all the Kaguru district before the wet season set in. The last journey I took in company with the Sultan of Mamboia. He had *been wanting for some* time to visit some friends at Nkhambe and Kongwa, and had asked me to go with him; I thought this was an opportunity not to be lost, so I told him I would go with him at the earliest opportunity.

On September 19th we started from

Mamboia and went on to Igeiro. The sultan stopped at one of his own tembes, and I put up at one belonging to his son, Msakwao. We rested the next day, and I went up to the top of a high hill called Kilemera.

The next day we started again and camped in the middle of a large plain, some twenty miles wide or more. Here there were zebras, antelopes, and buffaloes in abundance; also some fine black ostriches.

In going along the next day, I was ahead of the party, and seeing in the distance something very white I rode on to find out what it was. When I reached it I found it was the out-crop of pure white chalk, rising up slightly above the level. The belt of chalk visible was about a quarter of a mile wide and two miles or more long; but judging from the appearance of the dirt turned up to the surface by boring animals and insects, I judged that probably the whole bed of the plain is chalk, and that it lies only a few feet below the surface. Thence we went on past the solitary hill, Idno, to the village of Sangangi. Here I left the Sultan of Mamboia, and went on to Mlimanyika's, at Sagala. The sultan said he was too tired to go on, and that he should come on the next morning; I went on because I did not wish to travel on Sunday. We reached Sagala at 2 p.m., and after I had seen the Chief Mlimanyika, I camped in a little valley not far from his village, and rested for the remainder of the day. Mlimanyika wanted me to camp in his village, but it was too windy. The next day I hoped to get all the people together to our service, but they were all called together without my help for a purpose which we little expected. About seven a.m. I went out for a walk alone in the gardens. Whilst out, Malundo, the son of the Sultan of Mamboia, came to salute me, and finding I was out said he should go and salute Mlimanyika and return in time for service.

I returned to my tent, and was just having my breakfast when a man came running to say that Malundo was shot. I started off at once to see what was the matter, and when I reached Mlimanyika's tembe I found Malundo just expiring. He had been just about to return to my tent, when the gun of the man who was following him caught in a piece of wood and went off; the ball entered poor Malundo's back and passed through him. You may easily imagine the distress of the poor sultan, who reached Sagala just as the accident happened. About eleven a.m. we buried poor Malundo in a room of one of Mlimanyika's tembes: this was allowed because he was a sultan's son; had he been an ordinary man he would have been either buried in the forest or else cast out to the hyenas.

As it was the wish of the Sultan of Mamboia, and of the chiefs and people, we buried Malundo according to the rites of the Christian Church; and this I did without hesitation, for though Malundo was not baptized, yet I have no doubt that he died trusting in Jesus for pardon and salvation. Malundo had been an attendant at our services almost ever since I first came here, and I am sure that for the last twelve months his life and actions have been regulated by what he has been taught here. Also judging from the conversations I have had with him when we were out (for we were generally together when travelling) I have no doubt that his faith in Jesus, though simple, was all-sufficient for his salvation.

I must now tell you something else, which is (by the Natives) closely connected with Malundo's death. About twelve months ago, Msamwenda, the chief of the village of Kirabi, had a son born to him by his wife Kimwera. My dear wife was very fond of both Kimwera and her child, and at the request of the parents gave the child the name of Sefu, which is the native shortened form of Josefu = Joseph. Not quite a month ago, Msamwenda came to me with a sorrowful face, and after the usual salutations were over I asked him what was amiss. He then told me that his child had cut its upper teeth first, and that the people were demanding that it should be thrown into the forest, where it would be eaten by the hyenas. They make this demand on the ground that if an *Mgego* (a child who cuts its upper teeth first) is allowed to live it will cause the death of all the great men of the place. Msamwenda refused to comply with their request until he heard what I had to say in the matter. He was in tears when he told me about his child, but when I told him that we had no

sympathy with such cruelty, and that he must not destroy God's gift in such a manner, he dried his tears and said he would not throw away his child, even though it should cost him his life. After he had had some further talk with the Natives the matter dropped. But now the death of two chiefs since Msamwenda came to me has raised the cry again against the child. A short time ago the chief of Bwagamoyo, Rufus by name, was killed by the Wahumba; and now Malundo has been accidentally shot, the superstitious Natives believe that it must be through the influence of the "Mgego."

Yesterday morning Msamwenda came to me and begged me to take his child to Zanzibar and have it brought up as a Christian child. The people here were all craving for it to be killed, and he could not kill his own child nor allow others to do so. After considering the case—the relation of Msamwenda and his people to us (he and two of his wives and several of his people are regular attendants at our services, and I do not think they hear in vain), and the hope that the child being so brought up, apart from all Native superstition, may become a good and useful man in the future, I consented to take him to Zanzibar, and do my best for him. If I am spared to go, I hope to present Fayida, the wife of Henry, of Mombasa, and her child for baptism. The woman is a really good woman: I have known her for five years or more and I have not heard of one case of evil-doing on her part, which is saying much for an African woman. She was Mrs. Last's favourite woman, or rather companion, and was by her well instructed in the Christian faith. I have no doubt about her sincerity.

THE Bishop of Caledonia has arrived in England, to confer with the Society on the North Pacific Mission. We shall describe the present position of affairs in our next number.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good reports of the Society's progress in the country (p. 116). Prayer for liberal gifts before the close of the financial year on March 31st.

Prayer for the preservation from all error of the Native Church in Bengal and other parts of India (p. 65).

Prayer for Persia and Baghdad (pp. 91, 113).

Prayer for the Society's work in the Diocese of Saskatchewan (p. 97).

Prayer for Tinnevelly (p. 101), Ningpo (p. 110), the Koi Mission (p. 118), U-Sagara (p. 119).

REPORTS, &c., RECEIVED FROM THE MISSIONS,
From November 20th, 1883, to January 18th, 1884.

West Africa.—Revs. J. B. Bowen, N. S. Davis, and O. Moore, Mr. D. W. Burton, and Miss Ansell (Annual Letters).

Yoruba.—Rev. C. Phillips, Messrs. M. J. Luke, R. Cross, C. N. Young, A. B. Green, and J. Spinlaye (Journals for half-year ending September, 1883).

Niger.—Ven. Archdeacon Johnson (Account of a Visit to the Binue River, 1883).

Palestine.—Reports of the several stations for the year ending December 31, 1883; Revs. J. R. L. Hall, A. W. Schapira, and S. Boutaji (Annual Letters).

North India.—Revs. W. Hooper, W. R. Blackett, R. K. Bose, R. R. Bell, A. J. Santer, A. W. Baumann, B. Davis, C. G. Daeuble, A. J. Shields, K. C. Biswas, M. Drummond, and H. D. Williamson, Mr. P. M. Zenker, Miss Neele, and Miss Ellwanger (Annual Letters).

Western India.—Revs. J. G. Deimler and S. Kharsedji (Annual Letters).

South India.—Revs. W. T. Satthianadhan, S. John, V. Simeon, H. J. Schaffter, M. Nallathambi, S. Swamidhasen, V. W. Harcourt, V. Abraham, T. Yesudian, G. Yesudian, V. Vedhanayagam, D. Gnanamuttu, D. Vedhanayagam, and H. D. Goldsmith, and Mr. A. Subbaroydu (Annual Letters).

Travancore.—Revs. A. F. Painter, C. A. Neve, J. Caley, and F. Bower (Annual Letters).

Ceylon.—Revs. R. T. Dowbiggin, J. W. Balding, H. Gunasêkara, A. S. Amarasêkara, G. T. Fleming, H. Horsley, E. T. Higgens, and J. I. Pickford (Annual Letters).

China.—Report of *Ningpo Training College.*

N.-W. America.—*Revs. R. Young, J. Sinclair,* and Archdn. J. A. Mackay (Annual Letters)

HOME WORK OF THE SOCIETY.

Bournemouth.—The Anniversary in connection with the Holy Trinity branch of the C.M. Association took place on January 6th and 7th. Sermons were preached on Sunday in Holy Trinity Church, St. Paul's and St. Andrew's Mission Room, by the Bishop of Meath, Revs. H. Newton (Ceylon) and A. A. Toms.—The Annual Meeting was held in the Town Hall on Monday afternoon, Earl Cairns presiding.

Earl Cairns remarked that the first great object in assembling together was to place upon record their belief in the Word of God as the great elevator and civilizer of humanity, both at home and abroad; also to show that they recognized it as their privilege to use this great instrument of God for that glorious end; and he believed that no greater honour had ever fallen upon England than that they, above all the nations of the earth, had been the instrument and means of spreading the Gospel throughout the world. Their next object was to show their sympathy with, and interest in, those noble men and women who had gone out into the mission-field. Another object was that those attending such meetings might gain information as to how the Mission work was going on; and in connection with this there was much to fill their hearts with gratitude and encouragement. Referring to the amount of missionary work which had been done within the last fifty years, he described the progress made as absolutely wonderful, and added that he believed nothing had occurred since the days of the early Church which could in the least compare with it. He was amazed to hear people speaking of there being no results, showing as it did their absolute ignorance on the subject. He proceeded to enumerate some of the remarkable changes that had taken place in Sierra Leone, the Pacific Islands, in Madagascar, India, China, Japan, and the African continent, which he ascribed to missionary efforts; and pointed out that, notwithstanding all their successes, there were still hundreds of millions of their fellow-men who had never heard the sound of the Gospel. They ought, however, to thank God for the past and take courage for the future.

Canon Eliot made a statement from which it appeared that the total amount raised in connection with the Holy Trinity branch of the Church Missionary Society last year was 663*l.* 4*s.* 10*d.*, comprised in the following manner: contributed through offertories, 122*l.* 13*s.* 11*d.*; collected at meeting, 51*l.* 14*s.* 9*d.*; subscriptions and donations, 174*l.* 1*s.* 5*d.*; collecting boxes, 14*l.* 17*s.* 9*d.*; two sales of work, 189*l.* 10*s.* 11*d.*; sale of jewellery (bracelets, rings, &c.), sent for the cause, 9*l.* 3*s.*; Juvenile Association, 100*l.* 19*s.* 1*d.* The success of the year's efforts was to some extent due to the fervent manner in which the claims of the Society were advocated by the Rev. E. H. Bickersteth.

The Bishop of Meath and the Rev. H. Newton then addressed the meeting, and were followed by the Dean of Wells (Dr. E. H. Plumptre).

Dean Plumptre said that public opinion in this country and in India had been distracted during the past year by disquietude as to the appointment of Natives to certain judicial functions. He did not wish to say one syllable on the political aspects of the question—it might be wise or unwise—it might be a long deferred payment of a grievance or the straining after an ideal. The difficulty was the retribution of our own delay—the Nemesis of a past neglect. Let them think how all that difficulty would be almost reduced to nothing if men who were to be appointed to judicial functions were their fellow-Christian worshippers of the same Lord, and treading in the same principles of truth and righteousness. Reviewing the work of the Missionary Society in India and in Africa, he said that after the encouraging words they had heard of missionary work, he did not shrink from saying that the dark places of the earth, now so full of abominations and cruelty, would rejoice and blossom as a rose. He did not think that the prospect of converting Africa, or the vast populations of India or China, was more beyond the horizon of possibility than was the conversion of the Roman empire 1800 years ago. We had two or three centuries before we could reach the level reached by the Roman empire. Should we accept the cuckoo cry of "Nothing done, and no results," because as yet the converts could not be counted by millions? He thought not. Let them not faint, or be weary in well-doing, for in due season they would reap. They might not know which was to prosper, but they must sow the seed, and in due season they would rejoice together.

MISCELLANEOUS.

Berkshire.—*From* December 9th to 14th, sermons at Hampstead Norris; sermons and *meetings at Hermitage,* Buckland, and Stanford Dingley; and meetings at Bucklebury,

Yattenden, and Ashampstead. Preachers, &c., Revs. H. D. Grantham, A. B. Valpy (H.D.S.), F. Pilcher (H.D.S.), and W. Clayton (Assoc. Sec.).

Buckinghamshire.—During December, sermons and meetings at Chetwode; sermons at Barton, Water Stratford, and Wootton Underwood; and a meeting at Newton Blossomville. Preachers, &c., Revs. E. S. Smith (H.D.S.), W. Woodward, J. E. Matthews, and W. Clayton (Assoc. Sec.).

Durham.—From December 16th to 30th, sermons at Fatfield, Whickham, Shildon, Tanfield, and Shincliffe; and a meeting at Bishop Middleham. Preachers, &c., Revs. C. B. Nash (China) and H. P. Grubb (Assist. Assoc. Sec.).

Hampshire.—From December 9th to 20th, sermons at Hayling Island, Portsmouth Dockyard, Preshaw, Eastrop, and Alton; and meetings at Sheet, Langrish, Deane, and Upper Clatford; and sermons and meeting at Bishop Sutton. Preachers, &c., Revs. W. H. Sheppard (H.D.S.), H. Newton (Ceylon), E. A. Knox, C. Summer, T. Stringer, &c., and J. Lywood, Esq.

Kent.—During December, sermons at Loose; and sermons and meetings at Rochester and Chatham; on January 6th, 1884, sermons at Cobham and Headcorn. Preachers, &c., Revs. S. Coles (Ceylon), J. Sheldon (Sindh), R. Bateman (Punjab), and H. D. Hubbard (Assoc. Sec.).

Leicestershire.—Between December 2nd and 18th, sermons and meetings at Kegworth; a sermon at Isley Watton; and meetings at Stony Stanton, Great Sheepy, Enderby, and Higham-on-the-Hill. Preachers, &c., Revs. J. Clark (H.D.S.), E. N. Hodges (Telugu), and G. Furness-Smith (Assoc. Sec.).

Northamptonshire.—Between December 9th and 23rd, sermons at Easton Neston, Blisworth, Polebrook, and Aldwincle; sermons and meetings at Newark; and a meeting at Northampton (St. Giles'). Preachers, &c., Revs. C. Hopkins (H.D.S.), J. Thomas, H. W. Orford, and G. Furness-Smith (Assoc. Sec.), and Mr. Goodacre.

Northumberland.—During December 16th to January 6th, sermons at Corbridge and Alnwick (St. Michael's); sermons and meeting at Wooler; and a meeting at Felton. Preachers, &c., Revs. F. Bishop, C. B. Nash (China), and H. P. Grubb (Assist. Assoc. Sec.).

Somersetshire.—From October 14th to November 14th, sermons and meetings at Chiselborough, Montacute, Spaxton, Combwitch, High Littleton, Compton-Bishop, Cothlestone, and Winsham; sermons at Stockland, Otterhampton, Ash, Yeovilton (and address to young), West Camel, Cameley, Frome (juvenile), Clapton (and address to young); and meetings at Temple-Cloud, Biddisham, Bath (Annual Conference of Somersetshire C.M. Union), Wells (half-yearly meeting), and Norton-Malreward. Preachers, &c., Revs. R. Bateman (Punjab), R. R. Meadows (late Tinnevelly), C. E. Unwin, H. H. Streeten (Assoc. Sec.), the local clergy, General Grove, and E. Stock, Esq. Between November 17th and December 11th, meetings at Yeovil (juvenile half-yearly), Bath (Walcott, St. Stephen's quarterly), Wick St. Lawrence, Ubley, and Chew Magna; sermons and meetings at Shapwick, Ashcott, Kingsdon, Kewstoke, Congresbury, Kingston, and Thurloxton; and sermons at Burnham (also address to young) and West Hatch (and address to young). Speakers, &c., Revs. R. Bateman (Punjab), G. F. Unwin (Ceylon), C. E. Unwin (H.D.S.), H. Newton (Ceylon), H. H. Streeten (Assoc. Sec.), and several of the local clergy and other friends.

NOTES OF THE MONTH.

ORDINATIONS.

At the Bishop of London's Ordination at St. Paul's Cathedral on December 23, 1883, the Rev. W. J. Edmonds, of the Nyanza Mission, was admitted to Priest's Orders.

China.—On November 11 the Rev. Ngoi Kaik-ki, of Ku-cheng, was admitted to Priest's Orders, at Fuh-chow, by Bishop Burdon.

DEPARTURE OF MISSIONARIES.

North India.—The Rev. Jani Alli left London on January 9, 1884, for Calcutta.

Punjab.—The Rev. A. G. and Mrs. Norman left London on January 16 for Karâchi.

RETURN HOME OF MISSIONARIES.

China.—The Rev. J. H. Sedgwick left Ningpo on November 13, 1883, and arrived in England on January 10, 1884.

DECEASE OF MISSIONARIES.

New Zealand.—The Rev. W. Paraire, *Native Minister* at Kawakawa, died on Oct. 21, 1883.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, December 18th, 1883.—The Sub-Committee in charge of the India Missions presented letters from the Rev. R. Clark and the Rev. F. H. Baring regarding the Batala Mission, which Mr. Baring had thoughts of now putting again under the Society's care, together with buildings which he had erected, and with a grant of 350*l.* a year in perpetuity. The Committee expressed their earnest hope that Mr. Baring might, with the blessing of God, and after rest in England, be able to resume the work in Batala which he had carried on with so much devotedness. They sanctioned the Rev. H. U. Weitbrecht taking charge of the Mission temporarily, whenever Mr. Baring might wish to hand it over to him, as proposed by the Rev. R. Clark.

Letters were read from Bishop Speechly of Travancore and Cochin, proposing to visit England in the ensuing spring to confer with the Committee on the Missions in that diocese. The Committee expressed the pleasure with which they would see and confer with the Bishop.

The Sub-Committee in charge of the North-West America Missions presented Minutes of the Saskatchewan Finance Committee, and letters from the Bishop of Saskatchewan, with reference to the Cumberland district, now transferred from the Diocese of Rupert's Land to that of Saskatchewan in consequence of the recent alteration in the diocesan boundaries. It was proposed that Archdeacon J. A. Mackay should be invited to move from Prince Albert to Devon to take charge of that station and the whole Cumberland district, another Missionary being stationed at Prince Albert to assist in the work of Emmanuel College. The Committee approved of the arrangements suggested.

The same Sub-Committee presented a letter from the Bishop of Athabasca, asking the Committee to support an application he was making to the Canadian Government for a grant of land for Mission purposes. The Committee directed that the Government of the Dominion of Canada be communicated with accordingly.

Special General Committee, December 31st.—The Patronage Committee reported that the Archbishop of Canterbury and the Bishop of Durham, who had been successively asked to preach the Annual Sermon at St Bride's on May 5th, had both expressed their regret at being unable to do so on account of heavy engagements. They now nominated the Bishop of Lahore to be invited to preach the sermon. The Committee cordially agreed to this proposal. [The Bishop of Lahore has consented.]

Committee of Funds and Home Organization, January 7th, 1884.—The Secretaries reported that the Rev. Dr. Seddall, who had been for many years Association Secretary for the northern part of Ireland, had resigned his office in consequence of his appointment to a living, and that the Committee of the Hibernian Auxiliary had appointed the Rev. F. W. Mervyn, M.A., to succeed him. The Committee confirmed this appointment, and directed that their thanks be conveyed to Dr. Seddall for his faithful labours.

The Secretaries reported that the Rev. N. Vickers, Association Secretary for the North-Western District (Lancashire, &c.), had resigned on his appointment to the Vicarage of St. John's, Lynn. The Rev. T. T. Smith, Rector of Thruxton, Herefordshire, formerly Missionary in North-West America, *was appointed to* succeed him; and the Committee expressed their warm *appreciation of Mr.* Vickers's services to the Society.

Several additional Honorary District Secretaries were appointed for Bucks, Derbyshire, Devonshire, Dorsetshire, Herts, Isle of Man, Lancashire, Lincolnshire, Middlesex, Sussex, Staffordshire, Wilts (South and North), Yorkshire, Wales (South).

Committee of Correspondence, January 8th.—Letters were read from the Rev. T. Phillips, late Secretary of the Niger Mission, who had returned from Africa on account of ill-health, resigning his connection with the Society. The Committee received Mr. Phillips' resignation with much regret, and directed that he be informed that they cherish the hope that, in the providence of God, the time may come when his services will again be available in connection with the Society.

Miss Lucy Payne was accepted for missionary work with a view to her being sent out to Bengal to assist Miss Neele in her educational work at Agarpara.

The Secretaries laid on the table the first four of a series of Tracts, prepared under the direction of the Bengal C.M.S. Missionary Conference, and published in Calcutta in English and Bengali, upon the doctrines of the Church of England in connection with certain controversies recently introduced in Bengal. The Committee expressed their cordial satisfaction with the work thus far done in this direction.

The Secretaries reported that the Rev. T. R. Wade, in addition to the four Gospels in Kashmiri already published by him, had now brought out a translation into that language of the Acts of the Apostles and the Epistle to the Romans. The Committee expressed their thankfulness at the progress made with the work of Kashmiri translation.

A letter was read from Sir W. Muir, offering to present a copy of his two books, the *Life of Mahomet* and the *Annals of the Early Caliphate*, to the chief Missions of the Society engaged in work among the Mohammedans. The Committee expressed their cordial thanks to Sir Wm. Muir.

The Committee took leave of the following Missionaries:—The Rev. Jani Alli, proceeding to Calcutta for special work among the Mohammedans; the Rev. A. G. and Mrs. Norman, proceeding to Amritsar; and the Rev. J. B. Brandram, proceeding to Japan. The Instructions of the Committee having been delivered by the Rev. W. Gray and replied to by the Missionaries, they were addressed by the Hon. Clerical Secretary, and commended in prayer to the favour and protection of Almighty God by the Rev. E. H. Bickersteth.

General Committee, January 14th.—The Lay Secretary reported that the Rev. F. E. and Mrs. Wigram had given the sum of 10,000*l.* to the Society to start a fund for removing the Missionaries' Children's Home into the country. The Committee expressed their warmest gratitude to Mr. and Mrs. Wigram for this most generous and timely benefaction, and their hope that it might stir up many other friends to contribute specially to the same very desirable object.

The Secretaries reported the death of W. E. Hubbard, Esq., of Horsham, a warm friend and generous supporter of the Society, who had contributed largely to its funds. The Committee recorded their high appreciation of Mr. Hubbard's deep interest in the Society's work, and directed that an expression of their sympathy be sent to his family.

The Publications and Library Sub-Committee reported that the Sixth Edition of the Church Missionary Atlas was out of print, 1750 copies of that edition (vols. at 10*s.* 6*d.*) having been disposed of, besides 1000 previously issued *in Monthly Parts.* They submitted plans for a new edition,

involving considerable revision and additional maps; which were adopted, with a proposal to show on certain of the maps the Missions of other Protestant Societies.

The same Sub-Committee laid on the table a copy of Mr. R. N. Cust's *Modern Languages of Africa*, and drew attention to the value of the work, and to the kindness of Mr. Cust in presenting copies to the Society's Mission Libraries, and also copies of the various sections of the work to all Missionaries in Africa interested in them respectively. The Committee expressed their cordial thanks to Mr. Cust for the great service thus rendered by him to the cause of Missions in Africa.

Contribution List.

In the following list of receipts from December 11th to January 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Barton-le-Cley	5	17	10
Everton	2	10	0
Berkshire: Ashampstead	1	14	4
Aston Tyrrold	6	3	0
Bourton	6	12	6
Chaddleworth	1	2	0
Reading	297	5	2
Juvenile	57	18	4
West Hendred	7	19	8
Bristol	450	0	0
Buckinghamshire: Hanslope	3	3	6
Newport Pagnell	5	5	0
Steeple Claydon	13	0	0
Stony Stratford	17	11	6
Waddesdon	1	17	0
Wing	4	18	7
Cambridgeshire: Cambridge, &c.	300	0	0
Cheshire: Bebington	2	5	3
Bowden	134	10	8
Crewe Green: St. Michael's	3	11	5
Eastham	15	4	9
Lawton	4	7	0
Malpas	4	5	5
Nantwich	5	16	8
Staleybridge: St. Paul's		10	0
Tilston	1	13	8
Woodchurch	7	17	7
Cornwall: St. Mawgan, &c.	28	4	5
Stoke Climsland	3	16	1
Cumberland: Keswick	25	15	1
Derbyshire: Matlock Bath	11	11	0
Measham	28	10	0
Wormhill	7	16	0
Devonshire: Devon and Exeter	400	0	0
Fremington	1	1	0
Gittisham	2	13	4
Honiton	3	8	8
Plymouth and South-West Devon	40	3	3
Shillingford	5	0	0
Dorsetshire: Gussage St. Michael	1	17	3
Litton Cheney	2	2	0
Long Bredy, &c.	2	11	3
Longfleet	11	5	9
Portland: St. Peter's	7	2	0
Swanage	29	15	6
Tarrant Gunville	13	0	0
Durham: Low Fell	28	15	2
Essex: Chelmsford, &c.	100	0	0
Horndon-on-the-Hill	3	2	5
Romford: St. Edward's	24	8	6
Takeley	4	8	0
Toppesfield	6	2	7
Gloucestershire: Deerhurst	19	2	4
Lechlade	2	9	6
Minchinhampton	58	13	0
Saintbury	1	17	6
Saul	7	14	3
Stroud, Borough of	200	0	0
Hampshire: Alverstoke	10	4	0
Bournemouth: Holy Trinity	193	4	9
St. Michael's	59	17	9
Deane	7	18	0
Elvetham	2	0	0
Fawley	1	17	6
Meon Valley	8	10	9
Petersfield District	18	16	6
Portsmouth: H.M. Dockyard Church	5	10	7
Southampton, &c.	85	0	0
Winchester and Central Hampshire	200	0	0
Isle of Wight: Bembridge	1	9	3
Kingston	1	1	0
Shalfleet	10	0	0
Shanklin: St. Saviour's	17	8	0
Totland Bay: Christ Church	12	2	1
Yarmouth	5	7	6
Hertfordshire: St. Alban's: St. Peter's	17	9	8
Huntingdonshire: Ramsey: St. Mary's	2	0	0
Kent: Bexley	28	7	0
St. John's	1	1	0
Blackheath: St. German's	7	19	5
Borden	8	10	6
Brenchley	31	13	9
Bromley: St. Andrew's Mission	3	17	9
Cobham	35	6	4
Cray: St. Paul's	2	11	0
Deptford: St. Nicholas'	6	5	10
Eythorne	9	14	8
Godmersham		10	6
Kennington	3	7	8
Lee	100	0	0
Milton-next-Gravesend: Christ Church	3	7	5
Minster-in-Sheppey	4	10	11
Ringwould	5	19	8
Tenterden	2	1	0
Tunbridge Wells, &c.	350	0	0
Lancashire: Accrington: St. James's	2	8	11
Adlington	16	0	0
Bolton-le-Moors	2	10	8
Colne: Christ Church	4	8	10
Croston	2	2	0
Garstang: St. Thomas's	12	4	0
Halliwell: St. Thomas's	1	1	0
Heysham	8	18	9
Manchester, &c.	500	0	0
St. Helen's	33	1	3
The Fylde	150	0	0
Whalley		18	0
Whittington	19	3	3
Leicestershire: Hinckley and Bosworth	70	0	0
Melton Mowbray	40	0	0
Lincolnshire: Asgarby		7	5

Grantham	30	0	0
Spilsby	13	0	0
Wadingham	16	2	6
Walesby	6	11	1
Middlesex: City of London:			
All Hallows the Great and Less.	11	11	6
Aldgate: St. Botolph's	21	14	0
St. Dunstan's-in-the-West	8	12	7
Acton	99	13	3
Bethnal Green: St. John's	2	4	2
St. Philip's	8	3	8
Chelsea: Old Church: Juvenile	2	3	7
Christ Church, Victoria Road	4	10	10
Dalston: St. Mark's	43	15	8
Fitzroy Square: St. Saviour's	20	2	8
Fulham: St. Mary's	30	7	0
Haggerston: St. Paul's	7	3	0
Hampstead	15	0	0
Harrow	30	0	0
Haverstock Hill: St. Andrew's	2	2	0
Islington	200	0	0
Kensington: St. Barnabas'	18	17	4
St. Mary Abbots	122	19	0
Kilburn: Holy Trinity	34	10	5
Juvenile	18	13	4
St. Mary's	191	16	1
Northwood	26	13	6
Notting Hill: St. John's	19	13	0
Pentonville: St. Stephen's	1	5	8
Poplar: St. Matthias'	4	13	8
St. Marylebone: All Souls	50	0	0
Trinity Church	60	0	0
Shepherd's Bush: St. Thomas's Sunday-school	6	3	4
Southgate: St. Michael's Bowes	42	5	7
Stanmore	6	5	4
Stepney: Christ Church	4	0	6
St. Benet's	2	10	5
Stroud Green: Holy Trinity	55	0	0
Westminster: St. Andrew's	8	15	8
Monmouthshire: Chepstow	23	0	0
Llansoy		13	6
Llanvetherine	1	7	0
Nantyglo	1	5	0
Northamptonshire: Bradden	3	7	0
Northumberland: Berwick-upon-Tweed	16	2	8
North Northumberland, &c.	62	3	8
Nottinghamshire: Carrington	5	0	6
Mansfield Woodhouse	7	10	0
Nottingham, &c.	200	0	0
Oxfordshire: Taynton		9	9
Shropshire: Bridgnorth	12	2	2
Burwarton	1	10	0
Coalbrookdale	10	5	0
Dawley Magna	11	19	8
Middleton Scriven	3	16	8
North-West Shropshire	10	0	0
Pontesbury: 1st Division	44	9	8
Prees	2	2	0
Tibberton		15	0
Somersetshire: Bath	150	0	0
Frome	39	10	8
Loxton	3	4	9
Somerton Kingsdon, &c.	8	18	10
Wedmore	20	8	0
Wiveliscombe District	30	1	10
Staffordshire: Aston	1	5	4
Betley	2	10	0
Brewood	2	10	0
Coven	8	0	0
Faseley	19	7	1
Handsworth: Old Church	11	19	0
Harlaston	2	8	7
Lapley	3	0	8
Pattingham and Patshull	12	2	6
Rugeley	5	2	0
Stone	21	19	2
Tean: Juvenile Association	2	10	0
Uttoxeter	18	16	10
Suffolk: Aldeburgh	10	3	2
Bucklesham	11	10	6
Rendham	2	10	0
Stoke-by-Nayland	9	0	0
Surrey: Balham: St. Paul's	73	4	0
Bermondsey: St. Andrew's		13	6
Brixton, East: St. Jude's	153	14	9
Brockham	27	14	9
Byfleet	15	15	1
Clapham Park: All Saints'	19	10	11
Juvenile	6	7	8
Croydon	37	6	9
Kingston-on-Thames: St. John's	13	14	5
Kennington: St. Mark's	1	15	0
Kew	5	13	6
Lambeth, South: St. Stephen's	9	15	6
Redhill	80	0	0
Richmond	100	0	0
Shere	18	0	0
Southwark: St. Mary's	1	0	7
St. Stephen's	4	0	0
Stockwell Green: St. Andrew's	5	1	10
Streatham: Immanuel Church	38	3	0
Surbiton: St. Matthew's	34	10	0
Wandsworth	88	5	9
Woking	61	0	0
Sussex: Colgate	18	14	2
East Grinstead	18	13	4
Forest Row	8	17	2
Lower Beeding	5	1	6
Slaugham	1	6	6
Tidebrook	18	11	4
Warwickshire: Alveston	8	14	6
Dunchurch	3	11	9
Ilmington	1	1	7
Rugby	20	0	0
Warmington	2	10	0
Wiltshire: Aldworth and South Wraxall	4	7	0
Blunsden	2	8	10
Burbage	3	16	6
Fosbury	7	15	0
Ham	2	10	6
Seend	2	4	9
Winterbourne Earls	1	6	0
Worcestershire: Cradley	25	10	7
Hallow	5	1	6
Stourport	9	13	7
The Quinton	24	3	8
Worcester	216	16	9
Wyre-Pershore	5	18	0
Yorkshire: Arthington	29	10	3
Bingley	31	0	0
Birstall	9	16	2
Boroughbridge	17	11	9
Bridlington Quay	61	8	7
Holy Trinity	1	5	7
Gomersal District	3	12	0
Great Ouseburn	8	19	3
Hampsthwaite	1	2	9
Hardrow	3	1	0
Healey	2	15	0
Holderness	63	0	0
Keighley	24	13	9
Langton-on-Swale		10	3
Longpreston	31	1	0
Maltby	19	15	0
Middleham	9	4	6
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MARCH, 1884.

ON BRAHMOISM.

THE recent death of Keshub Chunder Sen, who has for some years past been the recognized leader of the movement in Hinduism which has been designated as the Brahmo Somaj, makes the present a convenient opportunity for reviewing its general aspects in relation to Christianity. We have from time to time adverted to it in our pages, and those of our readers who have followed our remarks must be aware that our estimate of its value as a religious revival has been distinctly unfavourable. In our judgment its notoriety, even in India, has been mainly due to perpetual European advocacy, which has led the Hindus to attach some importance to it. We do not by this mean to say that there has been nothing at all in it from first to last. Unquestionably it has had, and still has, a certain amount of extension, and possibly also of vitality. Some few have made profession of Brahmoism as a species of religious creed, and still more have given it a general sort of adherence, the result of disbelief in the superstitions and abominations of their forefathers, which could no longer commend themselves to partially enlightened intellects and to consciences imperfectly awakened to a sense of religious responsibility which gross idolatry could no longer satisfy.

In approaching the subject a brief historical retrospect may be a convenient preliminary. A hundred years ago Hindustan was in complete thraldom to the "strong man armed," who was ruling his dominions in peace. Previous to this period there had been from time to time some futile indigenous efforts at reformation. These had been exclusively Native attempts at emancipation from galling spiritual servitude, but, with the exception of Sikhism which consolidated itself into a separate nationality, little had come of them save unmeaning and vague aspirations after some sort of universal brotherhood and mystical and mystifying philosophical speculations. It may gratify literary curiosity to catalogue and classify these notions, but they did not affect the heart of the people, and certainly worked no extensive or profound amelioration in their belief or practice. Even these, however, at the period we refer to, were not potential for good or evil. At that time the myriads of India had little more conception of the Vedas or their contents than the people of England had. Certain formularies extracted from them were mumbled habitually by Brahmans, who would in many instances have been sorely puzzled to explain whence they had derived them. It would not have been easy, even in the surviving seats of Sanscrit

ng sparsely scattered through the vast extent of India, to have
ny intelligible account of them or to have found complete copies of
n. This general ignorance has been wonderfully obscured and lost
it of by the admirers of primæval Hindu belief, although attestations
d unexceptionable:— We quote one that will be deemed sufficient
it are not wanting.

The highest authority for the religion of the Brahman is the Veda. . . . To
oubt the divine origin and absolute authority of the Veda is heresy. . . .
At the present day there are but few Brahmans who can read and understand
the Veda. They learn portions of it by heart; these portions consisting of hymns
and prayers, which have to be muttered at sacrifices, and which every priest must
know. But the language and grammar of the Veda being somewhat different from
the common Sanscrit, the young priests have as much difficulty in understanding
those hymns correctly as we have in translating old English. Hence arguments
have not been wanting to prove that these hymns are really more efficacious, if
they are not understood, and all that the young student is required to learn is the
pronunciation, the names of the metre, of the deity to whom the hymn is addressed,
and of the poet by whom it was composed. In order to show that this is not an
exaggerated account, we quote from an article in the *Calcutta Review*, written by
a Native and real Sanscrit scholar:—"The most learned pundit in Bengal," he
says, "has need to talk with diffidence of what he may consider to be the teaching
of the Vedas on any point, especially when negative propositions are concerned.
It may be doubted whether a copy of the entire Vedas is procurable in any part of
Hindostan, it is more than probable that such a copy does not exist in Bengal.
It would scarcely be modest or safe under such circumstances to say that such-
and-such doctrines are not contained in the Vedas." In the South of India the
Veda is perhaps studied a little more than in Bengal; yet even there th
Brahmans would be completely guided in their interpretation by their scholasti
commentaries; and when the pundits near Madras were told by Dr. Grant, th
Director of the Lutheran Missions in India, that a countryman of his had be
entrusted by the East India Company with the publication of the Veda, th
all declared that it was an impossible task. (Max Müller, *Chips from a Gerr
Workshop*, vol. ii. pp. 305—307.)

In point of fact, when Professor Max Müller presented him
twenty years ago, before his audience at Leeds, with one volun
his translation of the Vedas under his arm, and told them, "I sh
not wonder if this were the first copy of the work which has
reached this busy town of Leeds," he might with equal propriet
gone with the Sanscrit original into nearly every town in Ind
produced it as the only copy in the place, or that had ever been t
centuries.* The task of disinterring the Vedas was something lik
Poggio Bracciolini in exhuming the relics of the ancient classic
With difficulty, exertions stimulated by the interest manif
European scholars such as Sir W. Jones and Colebrook
works written in Sanscrit, and brought them out of the d
which they were shrouded into some sort of light. But
much Native and European guess-work in the attempts to
them. Within the last half-century the most unstinted labo
bestowed upon these obsolete remnants of antiquity, and th

* It is remarkable that in his elaborate manuals on *Indian Wisdom*
and Life in India, replete as they are with valuable information o
Monier Williams has, so far as we are aware, nowhere sp
Vedas prevalent even among the Brahmans pr
among the Natives of India.

India, even when incapable of understanding them in their original dress, can now, at any rate through the medium of English translations, form some conception even of the Vedas, and so of what their remote ancestors once—a very long time ago—may have originally believed and may have esteemed to be religion proper. What may be the value of this in a religious point of view may well be debatable, but as a matter of scholarship this restoration of the most ancient Sanscrit literature, so as to bring it once more within the reach and under the attention of the people of India, is certainly a boon, for which they are indebted to England and Germany. Sanscrit literature now forms among the best educated of certain sections of the Hindus a portion of their acquirements, and, thanks to European scholarship, they now participate in the legacies left them by their forefathers with some possibility of appreciating them.

We now draw more near to the origination of the Brahmo Somaj. At the risk of retailing what may be familiar to those interested in the question, we may yet recount what may be hardly known to general readers, even in India. This, we think, may best be done by submitting the following extract from Dr. Duff's evidence before the House of Commons previous to the Company's last charter of 1853. The account of this first English college in India may not seem to have any necessary connection with the Brahmo Somaj, but it is not the less true that it was the main source from which, in its twofold origin, it proceeded.

Hoc fonte derivata (clades)
In patriam populumque fluxet.

Many of those concerned in the origination of this college may have had no special religious object in view; probably they had not: their aim was to teach English to the children of the higher classes of Natives. The upshot was that European literature and science, so far as they were taught at all, were communicated through the media of Persian, Arabic, and Sanscrit! We have not, however, to concern ourselves with the fortunes of the Hindu College, but rather with its origin. Dr. Duff's statement was as follows:—

The system of English education commenced in the following very simple way in Bengal:—There were two persons who had to do with it—one was Mr. David Hare, and the other was a Native, Rammohun Roy. In the year 1815 they were in consultation one evening with a few friends as to what should be done with a view to the elevation of the Native mind and character. Rammohun Roy's proposition was that they should establish an assembly or convocation, in which what are called the higher or purer dogmas, Vedantism or ancient Hinduism, might be taught; in short, the Pantheism of the Vedas and their Upanishads; but what Rammohun Roy delighted to call by the more genial title of Monotheism. Mr. David Hare was a watchmaker in Calcutta—an ordinary illiterate man himself; but being a man of great energy and strong practical sense, he said the plan should be to institute an English school or college for the instruction of Native youths. Accordingly he soon drew up and issued a circular on the subject, which gradually attracted the attention of the leading Europeans and, among others, of the Chief Justice, Sir Hyde East. Being led to consider the proposed measure, he entered heartily into it, and got a meeting of European gentlemen assembled in May, 1816, He invited some of the influential Natives to attend. Then it was unanimously agreed that they should commence an institution for the teaching of English to the children of the higher class, to be designated, "The Hindu College of Calcutta."

A large Joint Committee of Europeans and Natives was appointed to carry the design into effect. In the beginning of 1817 the college, or rather school, was opened, and it was the very first English seminary in Bengal, or even in India, as far as I know. In the Joint Committee there was a preponderance of Natives, and partly from their inexperience and inaptitude, and partly from their absurd prejudices and jealousies, it was not very well managed or very successful. Indeed, had it not been for the untiring perseverance of Mr. Hare it would soon have come to an end. The number of pupils enrolled at its first opening was but small, not exceeding twenty; and even all along, for the subsequent five or six years, the number did not rise above sixty or seventy; then it was, when they were well-nigh in a state of total wreck, and most of the Europeans had retired from the management in disgust, that Mr. Hare and a few others resolved to apply to the Government for help as the only means of saving the sinking institution from irretrievable ruin. (*Life of Dr. Duff*, vol. i. p. 99.)

The whole course of this College, as well as that of the Calcutta School-Book Society, was distinctly inimical to Christianity, as Dr. Smith, Duff's biographer, expresses it. When Dr. Duff landed in India, fifteen years afterwards, not more than five hundred children were learning English in Calcutta, "and that after the straitest sect of secularists of the Tom Paine school." Whatever may have been the case with Chief Justice East and the other European gentlemen associated with him, David Hare, who, with Rajah Rammohun Roy, really promoted the undertaking, had either no religious opinions at all or was at the best some sort of Deist of the Unitarian type.*

Almost, if not quite, simultaneously with the foundation of the Hindu College in 1816, Rammohun Roy founded his Ātmīya Sabhā (spiritual society), which had not any very prolonged existence.† Although so mixed up with the foundation of the Hindu College, he yet lent a helping hand to the antagonistic institution of Dr. Duff, who with, we think, somewhat questionable policy availed himself of his assistance. This was not in accordance with the view of other missionaries. Certainly no good resulted from it, for it did not bring Rammohun Roy over to Dr. Duff's views.‡ He remained what he was, a monotheist or a pantheist—a Brahman, "maintaining caste to the very last hour of his life."

Non tali auxilio nec defensoribus istis
Tempus eget.

We notice the matter because it is a curious instance of the complications from which have been evolved the phenomena of the Brahmo Somaj. With the strong bias which Rammohun Roy ever had for Unitarianism, according to his understanding it, we cannot doubt that

* For an account of the vulgar atheism propagated through the medium of the Hindu College, see *Life of Dr. Duff*, vol. i. p. 143, &c. It is fair to Rammohun Roy to say that he at length was ashamed to patronize it, although distinguished Europeans continued to do so.

† Monier Williams, *Religious Thought and Life in India*, p. 482.

‡ Dr. Smith, in his Life of Duff, remarks, "If Rammohun Roy had found Christ, what a revolution there would have been in Bengal!" vol. i. p. 114; and again, that if Rammohun Roy had delivered Dr. Duff's letter to Dr. Chalmers, "the sympathetic Christian divine might have led him to the only wise God, the Saviour." But Rammohun Roy, who knew what was congenial society for himself, spent the brief remainder of his life "almost exclusively in the society of English Unitarians," p. 131. The fact is, that Rammohun Roy could not convert Dr. Duff, but never was really influenced, still less converted, by him. Might we not ask if St. Peter had converted Gamaliel, for instance, what a revolution there might have been in Judaism!

he tried his "'prentis hand" on the great Scotch missionary, but in vain. He found more pliable material in a Baptist missionary, a Mr. Adam, who, through his influence, adopted "a decidedly Unitarian form of Christianity." After continuing with his convert for awhile, and assisting in his new-fangled Unitarian Mission, Rammohun Roy, with his friends, set up the Brahmiya Somaj—the Society of Believers in God—and established in the Chetpore Road the first Hindu Theistic Church. Professor Monier Williams explains that Rammohun Roy claimed to have set up "a pure Monotheistic Church where men of all castes, all classes, and all creeds, were invited to worship together, the only unity of faith being belief in the unity of God." As slippers are put off when entering a mosque, so at the threshold of this room all other individual beliefs were to be deposited outside. Still with curious inconsistency the meeting-house "had a private meeting-room open only to Brahmans, where special readings of the Vedas were conducted by them"! There was caste, and there was exclusion, there was intolerance in the midst of the widest professions of universal tolerance.

It is useless for us to follow into further details the strange vagaries of this remarkable man. We would merely note an apparent discrepancy between Professor Monier Williams and Professor Max Müller. The impression left by the former is that the Vedas were read by Brahmans in the private room of the meeting-house in 1830 and subsequently. According to Professor Max Müller, when Rammohun Roy was in England, in 1845, "he had hardly any knowledge of the hymns of the Rig-Veda," and "expressed his regret at not being able to read his own sacred books." He had some sort of acquaintance with the Upanishads, from which he derived his notions. It was the same with Dwarka Nath Tagore, who after Rammohun Roy's death upheld the Theistic Church. Indeed it was as late as 1845 when a resolution was taken at Calcutta to find out once for all what the Vedas really were! Professor Max Müller goes on to say:—

> In India itself the idea of a critical and historical study of the Veda originated certainly with English scholars. Dr. Mill once showed me the first attempt at printing the sacred Gâyatrî in Calcutta; and if I am not mistaken, he added that, unfortunately, the gentleman who had printed it died soon after, thus confirming the prophecies of the Brahmans, that such a sacrilege would not remain unavenged by the gods. Dr. Mill, Stevenson, Wilson, and others were the first to show to the educated Natives in India that the Upanishads belonged to a later age than the hymns of the Rig-Veda, and likewise the first to exhibit to Ram Mohun Roy and his friends the real character of these ancient hymns. On a mind like Ram Mohun Roy's the effect was probably much more immediate than on his followers, so that it took several years before they decided on sending their Commissioners to Benares to report on the Veda and its real character. Yet this mission was, I believe, the result of a slow process of attrition produced by the contact between Native and European minds, and such as I wished to present it in my address at the Oriental Congress. (*Chips from a German Workshop*, vol. iv. p. 375.)

It may startle some to learn that Rammohun Roy, a highly educated and accomplished Brahman of varied learning, the founder of Hindu Theism, died in ignorance of the contents of the Vedas, beyond what smattering of information he picked up concerning them from Euro-

pean scholars. The statement is hardly consistent with other utterances of Professor Max Müller concerning him, at least to ordinary understandings (see for instance, *Chips from a German Workshop*, vol. iv. p. 271), but so apparently the matter stands. It is not, after all, a matter of any importance.

After the death of Rammohun Roy, Debendra Nath Tagore, the son of Dwarka Nath, succeeded eventually to the headship of the Brahmo Somaj. A good account of the successive phases which the society underwent, and the quarrels which raged in it, will be found in Professor Monier Williams' new work, *Religious Thought and Life in India*, to which we may safely refer those who care to enter into the details of the subject. The Professor furnishes a statement of its avowed creed previous to the further innovations of Keshub Chunder Sen. A sketch of the latter's life is given, drawn in flattering colours; although the Professor's honesty compels him to admit, what has been only too notorious, that "Keshub Chunder Sen, with all his superhuman eloquence, ability, and genius, was nothing after all but a plain human being, with very human infirmities." In plain English, the scandals and inconsistencies which he was guilty of in direct contravention to his own teaching, from palpable motives of self-interest which even a Bengali standard of morality could not condone in the case of a prophet and the founder of a religious sect making almost superhuman pretensions, although well enough in the way of business for ordinary mortals, rent his society asunder, and led to extensive defection from it. Latterly it would be charity to suppose that partial insanity set in, and that he could hardly be held to be fairly accountable for the wild and foolish extravagancies which he uttered in speech, and embodied in self-practice. Professor Monier Williams has, as far as possible, thrown a veil over these pretentious absurdities, but it is impossible to form a just estimate of the folly so largely pervading Brahmoism without due acquaintance with them. With all allowance which could be made for the difference between Oriental and Western habits of thought, the stamp of supreme folly is indelibly branded upon the more recent exhibitions of the late leader of the Brahmo Somaj. It may be convenient, for Western Christians, to supplement Professor Monier Williams' glowing description of Brahmoism, with the following particulars, extracted from the 58th Annual Report of the Calcutta Church Missionary Association, which quotes copiously from Brahmoist organs, so that the system speaks for itself. We would wish our readers to ponder dispassionately these most recent phases of the latest Indian Wisdom under the auspices of the most distinguished Theistic Reformers. Here is an account of them :—

"The *New Dispensation* took a new start in August. At Lily Cottage the minister founded the Institution of the New Dance. Boys, young men, and men successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The minister concluded the dance with a short prayer and pronám. He contemplates to make this new dance as accurate, natural, and picturesque as possible. The first experiment was successful.

"And so was the second. The number of dancers doubled and trebled in no time, and exceeded all calculations; and the enthusiasm was so great that the *limited space in front* of the *vedi* (pulpit) where the dance took place soon became

hot as a furnace. Yet the shout and the gallop and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years all dancing around their invisible Mother in the centre. The three 'circles' wore chudders of different colours—yellow, white, brown—and as they moved one within another, with hands up-raised, keeping time according to the deep, sweet sound of the sacred mridanga. There was the Flag of the New Dispensation; and the usual accompaniment of Native dance, the jingling nepur, was not wanting on the occasion."

Next he introduced the drama and theatrical performances to show the progress of the sinner from a state of rebellion against God into a state of complete union with Him. The *Nava Brindaban Natak*, or the New Dispensation Play, was repeatedly performed before thousands of spectators, sometimes in his own house, sometimes in the palaces of rajas; each performance lasting from eight o'clock at night till two o'clock in the morning, while the audience was humbly fanned by the "apostles" and "missionaries" of the New Dispensation. We believe no condemnation that might be passed on Keshab for imaging forth subjects too sacred for visible or tangible representation could he severer than that which his own organ contains, the *New Dispensation*, when in announcing "The Magic of the New Dispensation," the Magician is called "the Juggler," and "this clownish-looking Juggler:"—

"The Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus, and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables, if we may so say. He knelt before a plantain-tree, and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love through a small pipe he attached to it, first as rose-water then as sherbet. God is not only visible said he, but He always speaks through nature, and the devotees hear Him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn, 'I am the Holy Spirit,' was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colours were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mohammedan's Crescent, the Vedic Om, the Saiva's Trident, and the Vaishnava's Khunti. These stand aloof from each other in decided antagonism, and never coalesce. Is it not possible to combine and amalgamate the truths which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved, and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now.

The Juggler showed a dead bird, and then to the astonishment of all present, and amid loud cheers, a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words: *Nava Bidhaner jai. Satya Dharma Samanvaia*—'Victory to the New Dispensation; Harmony of all Religions.'"

Babu Keshab Chunder Sen was once the leading spirit of the Brahmo Samaj, but since he allowed a daughter of his to be married to a wealthy Hindu prince before she had attained the age which he himself had fixed as the least that should be insisted on in the reform of child marriages in India, the great bulk of his followers deserted him, and formed themselves into a new Samaj, called the *Sadharan Brahmo Samaj*. He is now in their eyes a wandering star attracting many youthful souls from the paths of soberness and truth. The following is an extract from their paper—the *Brahmo Public Opinion*—relative to the new jugglery of the New Dispensation:—

"Wonders will never cease. On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his school-boy days that Babu Keshub Chunder Sen once figured as one of those who took an active part in getting up the drama called 'Widow Marriage.' He also excited not a little surprise at that time, by cleverly doing some of the Shakespearian characters. It was also known to the private circles of his friends that he could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public with the boyish feats of his school-days. The most recent addition to his already numerous inventions has been the display of feats of jugglery, on the occasion of the last performance of the New Dispensation Drama, an account of which will be found in the extract column. We have quoted the account as it appeared in the *New Dispensation*. The reader need only be told in addition that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician. If really bent upon amusing or instructing his audience, Mr. Sen could have chosen any other name and any other subject, but instead of that he made his New Dispensation, his favourite ideas, above all the soul-inspiring name of God, ridiculous by associating them with jugglery. Surely his ideas of the fitness of things, and his reverence for the name of religion, must have undergone a great change before he could descend so low. After this we pity Mr. P. C. Mozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion."

It is well that English Christians should have before them a faithful exhibition of the fooleries which distinguish those who are palmed off upon the public as reformers of the highest intellectual and spiritual attainments. Abundant proof is afforded by them of the degradation into which men of the subtlest intellects are precipitated when not led by the Spirit of God. Sheer intellect is no guarantee against the most consummate absurdity. It does not concern Missions, so we do not dwell upon it, but it is not absolutely necessary to travel to Calcutta for ridiculous religious rites evolved out of pretentious human systems. But there is a full flavour about the Oriental variety which far surpasses the most prosaic notions of even enlightened Englishmen or Frenchmen. It is not too much to say that, in reality, neither Rammohun Roy nor Keshub Chunder Sen, with all their attempts at being reformers, ever, to any true extent, separated themselves from the superstitious follies in which they had been originally educated.

Rammohun Roy evinced more prudence, and had a greater eye to business. The apology made for his retention of caste was that he did not wish to imperil his "large possessions." His successor, if we are to believe his own organs, instead of gradually reaching a more pure and sublime faith, reverted to the jugglery which he had practised before he had ever heard of Brahmoism.

What, however, when stripped of the pretentious verbosity and empty bombast with which it has been stuffed out, is Brahmoism? We may frankly admit that it is, to a certain extent, a revulsion, on the part of educated Hindus, from the more gross and revolting superstitions which were clearly degrading and indefensible. And yet even at the present this revulsion is most imperfect. Witness the following, which we again extract from the Calcutta C.M. Report :—

> The occasion was the funeral ceremonies of the late Maharani of the Sobha Bazar family, widow of the late Maharaja Kali Krishna Bahadur (who, as mentioned in former Reports, distinguished himself by the establishment of the *Sanatana Dharma Rakshini Shabha*, or the Society for the Preservation of the Eternal Religion); when the *élite* of educated Bengal were gathered together to worship the family idol *Gopinathjee*, who was "brought and placed on a silver throne *to hallow the service with his sacred presence.*" Stirred by the spectacle, men like the learned modern scholar, Dr. Rajendra Lal Mitra, C.I.E., the Hon. Krista Dass Pal, member of the Legislative Council and Editor of the *Hindu Patriot*, Rai Kanai Lall Day, Bahadur, the clever and learned Professor of Chemistry, and Maharaja the Hon. Sir Jotindra Mohan Tagore, K.C.S.I., and a hundred more of "the observed of all observers," engaged in performing obeisance to the hideous stump.

The apology made by Sir Radha Kant Deb, the greatest representative of the Sobha Bazar family, was, "As you Europeans give dolls to your children, so we give idols to our ignorant fellow-countrymen to enable them to worship God." How far this explained the worship of them by the distinguished Hindus present at the funeral ceremonies it might not be easy to make out. Certainly Protestant Christians do not worship dolls, although they may freely give them to their children, not to teach them about God, but as playthings for their idle hours.

But what is Brahmoism? We will let Professor Max Müller reply. At the International Congress of Orientalists, held in London, he explained that "Brahmoism, both in its origin and development, is mainly the result of European influence." This we believe to be true beyond a doubt. Had it not been for the persistent efforts of Europeans from the days when David Hare consulted with Rammohun Roy it would hardly, perhaps, have had a name, and certainly no vitality as a system. It was, however, taken in hand by Europeans, such as Mr. Hare and the converted Mr. Adam, and at length emerged with a species of creed which professed to be Monotheism, and was so so far as European efforts could counteract Hindu mysticism; but was, as held by Hindus, a refined species of Pantheism at bottom. Still, Brahmoism may fairly be described as Unitarianism. It has elevated itself above the slough of Tom Paine, and is, in India, so far as it is the creed of a knot of educated Hindus, the Unitarianism or Deism of *Newman and Theodore* Parker. Mr. (now Sir A.) Lyall,

described the Brahmoism propagated by Keshub Chunder Sen as "Unitarianism of a European type;" adding that, "so far as one can understand its argument, it appears to have no logical stability, or *locus standi*, between revelation and pure rationalism: it propounds either too much or too little to its hearers." In Sir A. Lyall's judgment Brahmoism was not perceptibly on the increase in India. Professor Max Müller opines, or perhaps, to be more strictly correct, we ought to say, opined some years ago, that "a cause upheld with such honesty of purpose, purity, and unselfishness as Brahmoism has been, must and will meet of ultimate success." In justice to him it must be admitted that he had not then witnessed the later developments of Chunder Sen. He then proceeds to put the crucial question, "Does Mr. Lyall think that Unitarian Christianity is no Christianity?" We do not think that we wrong the Professor in thinking that, in his opinion, Unitarianism is some sort of Christianity. Many others might also answer the question variously, according to their several prepossessions. With some it might be deemed the very height of bigotry to maintain that Unitarianism is not some sort of Christianity, possibly the very highest and purest form of Christianity. But whatever the answers to the question may be, there is no doubt that the question is a most pertinent one to the discussion in which we are engaged. Stripped of all glamour, and reduced to its simplest elements, Brahmoism is Unitarianism. Its originator, Rammohun Roy, who, although probably in heart a Pantheist, was in profession a Unitarian, consorted all his life, both in India and in England, with Unitarians: he found his congenial associates and pulpits among Unitarians. The same was the case with Keshub Chunder Sen: mutual attraction has ever existed between the two bodies.* A barren profession of acknowledgment that there is a deity marks off both creeds from the more advanced phase commonly now denominated Agnosticism, which is the more ornate phraseology for Atheism. As naked Unitarianism is not very palatable to the Hindu it has been spiced and garnished in various ways, but the staple of Brahmoism is Unitarianism. To use the language of Professor Monier Williams, Mr. Sen's (*bhakti*) faith "infused warmth into a cold, inanimate theology, and brought the latest development of Indian Theism into closer harmony with Christian ideas." We presume the Professor alludes to the "emotional religion" exhibited in the dancing and jugglery we have described; possibly also to the parody of Christian sacraments, in our judgment so offensively paraded.

We therefore define Brahmoism as Unitarianism adapted and prepared for the Indian market mainly by skilful Europeans, who would try to persuade Hindus, if they could, that this is or ought to be their religion; at any rate that in remote ages it was the religion of their ancestors. This has got a sort of hearing among those Hindus, very few in number, who have undergone the process of English education,

* We notice in the Indian papers, that among those who surrounded the death-bed of Keshub Chunder Sen was Mr. Dall, the Unitarian minister of Calcutta, who joined in the *prayers* of the Brahmo Somaj minister.

but has by no means been accepted by the vast majority of them, who still remain Hindus in practice, and simple unbelievers in other respects. As for the mass of the population, they are as profoundly unconscious of it as they are of Hebrew or Chinese. But a vague idea is diffused in England that, in modern phraseology, some holy men in India are doing a great work there, which, if not exactly Christianity, is somehow or another leading up to it. As this may possibly lead to a good deal of mischief if not dealt with plainly, we proceed to discuss what ought to be the attitude of Protestant Evangelical Christians, and Protestant Evangelical Christian missionaries, towards this eccentric development of influences such as we have described. There are of course Christians and missionaries in India who are neither Protestant nor Evangelical, such as the Jesuit missionaries who of late years have swarmed thither; but we are not taking them into account: we make no sort of comment on their proceedings.

At the risk then of reiterating what we imagine all supporters of the Church Missionary Society hold to be fundamental axioms, we put forward that the Society, its supporters and its missionaries, *ex animo*, accept the doctrines contained in the Creeds and in the Articles of the Church of England. The missionaries would not be employed if they did not hold the doctrines of the Creeds and Articles themselves, and were not prepared to teach them to all coming under their influence. They go forth to the mission-field as champions of that form of Christianity which has, certainly since the period of the Reformation, been upheld by the Church of England, and, so far as regards the doctrine of the Trinity, has been maintained by the Church of Rome and by the pre-Reformation Church of England even in the period of their deepest corruption and obscuration of other fundamental truths. Whatever may have been or may be the aberrations of individuals as private persons, the doctrine of the Church of England and of the Church Missionary Society has been and is unequivocally what is denominated Trinitarian. The reception and the maintenance of the first five Articles of the Church of England is an indispensable qualification for all who go forth in the name of the Society to preach Christ. The question then propounded by Professor Max Müller needs to be considered. "Does Mr. Lyall think that Unitarian Christianity is no Christianity?" If it was a mere European belief, or European negation of belief, it might be left to those who care to discuss this at home; but when it has been so far transplanted to India that missionaries have to confront it in India, and to recognize the old antagonist of their faith under the denomination of Brahmoism, what then? To use the language of Dr. Duff, the Brahmoist "professes to worship one supreme something called Brahma."* Slightly then to vary Professor Max Müller's query, "Can any Trinitarian Christian think that the

* It would be amusing if it were not for the melancholy importance of the subject to read Dr. Duff's graphic account of the absurd difficulties in which the Brahmoists found themselves involved over the introduction of the simple term for God, "Ishwar," at the head of an agreement to excommunicate parents who sent their children to Mission schools. (Duff, vol. ii. p. 64.)

worship of 'one supreme something called Brahma' is any sort of Christianity, or any convergence on the part of Hindus towards Christianity?" It may be an approximation towards Unitarianism, or it may be Unitarianism itself "disguised with (Oriental) ashes upon its face;" but is Unitarianism Christianity? Of course everything turns upon the answer which may be given to this question. According to the late Keshub Chunder Sen, "Christ's dispensation is said to be divine; I say that this dispensation, the Brahmo Somaj, is equally divine." To use Scripture language, was he who uttered this "a fool" or a prophet, which designation has been claimed for him? It is our conviction that the muddled superstitions of Hinduism, in their most revolting shape, contain a greater residuum of truth, and are more likely to be means, however ineffectual in themselves, of leading souls to Christ, than the naked sterilities of Brahmoism. Neither will avail in any appreciable degree, but the last is more hopeless than the first, for it leads men to think that there is some substance in the empty shadow which they fancy they are scooping up out of the water spread out before them. This is no private fancy of our own. The Calcutta Report tells us that "many missionaries begin to regard the conversion of an orthodox Hindu to Christianity an easier task, if we may be allowed to use the expression, than the conversion of an educated Hindu." This opinion is justified as follows:—

> As for the question, why those who are no longer Hindus have not become Christians, but conform themselves outwardly to the national idolatry, it may be said that the vast majority of those who, by virtue of English education, have ceased to be Hindus, have never been brought within the influence of Christian teaching. Christianity is regarded by them as but another sect of religious thought and worship added to the already existing multitude. It is but a religious coat of another colour. They have no notion of there being any real life-giving power in the Christian faith. The lower classes believe in their national religions because they know of nothing better to supply the cravings of their souls after truth, and because they are afraid of the denunciations of their priests whom they fear; the upper or educated classes have little confidence in their own religions, and despise them as much as they do Christianity, because they know not yet of its self-evidencing truth and the soul-satisfying power of the Gospel. No wonder that the hope that Christianity will sooner or later become the national religion may appear occasionally to some not merely over-sanguine, but well-nigh untenable; and, in fact, did we not think that there is to be noticed in the present condition of social, moral, intellectual, and religious India a faint re-echo of the state of the Roman world when the fulness of time was come for the manifestation and acceptance of the Son of God as its Saviour, and did we not believe in the power of the Holy Spirit to break down all prejudice and ignorance before the blaze of that Light which alone can illumine the dark heart and the dark places of the earth, we too might despair of ever seeing our Lord Jesus reigning supreme in the affections of this portion of heathendom. Anyhow, the work of breaking down must precede that of building up, and when we see the old fabric of error and superstition so surely crumbling before the light of Western knowledge, we are justified in looking for a brighter day, when a temple of truth and righteousness will stand in its place.

Concerning Keshub Chunder Sen's "New Dispensation," it is stated, with, we believe, perfect correctness, that "it teaches no effective method of delivering men from the love and guilt of sin, and of bringing them into a spiritually regenerate state. It possesses no trust-

worthy doctrine of the New Book or the Atonement. It has the form of godliness, but it denies the power thereof." What then is to be the attitude towards this empty abstraction, this soul-destroying illusion? We believe that if ever the shrewd wisdom of Gamaliel deserves application, it is in this matter. "Refrain from these men, and let them alone: for if their counsel or their work be of men, it will come to nought." He was mistaken in his application, but his advice was sound. There has been too much dallying with this foolery; far too much has been made of it. This is quite intelligible on the part of European or American Unitarians, for after all, Brahmoism is their own bantling. It is nothing but natural that they should trumpet its praises, and expect great things from it. But we are living in days of spurious liberalism, and many who should have had a keener appreciation of the truth have been dazed by the empty glamour so persistently shimmering before them. Not even the revolting absurdities and the horrible profanities at the expense of their Blessed Redeemer have discouraged them. They have hoped against hope, and have hoped against the convictions of their souls. Some years have now elapsed since in Exeter Hall we saw Keshub Chunder Sen introduced into the vast assemblage, and seated upon its front platform. How great might have been the temptation to listen to the voice of the eloquent Hindu, which there doubtless would have uttered many gracious, perhaps patronizing, things concerning the Lord Jesus Christ. How specious would in all probability have been the subtle persuasiveness which would have urged that his "worship of a supreme something called Brahma" was, after all, not so far off the faith of the Christian men and women in front of and behind him. We could not help thinking at the time how hot his heart must have been within him to pour out of the abundance of his mouth the phantasies of his imagination. But what stilled and hushed all the beguilements which he fain, with perhaps matchless power, would have given vent to? The upright sternness of Christian fidelity which could and did distinguish between Unitarianism and the faith of the Apostles and of the Church of Christ. It was a memorable scene, and we trust the recollection of it will never fade out of the Church Missionary Society. It is not a Society to propagate or to countenance Unitarianism. What its attitude was towards the "prophet" of Brahmoism should be, and we trust ever will be, its attitude towards his followers. Efforts should be made, wherever practicable, for their conversion, but instigated by the belief that they need conversion and enlightenment quite as much, if not more, than the rudest idolater who can be met with in a village of Santâls or in the jungles of Goomsoor. The mode of treatment for their disorder may be somewhat different in application, but the same medicine is required for their equal, if not greater, need. Solomon's language may too often be applicable, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." The whole tendency of the education of late imparted to the Hindus, save in Mission schools, has been to make them "wise in their own conceit," as well

as to leave them in a state of bewilderment. This makes the educated Hindu so difficult to deal with. But while he is approached with all imaginable courtesy and tenderness, he should not be allowed to be under the delusion that he is one whit nearer to the knowledge of saving truth than the most ignorant of his fellow-creatures around him. He may have fewer superstitions, but he is more intoxicated with himself. In various ways he has been stimulated in the development of those obstacles which, on the first promulgation of the Gospel, kept multitudes in a similar predicament from having either the power or the disposition to receive the truth as it is in Jesus. St. Paul asked, "Where is the wise? where is the scribe? where is the disputer of this world?" Most assuredly they were, with but rare exceptions, not to be found within the pale of the Church of Christ.

Unquestionably, therefore, at the present crisis in the fortunes of the Church of India, there should not be any shadow of compromise with the Unitarianism which has been set up as an antagonist to Protestant Evangelical Christianity. There should be no withholding or reserve in the full proclamation to perishing sinners of the true character of our Lord Jesus Christ as "God of God, Light of Light, very God of very God." Jesus and the Resurrection from the dead should be as freely and openly proclaimed in Calcutta as it was to the conceited Athenian sophists by St. Paul on Mars' Hill. "Oppositions of science falsely so called" may safely be relegated to any idlers who prefer them to the plain preaching of the Cross which was in the Apostle's days foolishness to the Greeks, but the "power of God and the wisdom of God" to them which were called. If, indeed, it be the time of India's visitation, as there are indications leading us to believe it is, there will be a people gathered out of heathenism and into the Church of God in whom the Lord Jesus will see of the travail of His soul and be satisfied therewith. Whether the staple of the Indian Church of the future will consist of "wise men after the flesh," or of "the foolish things of the world," is not a matter of supreme importance, but may well be left with Infinite Wisdom to determine.

For our own part, while we think that there is little prospect at present of an abatement of Unitarians or Brahmos, or Theists or Deists or Agnostics, or of Infidels of all sorts and descriptions in Bengal, we are inclined to prophesy that not much more will be heard of the Brahmo Somaj as an organized system. Their late leader has "left them in the filthy mantled pool of folly and absurdity up to their chins." It is neither a dignified nor an edifying spectacle for a form of religion which, if it has anything to pride itself upon, is that it is an exhibition of the *lumen siccum* of pure reason. So long as a system of secular education without religion prevails in India, so long will the work of the destruction of ancient beliefs go on, and there will be an annual outturn of poor souls sent naked and shivering into the world with the prospect of a world to come before them and nothing but some vague abstractions to guide them thither. It is no wonder that some revert to their old discarded cloak to cover the nakedness in which their European preceptors leave them. It is curious,

meanwhile, to observe how in the present dilemma all hands are as it were called to the pumps, and, in England at any rate, fresh assurances are giving us of the vitality of Brahmoism. As it was a European product originally, and has ever since been actively upheld by European intervention, it is to be expected that convulsive efforts will be made in Europe, in England especially, to keep it alive. It is of course just possible that some quick-witted Bengali may arise to try to keep the ship from sinking, but we doubt the success. At the risk of concluding this article with what may seem to many very unpalatable, we quote the following weighty remarks of Mr. Robson in his *Hinduism and its Relations to Christianity*. With the truth contained in them we most fully and unhesitatingly concur :—

We now come to consider the attitude which the Church should take in order to insure success. I will here dwell on only two principles that must guide it, and that are being somewhat lost sight of—intolerance and confidence. I use purposely the word intolerance, for it is with this that the Hindus reproach Christianity, and it virtually amounts to love of truth. If Christianity once becomes tolerant, as they understand the word, it falls vanquished—it becomes Hinduism. While friendly to the Hindus, it must be intolerant of their errors. To the false tolerance of Hinduism it opposes a true intolerance, to the false intolerance of Hinduism it opposes a true tolerance. To that tolerance which admits as true every form of belief held by others, however much opposed to that held by one's self, which allows every kind of worship and every mode of life to be equally acceptable to God and equally conducive to salvation, it opposes the intolerance of declaring the consistency of truth and the universal obligation on all who search it out and act according to it. To the false intolerance, which forbids a man liberty to change his creed and act out his convictions, it opposes the tolerance of allowing, nay requiring, every man to profess what he believes to be true, and act out his belief, provided that that does not include practices opposed to morality. Gibbon assigns the intolerance of the early Christians as one of the principal secondary causes of the rapid spread of Christianity in the first two centuries. The Greeks and the Romans were quite willing to admit Christ into their pantheon as one of their gods, and to allow worship to be paid to Him along with others. But this concession the early Christians refused; they insisted that He alone was God, and that the others were no gods; that He alone should be worshipped, and that the worship of the others was a sin abominable in His sight. Had they taken up any more tolerant position than this, the mission of Christianity would have failed. By holding true to this principle they ultimately overthrew the paganism of the Roman world, and it is only by a similar intolerance that Christianity can be successful in India. (*Hinduism and Christianity*, p. 291.)

K.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 23.)

V.—THE PEOPLE OF THE PUNJAB AND SINDH.

WE read in the 56th Report of the Calcutta Corresponding Committee—"The Punjab is, for history and antiquities, beyond comparison the most interesting country in India; indeed, after Palestine, it is scarcely inferior to any country in Asia. Centuries *before* the Christian era its name is celebrated *in India; from remote antiquity* the Punjab has been the

gate for successive waves of immigration and invasion into Hindustan. Moreover, these ethnical revolutions, which brought in ruling races, have been connected with great changes in matters of worship and spiritual belief."

Mr. Sherring thus writes in his *Protestant Missions in India*:—"By the agency of large-hearted, self-denying missionaries on the one hand, and able administrators on the other, this splendid province has within the space of twenty-five years been so transformed and improved, has so shot forth into intellectual life and activity, that it exhibits all the difference which exists between an unsubdued jungle and cultivated fruit-yielding soil. It should be borne in mind that most of the Missions in the Punjab are of comparatively recent date."

The races amongst whom we labour in the Punjab and Sindh are the Punjabis, the Sikhs, the Afghans, the Beluchis, the Sindhis, and the Cashmiris. Our missionary work lies amongst people who are most religious; where differences in faith have been criticized and fought for amongst themselves in days gone by; where changes in belief have often taken place; where Nanak endeavoured with some success to form a new creed, which should contain the good and avoid the evil of the religions which existed in his day. There are many people of the Punjab who are dissatisfied now, not only with the old religions of Hinduism and Mohammedanism, but with Nanak's religion also; who are dissatisfied also with the new forms of Brahmo and Aryan Somajism, and with the new tenets of Sayad Ahmed; who are dissatisfied both with Sufiism and Polytheism and Pantheism; dissatisfied with old customs and religious rites and forms; and who long after something better, something which God alone can teach them through Jesus Christ and by His Spirit.

We live too in a land of politics, as well as religion; a land where battles of dynasties and struggles for the empire of India have been fought and won. We live amongst Sikhs, Punjabis, and Afghans, races who for centuries have won and have held India for the rulers for whom they fought, and have frequently placed their Viceroys on the throne of Delhi and of many parts of Central Asia also. These races for many generations have been soldiers. The Sikhs, we read in Lord Lawrence's Life, are "the bravest and most chivalrous race in India." In another place Lord Lawrence writes:—"We began the [Sikh] campaign, as we have begun every campaign in India before and since, by despising our foes; but we had hardly begun it before we learned to respect them, and to find that they were the bravest, the most determined, and the most formidable whom we had ever met in India. Hitherto we had found in all our wars that we had only to close with our enemies, when, however overwhelming might be the odds against us, victory was certain. But in this campaign we found that the Sikhs not only stood to and died at their guns, but that their infantry, even after their guns had been lost, were undismayed, and *were still* willing to contest the victory with us." (*Life*, vol. i. p. 213.)

We believe that, when converted to Christ, they will become soldiers *of the Cross, as* brave and true and faithful to Christ as they have

been to Mohammedan invaders, or to Delhi Emperors, or to their own Maharajahs, or to our English Queen. Our object is to enlist these races in Christ's service, so that they may as Christians join with us, and seek to win countries for Christ, even as they have joined us as soldiers in Burmah, in China, in Delhi, in Abyssinia, in Cabul, in Cyprus, and in Egypt, and have aided us in conquering many countries and taking possession of their capitals for our Queen. We notice in history that the rulers who have held possession of the Punjab and Afghanistan have generally sooner or later gained the sovereignty of India, and often of some countries in Central Asia also. The Punjab and Afghanistan have for generations been the recruiting-ground for conquering armies in this part of Asia. It was the Punjab, under Sir John Lawrence, with the English troops and his army of 30,000* of Sikhs and Punjabis, Afridis and Momunds, which he had called into existence, which re-took Delhi. As Sir Herbert Edwardes writes:—"Not a bayonet or a rupee reached Delhi from Calcutta or England. It has been recovered by you [Sir John Lawrence] and your resources, with God's blessing; so that it may be truly told in history that the revolt of the Bengal Army, 100,000 strong, has been encountered successfully by the English in Upper India." "Through Sir John Lawrence," Lord Canning wrote, "Delhi fell, and the Punjab, no longer a weakness, became a source of strength."

Our Punjabis and Afghans and Beluchis are very different from other races in Asia. Depressed and degraded indeed they have long been by ignorance and error, even as the English once were, but they possess a manhood and an energy, and a vigour of mind and will, and physical strength also, which distinguish them in many respects from other men. Their women too, when taught and educated, and refined by Christianity, would be fit helpmeets for the men. Yet one thing they lack, and whatever others may say, we know that that one thing which they yet need is faith in Christ. If once converted to Christ they would be freed from party and family and personal narrow-minded selfishness, and from deceit and untruth, and from many degrading sins. They would then be delivered from the fetters of caste and custom, which make them slaves, and which now hold them down. Released from the ignorance of ages, by that liberty by which Christ makes His children free, and has made us English free, they would receive His love and peace through faith, together with gentleness and truth, and goodness and holiness, which the living Saviour has purchased for them with His own blood, though as yet they know it not, and do not therefore stretch out their hands to receive what is already theirs. Let our Sikhs and Afghans be but Christians; and then will Dr. Norman McLeod's dream be fulfilled, which he dreamt when on his death-bed. Shortly before his death, he thought he saw stretched out before him the whole of the Punjab, which was then all converted to Christ, with its many congregations and Native pastors; and "such noble fellows," he said, "they were." Then will the words of good Bishop Wilson of Calcutta be *fulfilled*, which he uttered many years

* *Afterwards increased to 80,000.*

ago, when he was on the banks of the Sutledge, before the country was annexed. He rose up suddenly, and, like one inspired, he stretched out his hand towards the Punjab, and as the representative of Christ's Church in India, he solemnly declared, "I take possession of these countries in the name of the Lord."

The population of the Punjab is now 22,712,120, of whom 18,850,437 are under the British Government, and 3,861,683 are in Native states. The population of England and Wales in 1871 was 22,712,266. The population of Austria is now 22,144,244; of Spain and Portugal together, 20,974,411; of Scotland and Ireland, Denmark, Norway, Switzerland, and Turkey in Europe all together, 21,550,550.

VI.—UMRITSUR.

We pass on to give a brief account of our different Mission stations; and first of Umritsur.

The first missionaries of Umritsur (who were also the first missionaries of the Church of England in the Punjab) were the Rev. T. H. Fitzpatrick and the Rev. R. Clark. Mr. Fitzpatrick had been a curate in Birmingham, and he received his call to Mission work through the Rev. George Lea. At a clerical meeting in Birmingham, Mr. Fitzpatrick had been called on to offer up prayer for Foreign Missions, and very earnestly he prayed for the new Mission of the Church Missionary Society in the Punjab, which was about to be commenced. When the service was ended, Mr. Lea placed his hand on his shoulder, and said, "Fitzpatrick, you are wanted for the Punjab." He obeyed the call, and came out to Umritsur for the work for which his heart had been prepared by God.

The first meeting of the Punjab Mission was held in Lahore on the 19th of February, 1852, at which Archdeacon Pratt was in the chair. Mr. (now Sir Robert) Montgomery moved the first resolution, recording their gratitude to God for the commencement of the Mission. Mr. Jay, the Chaplain, in seconding the resolution, announced that he had received a second anonymous donation of Rs. 10,000 for the Society's work in the Punjab. Mr. (afterwards Lord) Lawrence, in the absence of Sir Henry Lawrence, who was on the frontier, proposed the second resolution, that a Church Missionary Association be formed to collect funds. Major (now Colonel) Martin moved a third resolution, that corresponding members be appointed in various stations of the country. Captain (now General Sir James) Brind seconded another resolution, that the following gentlemen be requested to form the Association:—Sir H. Lawrence, President; R. Montgomery, Esq., J. Lawrence, Esq., Rev. H. Kirwan, Rev. W. J. Jay, Captain Sharpe, Dr. Baddeley, and Dr. Hathaway, members; Major Martin to be Treasurer; and the missionaries, Secretaries. The following gentlemen afterwards accepted the office of corresponding members of this Association:—Mr. (afterwards Sir Donald) McLeod at Dhurmsala; Major (afterwards Sir Herbert) Edwardes and Captain Newbolt at Jullundur; J. *McCartie, Esq.* (now Rev. Joseph McCartie, Vicar of St. John's, *Kilburn), at Peshawur*; Mr. Carnac and Rev. T. W. Shaw at Rawal *Pindi; the Rev.* C. Sloggett at Sialkot; C. B. Saunders, Esq., at

Umritsur; and the Rev. J. Cave Browne at Wazirabad. To these names were afterwards added those of A. Roberts, Esq., afterwards Resident at Hyderabad; Mr. (now Sir Robert) Egerton, Capt. (afterwards General) Prior, Major (afterwards General) Edward Lake, Col. Dawes, Lieut. J. (now General) Crofton, Mr. E. Thornton, Mr. (now Sir Henry) Davies, Mr. (now Sir Douglas) Forsyth, Dr. Farquhar, Mr. A. Brandreth, Major (now General) George Hutchinson, Mr. H. E. Perkins, Mr. J. D. Tremlett, General Maclagan, Mr. W. B. Harington, and many others.

We love to record the names of those laymen who in days gone by took a prominent part in the establishment and maintenance of our Punjab Missions.

No less than three of these officers have at different times become Lay Secretaries of the Church Missionary Society at home: Colonel Dawes, General Edward Lake, and General George Hutchinson, our present Secretary.

Before the 30th of September, 1852, Rs. 16,719 had been received for the Punjab Missions by the Treasurer, Major W. J. Martin.

A little twig in India soon grows into a great tree if it receives both water and care. Two mission-houses were built in 1852 by Mr. Saunders, the Deputy Commissioner. Our city school-house was built in 1853, by Captain (now Colonel) Faddy, Executive Engineer, from a design presented by Colonel Napier, R.E., now Field Marshal Lord Napier of Magdala. The Jandiala Mission was commenced, and a small house built in 1854 by Captain Lamb, who desired to erect at his own expense a small Mission bungalow at each encamping-ground on the road which he was then making between the Beas and Lahore, and who was called away by death, rejoicing in his new-born faith in Christ (the fruit of our weekly Mission Bible-reading) shortly after completing one bungalow at Jandiala. The station church was erected in 1853 by Mr. Saunders and by Captain Lamb. The two orphanage houses were built in 1855 by Mr. Strawbridge. The Lady Henry Lawrence Schools were established in 1856 by many friends as a memorial to Lady Henry Lawrence. The Narowal Mission was established in 1856-58 by Mr. Bruce and Mr. Leighton, and the church was built there in 1874 by Mr. Bateman. The Native church in Umritsur was built in 1862 by Mr. Edward Palmer, through Mr. Keene. The Normal School of the Vernacular Education Society was built in 1866 by Mr. Harington, through Mr. Rodgers. The city mission-house (where His Royal Highness the Prince of Wales received the Native Christians of the Punjab in 1876), the Native pastor's house, the Christian serai, and the Mission room, called Shamaun's Jhanda (the "Flag for Christ"), were built in 1866 and 1867, by the kind help of Mr. E. Palmer and his brother, Colonel R. Palmer. The Batala Mission was established in 1866. The Native church was twice enlarged in 1866 and 1875 by Mr. Doyle Smithe, and is being again enlarged in 1883 by Mr. F. Cox, through Mr. Keene and Mr. Wade. The Mid*wifery Hospital (afterwards* transferred to Government) *was commenced in 1866 by Mrs.* Clark; and the Zenana Medical

Mission (now carried on by Miss Hewlett, of the Church of England Zenana Missionary Society) was commenced by Mrs. Clark in 1867. The Clarkabad Settlement, begun in 1869, was re-established by Mr. Bateman in 1876, and Mr. Beutel's house and the church were built in 1881-82 by Mr. Bateman. The Zenana Mission of the Indian Female Normal School Society was commenced in 1872, and was transferred to the Church of England Zenana Society in 1880. The Alexandra School was built in 1877-78 by Mr. Vivian, through the kind help of Colonel R. Palmer and General Maclagan. The Zenana Village Mission was established in 1882 by Miss Clay in Jandiala, and is extending its operations in 1883 to Ajnala. The Native Church Council established their Village Mission in Jandiala in 1882. The C.M.S. Medical Mission was established in Umritsur in 1882 by Dr. Clark; and the Taran Taran C.M.S. Village Itinerating Mission was established in 1883 by Mr. Guilford.

We notice especially the great help which the Umritsur Mission from the very first has received from Government Engineers, to whom not only we give thanks, but also to all the many friends of our Church Missions at home.

We have here enumerated many branches of work. The little sapling planted in 1852 has already become a great tree, and has thrown out many branches on every side. And the branches are growing, and are throwing out other twigs and shoots, which will themselves soon become branches; and their leaves are furnishing medicine and shade to many people, and their fruits are feeding many from the Tree of Life.

In speaking of the missionary work of Umritsur, and of God's loving mercies to us for a period of thirty years, our thoughts go forth to all the special circumstances connected with the establishment and the progress of each department in the Mission. When we think of the many European and Native workers who have been connected with it, the many events which have taken place, and the many associations surrounding each part of the work, everything seems to pass rapidly before the mind, as we try to take a retrospective view of the whole. Let us first speak of the many mercies which have called forth continual thanksgiving to God, by which He has manifested His ever-present help in every time of need, and made known His power and love in an unmistakable manner. We could speak also of many trials, which sometimes seemed to be insupportable, and of difficulties which at the time seemed almost to be insuperable, by which he has tried and increased His servants' faith. We could speak of many bitter sorrows and disappointments, and a sense of weakness and sometimes almost of desolation, in which many have cast their burdens on the Lord, with strong crying and tears, and have there found peace. It has been in this way that the Master has humbled and proved His servants, to show them what was in their hearts, and by which He has manifested Himself to *them, and* has thus shown them what they are, and shown them also *what He is, and* what He can do. We could tell of many temptations *and snares of the* enemy, by which the Evil One has attempted many

times to hinder or mar the work, either by permitting opposition from without or disunion from within; for he knows that in union is strength, and that the best means of ruining or retarding all real progress is to endeavour to neutralize the efforts of the workers, by setting one worker (whether European or Native) in opposition against another. And here, too, we have experienced that Christ is stronger than the strong man armed, and can save and deliver His people in every danger and trial. Such difficulties are often only the occasions by which He trains His servants for His own work.

We can also thankfully place on record the hearty, persevering labour which has been accomplished, which the Master Himself has owned and borne testimony to: for it is He alone who gives to His people "both to will and to do of His good pleasure." If the Lord Jesus, who walks amongst the candlesticks of His Churches now, as He did of old, were to speak from heaven of Umritsur, as He once did of the seven Churches of Asia, we believe that He would begin with saying of Umritsur, as He did of all of them, "I know thy works!" He would perhaps go on to say, "I know thy labour, and thy patience; and how thou hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted." We can thank Him for the labour which has been performed; for the prayers which have been offered up, both in Umritsur itself, and for Umritsur by many distant friends; for the many contributions which have been given in faith and prayer; and for help of many kinds, which has been constantly afforded. And in the establishment and carrying on of our many institutions, we believe that we may truly say, that the thought has ever been prominently before the mind, that "except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

We will dwell for a few moments on some of the chief departments of the work:—

(1.) *The Congregation.*

There are now in Umritsur and its out-stations (exclusive of Batala and Fatehgurh) 590 Native Christians, of whom 137 are communicants. He, who searches the hearts and reins, alone can tell of the many indirect influences which have visibly affected those who are not yet Christians. And He alone can know the state of heart of those who have by baptism publicly confessed Christ; how far individuals or the Church as a body may have left their first love; how far evil has been allowed to exist in our midst, wherever it has been allowed; how far He has seen that our works have not been perfect before God; how far many amongst us are neither cold nor hot, but lukewarm, to be spued out of His mouth. We can only judge of men according to their works. We see and bewail much deadness amongst both Natives and Europeans, which is everywhere around us.

Yet the Umritsur Mission can tell of Shamaun, the firstfruits of their labours, who was met by Mr. Fitzpatrick in a village near Umritsur, and heard from his mouth of Jesus, and followed him to Umritsur, and after instruction was *baptized. For many* years he was during his life a *witness for Christ, and when he died* he left his whole property to

establish a "Flag for Christ." This flag has now become our Mission-room, close to the Native pastor's house.

We can tell of the Rev. Daud Singh, who was the first Sikh convert who embraced the Christian faith. He was baptized, not in the Punjab Mission, but by the Rev. W. H. Perkins in Cawnpore, and was transferred to the Umritsur Mission in 1852, where he was ordained in 1854. He died amongst his own people, at Clarkabad, in January, 1883. He was everywhere beloved for his gentle, humble spirit, by which he gained great influence, and he will be long remembered in the Punjab, as a faithful minister of Christ, and a true friend to the people.

We can tell also of Mian Paulus, the lumbardar of Narowal, who was also met in his village by Mr. Fitzpatrick, and accompanied him to Sialkot and then to Umritsur. The result showed that it was the Lord who opened his heart to attend to the Word he heard; and he was baptized. But none can tell of the trials of our first converts, or the indignities or insults which they endured for the Master's sake, whose name they confessed boldly when all were against Him. One of the sons of Mian Paulus is the Rev. Mian Sadiq, who is now one of our chief itinerants, and the superintending missionary of the Mission of the Church Council in Jandiala. And now his village, Narowal, is, for its size, perhaps the most fruitful field of Christianity in the Punjab. From this little town have come the Rev. Dina Nath, the Assistant Professor in the Divinity College, Lahore; Mr. Sher Singh, now Munsiff at Gurdaspur, Dr. Miran Bakhsh, now Sub-Assistant Surgeon in Umritsur, Mr. Prithu Datta, now studying medicine in England, and many others.

The Umritsur Mission can thank God also for the Rev. Imad-ud-din, who was baptized in Umritsur in April, 1866, with the single object, as he says, of obtaining salvation. Formerly a Mohammedan moulvie, he has become a great preacher for Christ and a great writer of Christian books for his own people. His chief books are the Commentaries on St. Matthew and the Acts of the Apostles (which he wrote in connection with the Rev. R. Clark), the *Hidayat-ul-Musalmin* (a guide for Mohammedans to Christ); and the *Life of Mohammed*, the *Doctrines of Mohammed*, the *Investigation of the True Faith*, the *Refutation of the Teaching of Moulvie Syad Ahmed*, and many others.

Shortly after his baptism, the Rev. Imad-ud-din was offered, through Mr. A. Roberts, the Financial Commissioner, the lucrative and influential position of an Extra-Assistant Commissioner. He gratefully declined it, at once and without hesitation, because God (he said) had given to him the knowledge of salvation through Jesus Christ, and, with it, had given him also the work of making Christ known to his own people. Another Native brother, of the Scotch Church, was offered a similar appointment at the same time. He at first accepted it, but on second thoughts he, too, declined it, and he became a Native minister also. His name was the Rev. Mohammed Ishmael, and his grave is now next to that of our brother, Dr. Elmslie, at Gujerat.

The Rev. T. R. Wade has lately succeeded the Rev. W. Keene in the charge of the Umritsur Mission.

(2.) *The City Boys' School.*

There is a common impression in the minds of many, that Mission schools have often failed in their direct object—the conversion of souls to God. We can thank God, that not fewer than twenty-one pupils have been baptized, who have altogether, or in part, received their education in the Umritsur Mission School, and of these, eight have become preachers or teachers of Christianity. Amongst them we may mention Mr. Rullia Ram, the well-known Christian pleader, whose character and actions and words have helped greatly to give to Christianity the high position which it now holds in Umritsur. Moulvies Qudrat Ullah and Umr-ud-din, Munsiff Sher Singh, Baboos Narain Dass, Suba Ram, and Imam-ud-din, and Dr. Miran Bakhsh, have also been more or less educated in our Mission Boys' School. Of the above number, five were baptized elsewhere, but their first impressions which led to their conversion to Christianity were received in Umritsur. There is no one department of missionary work in a heathen land, of which it may be said that it alone is working in the right way to evangelize a heathen country, and that all other ways are wrong. The right way to propagate Christianity is to preach or teach Christ crucified, and wherever this is done the preaching of the Cross is effectual to the conversion of people in all circumstances. In India we find success in every department of missionary work, when it is carried on with faith and prayer, whether it be in the pulpit, or the bazaar, or the school; whether the special sphere of labour be literary, or medical, or pastoral, or evangelistic, or educational, wherever the workers are faithful, and the work is true, we meet with divine blessing.

Our Umritsur schools have been under the management of many superintendents. Of late years they have been under that of Mr. Charles and Mr. Townsend Storrs, of Mr. H. Hoernle, of Mr. Baring, and of Mr. Fisher, who have all of them, as educational missionaries, met with encouragement in their school work.

(3.) *Our Orphanage Girls' School.*

This school contains now fifty boarders. Its former pupils are to be found in almost every part of the country, and have proved themselves to be excellent, well-trained Christian wives of Christian men. The children in this school are of the poorer class, and the education is given almost entirely in the vernacular. They cook their own food, and spin and make their clothes, and do all the domestic work of the house. Their dining-room is their verandah, where they sit on the ground and eat with their fingers; and they are happy all day long, as they work, or study, or play. They are especially fond of singing, and can sing very nicely, in parts, some of the anthems which Miss Ida Reuther taught them, and they form a part of the choir in the church services. This Orphanage has had many superintendents, and especially Mrs. Keene, Mrs. Clark, Mrs. Elmslie, and Mrs. Reuther. It has lately been managed by the Rev. Bhola Nath Ghose and Mrs. Ghose, under the superintendence of Miss M. Smith. It is entirely supported by subscriptions, which were received last year to the amount of Rs. 2906.

The kind and friendly feeling which is manifested towards this school by our Mohammedan and Hindu friends in Umritsur, is shown from the two following incidents:—On one occasion, Haji Khan Mohammed Shah Sahib, Khan Bahadur, the leading Mohammedan Honorary Magistrate and Member of the Municipal Committee of the city, called on the missionary to say that his son (Haji Ghulam Husain, who is now the Native member of the Educational Commission for the Punjab) had been dangerously ill, but God had mercifully restored him. He desired to show his thankfulness to God by giving something to those persons who could never have it in their power to repay him. He had already given money to the poor, but he had heard of our orphan girls, and he wished to give them a feast and a happy afternoon at his own expense. The cooks, and pans and dishes, were sent on beforehand; and in the afternoon he called for the missionary, and drove him in his carriage and pair to the Orphanage, where some ladies had kindly assembled to mark their appreciation of the Khan Sahib's kindness, and to share in the children's happiness. When the meal was over, the Khan Sahib addressed the children in his own pleasant way, and gave them some practical good advice, which was long remembered by them.

The second incident took place after the merciful preservation of our Queen from danger in the winter of 1881-82; and is recorded in the following letter from Sardar Man Singh, the Sikh Chief who is in charge of the Golden Temple in Umritsur:—

DEAR SIR,—We, the Rais and the Sirdars of the city, have offered up universal thanksgiving in the Golden Temple, at her Majesty the Queen-Empress's escape, and have at the same time distributed meal and provisions amongst the poor. We now beg to send Rs. 25 to the boys and girls of the Christian Orphanage, for their share in the same, to be forwarded to them where they are.

Sincerely yours,
(Signed) SIRDAR MAN SINGH,
Umritsur, 14th February, 1882. *Manager of the Golden Temple.*

It is pleasing to see the thoughtful care and kindness shown both by Mohammedan and by Hindu and Sikh gentlemen to our orphan Christian children. May our good Lord Himself accept their gifts, and abundantly reward the givers!

(4.) *The Alexandra Girls' School.*

This school has been established for the children of the higher classes of Native Christians, whose parents paid last year Rs. 2215 out of the Rs. 6108, which were expended on the board and education of fifty-nine girls. A Government grant-in-aid of Rs. 80 per mensem is given to this school, and a grant of Rs. 100 per mensem is given by the Church Missionary Society. The remainder of the expense is received from subscriptions.

On the visit of the Bishop of Calcutta, the Metropolitan of India, to Umritsur in November, 1881, the Bishop's chaplain wrote thus:—

The Alexandra School, which has been already mentioned, is an institution *which has probably* no parallel in Northern India, and one of which the Umritsur *Mission may well be* proud. It is a boarding-school for Native Christian girls of *good family.* The building is a pile of red brick, remarkably well-planned and

furnished, with grand airy dormitories, and a fine large hall. One room has been nicely fitted as a chapel, and in this a dedicatory service was held on the 18th November, the Bishop of Lahore and Mr. Clark saying the prayers, while the address which followed was delivered by the Metropolitan. A large compound surrounds the building, while a small and cheerful hospital, seldom, it is hoped, to be required, stands apart from the main pile, and bears over its portal, in memory of a late much-honoured Church missionary, the name of the "Elmslie Hospital." The interior organization and management of the school appear to be admirable. On the 18th November, the Metropolitan distributed to the girls their annual prizes; previously to which a Toy Symphony was excellently performed by some of the children.

This school until lately has been from the first under the care of Miss Henderson, except during a short visit of Miss Henderson to England when it was under the charge of Mrs. Grime. Since Miss Henderson's resignation in April last, it has been superintended by Miss Swainson.

With reference to an English education, A. L. O. E. thus writes:—"The Punjabis who don't know English remain babies all their lives. They have no love for literature, for they have no literature to love in Urdu. Their minds are never enriched with any stores from better minds; and the consequence is that Native Christians have little or no influence on the educated classes."

When the Viceroy, the Marquis of Ripon, visited the Alexandra School, on the 10th November, 1880, after receiving an address from the Municipal Committee in the Town Hall of Umritsur, he was greeted on his arrival with hearty cheers from the boys of the Vernacular Schools, who were drawn up outside the building. On his entering the hall, the choir sang "God save the Queen!" and the youngest little girl in the school then came forward to present his Excellency with a bouquet of flowers, which he graciously accepted. The Native Christians of the Punjab, assembled to represent all parts of the province, then presented their address through Mr. George Lewis, expressing their "feelings of loyalty to her Majesty the Queen-Empress, and their gratitude for the manifold blessings they enjoy under the just, enlightened, and beneficent rule of the British Government; and their hope that their small but growing community would always be remembered as one which in loyalty and faithfulness to the Crown is second to none amongst her Majesty's Indian subjects." His Excellency, in the course of his reply, said:—

You are aware that it is the bounden duty of the Government of India to preserve the strictest neutrality in all that relates to religious matters in the country. That is a duty imperative upon us in fulfilment of distinct pledges definitely given, and to which we are bound to adhere. I have never thought, gentlemen, that the strict performance of that duty, both as regards the Natives of this country and the various Christian denominations in India, involves in the least degree, on the part of individual members of the Government, any indifference to religious education. And, for myself, I have always held and maintained at home—and my views upon that subject have undergone no change, though I have come many miles across the sea—that no education can be complete and thorough, if it does not combine religious and secular education.

(To be continued.)

AT THE SOUTH END OF THE LAKE.

OUR latest news from U-Ganda will be found under the head of "The Month." Here we confine ourselves to giving some account of Mr. Mackay's voyage across the Victoria Nyanza in July, and of the subsequent movements of himself, Mr. Gordon, and Mr. Wise at the south end of the Lake. We shall not, however, present Mr. Mackay's journal at length. As it contained some important geographical details, we handed it to the Secretaries of the Royal Geographical Society, that they might take from it such portions as would interest their members. Some considerable sections have been extracted by them, and will appear in the *Proceedings* of that Society, we believe in the March number simultaneously with these pages; and those sections we accordingly omit, with great advantage to the other competitors for our space.

On June 27th Mr. Mackay left Rubaga, and on the 30th embarked in canoes at Ntebe. On July 18th he reached Kagei safely, having coasted round the western shores of the Lake and the many adjacent islands. As almost the whole diary of the voyage has been extracted for the R.G.S. *Proceedings*, we confine ourselves to some short passages to be omitted there, but of special interest to our own readers. On the third day the canoes put up at a village which must be almost at the south-west limit of U-Ganda, where one of Mtesa's generals named Mungobya has a "country-house:"—

From Journal of Mr. A. M. Mackay.

Several of Mungobya's lads had been taught to read by us, and here one produced a Kiswaheli hymn-book which he read fairly out of, as he accompanied me a mile on the way back. It is encouraging to find that these lads, who generally have to leave us as soon as they make some progress, strive in some measure to keep up their reading in the country.

On the next day,—

In wide bay south of Dumo it became so hazy that we lost sight of land. Boatmen could not steer, as even sun invisible. I took out my compass and directed them. They took it for a charm or idol, and the chief of my canoe begged for it that he might carry it to a sick child of his whom he had left at home. He would recover at once! They followed the direction of the compass more from their faith in its virtues as a charm of divination than as being a scientific instrument.

The entry for July 8th gives a glimpse of Mr. Mackay's employments *en voyage*:—

Yesterday I wrote orders for school-books, medicines, and tools. Every day I spend some time reading the Swaheli New Testament with Sembera. The time while sitting in the canoe I occupy in reading. Since leaving Ntebe I have read the whole of Paley's Evidences and the half of Butler's Analogy.

Then we have a specimen of Central African superstition:—

July 14.—Rough outside. The boatmen were too fatigued to start to-day, Before crossing the bay of yesterday, the Baganda and Basese called into service all their most potent charms. On embarking, they put some bananas on a paddle, and throwing them into the water, offer up a prayer to the lake god, *Mukasa, "Oh, Lubare,* come and take *this offering to thee,* and grant us that *we may reach the other* side in safety!" Not a few of them perish however. The canoes cannot stand a heavy sea, and are easily swamped. Whole cargoes of ivory are often thrown overboard. The boatmen themselves can seldom swim, and are, besides, terribly afraid of crocodiles, although very fond of the flesh. One crocodile's tail alone will purchase two goats! I believe the tail is nearly all fat, something like the white layer under a hippopotamus's skin. The Arabs

are just as superstitious as these poor heathen. Before crossing the Soswa Bay they select a small tusk of ivory, and, holding it up that all the boatmen may see it, throw it into the Lake to propitiate the deity.

In the last day or two of the voyage Mr. Mackay fell sick, and he arrived at Kagei in a condition which he describes as "most wretched." The entries for the next few days are as follows :—

July 18.—Early up, and we soon fetched Kageye. I was met on the beach by Gordon and the Arabs. We went up to Said-bin-Saif's, where we had a cup of coffee. Had my tent put up in the village, as I do not feel able yet to walk as far as the camp of my brethren. Besides, I must try to buy a cow for the boatmen, and see that the packet of mail for Buganda gets off. Thankful to get letters of two mails here.

July 20.—To-day another mail came in from Urambo, the men having walked from there in eight days. Letters of less than three months' date from England!

July 21.—Bought a hide. Made up packet for Buganda and sewed it up water-tight in wet raw hide. Paid chief of canoes to take charge of this and deliver it safe at mission-station, Natele. Felt so much better that I had all my loads and tent carried up to village on hill where Gordon and Wise are encamped. The walk, too, did me good. This place is much quieter than the stinking, low-lying hole, Kageye.

July 24.—Paid a visit to the chief of Kageye, the Mwanangwa, giving him a present of three doti. The close-fisted fellow however did not give me as much as a poor sheep. With much ado, I got him to give up a staple and ring once belonging to the *Daisy*, and which was hung in his doorway as a charm.

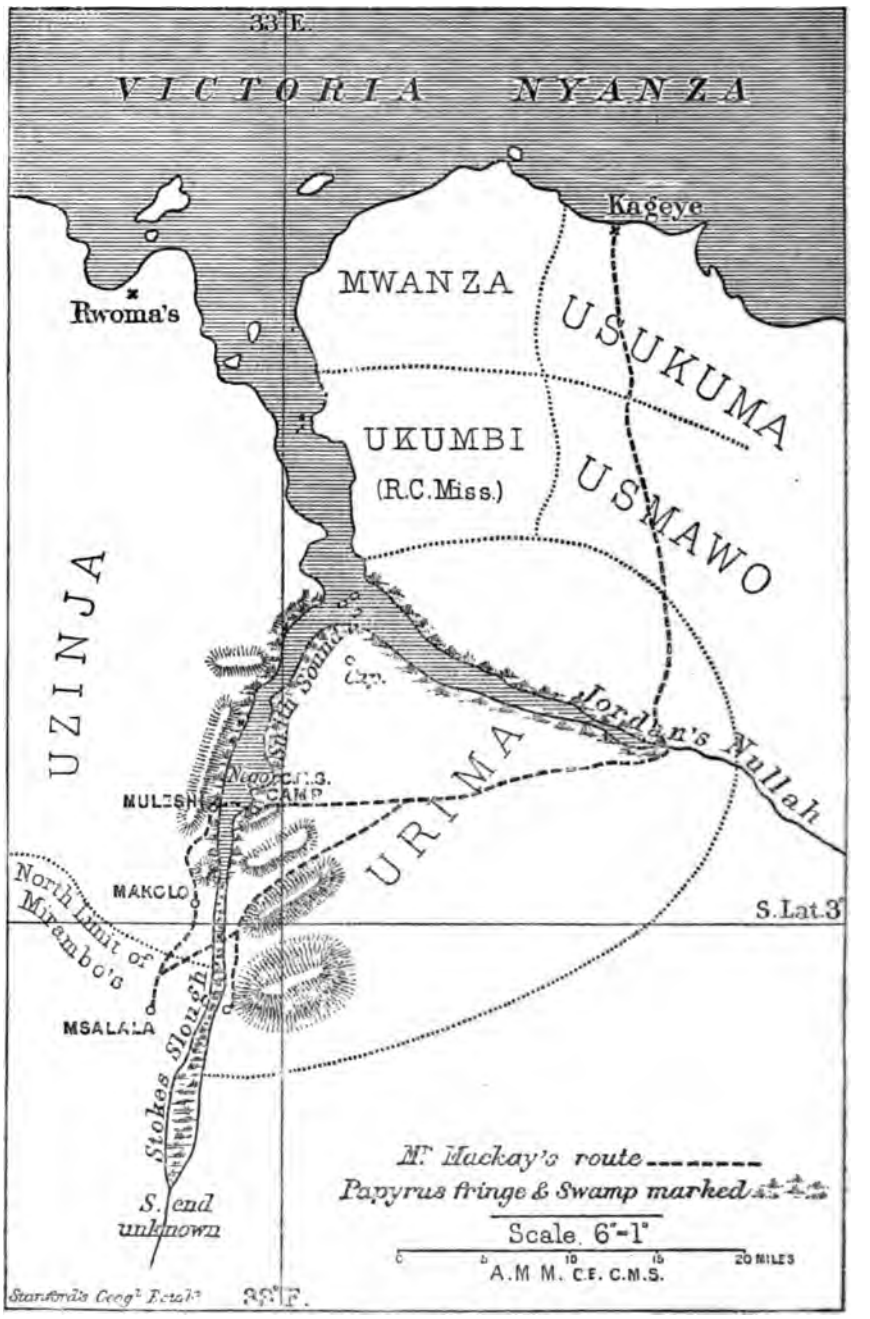
July 25.—Great mourning in our village, as a lad died yesterday. All women visitors commence to wail before they come within a hundred yards of the house of mourning. Our camp is on the road, just that distance off, hence we have a good opportunity of seeing the females "getting steam up." The method of burial is as follows. A bullock is slaughtered; a round hole is dug in the cattle compound, the centre being narrower and deeper. The corpse is set in the hole in a sitting position, and the raw hide of the freshly killed bullock laid over the corpse, fleshy side inmost. The hole is then filled in, and an old grinding-slab stuck in the ground just over the head. Kaduma was buried in this manner, in the centre of his cattle kraal.

We have been having our men busy stringing beads for the last few days, as Gordon and myself mean to march *vid* Urima to Sonda's, to look out for a site for a new station. Wise will meantime look after the goods here.

July 26.—Gordon and myself set off for Msalala with one tent and only a few loads of private baggage.

The reason for seeking for a new site for the station which has long been contemplated at the south end of the Lake was that Kagei has always proved very unhealthy. It also has this disadvantage, that the approach to it from Uyui, through U-Sukuma, is through the territories of several small chiefs, all of whom demand heavy hongo. It was therefore proposed to try and find a place on the west side of the inlet usually known as Jordan's Nullah, and sufficiently inland and to the south to be in the country dominated by Mirambo, who has shown so much friendliness to missionaries. Naturally the point aimed at was the district of Msalala, where Mr. Hannington's party (including Mr. Gordon and Mr. Wise) had been a few months before when they came up from Urambo.

The journey from Kagei to Msalala, and the further journeys that followed, have resulted in a considerable addition to our knowledge of Jordan's Nullah and its neighbourhood. In the maps published before Lieutenant Smith's explorations in 1878 this important inlet was made to stretch from the Lake in a south-easterly direction. Lieut. Smith's survey represented it as having a rather south-*westerly direction* (see his sketch map published in the *Intelligencer of Sept., 1878).* In the map prepared for the Church



THE SOUTH END OF THE VICTORIA NYANZA. BY A. M. MACKAY.

Missionary Atlas, which (corrected to date) was also published in the Society's last Annual Report, Jordan's Nullah was tentatively drawn as having two arms; but no other map published since has adopted this method of reconciling the seemingly contradictory accounts. It turns out, however, to be correct. The accompanying sketch map by Mr. Mackay shows at once that the two arms really exist. Jordan's Nullah is the eastern arm, seen by Speke; Smith correctly placed the western arm, but failed to notice the eastern, owing, Mr. Mackay supposes, to the mouth having been closed at the time by a papyrus dam. The main inlet, and the western arm, have been named Smith Sound.

This sketch map shows the route taken by Messrs. Mackay and Gordon on the occasion now before us. They marched south from Kagei, rounded the head of Jordan's Nullah (the eastern arm of the inlet), and then passed through Urima to the eastern shore of Smith Sound (the western arm). This they touched at a point opposite the village of a chief named Muleshi, where there is a ferry. Here they crossed, and then proceeded south again to "Kwa Sonda," the village in the district of Msalala, at which Mr. Hannington had stayed. "Kwa Sonda" means "For Sonda," or "Sonda's," that is, the village of the chief Sonda. But as Sonda is now dead, the place will get another name, for these villages simply bear the names of their chiefs,—a fruitful source of perplexity to travellers and map-makers! In Mr. Mackay's map the village marked Msalala is Sonda's, in Msalala district.

It was on July 26 that Mr. Mackay and Mr. Gordon left Kagei. On Aug. 3 they were in Msalala. At "Kwa Sonda" they found Mr. Hannington's boat, or rather its planks, frames, &c., "lying warping, splitting, and shrinking under a blazing sun." These materials, provided mainly by the liberality of friends at Brighton, and carried up country with Mr. Hannington's caravan, the year before, had been left at "Kwa Sonda" for lack of men and means to carry them further. The question now was, where to put the boat together and launch it. The upper part of Smith Sound is choked with papyrus, and there is no open water for a boat. On Aug. 9, therefore, the brethren went off again by Makolo's and the ferry into Urima, to get permission, if possible, from the "Mtemi" or king of that district to build the boat on that side and nearer the mouth of the creek. Up to this point almost the whole journal is printed in the R.G.S. *Proceedings*, and we now continue it where their extracts stop:—

Aug. 13.—Messenger returned from the Mtemi; who sends compliments to the white man, but he does not want him to settle in his country. He means to be friendly to us, and to grant us a road through Urima, while we may bring our boat and build it at the ferry, but we must pay for this privilege. This we promised to do. The Mtemi is afraid of the Muzungu; afraid even to see me or any of my men, and afraid of my staying as near him as this village (ten miles off). Until Gordon returns from Usukuma with cloth, I must go and sleep in a village farther off to the south-west. But I do not mean to endanger his life with my presence in his proximity, for I *shall make (D.V.) to-morrow for the other side, and try to* come to terms with Makolo and his subjects at the ferry as to bringing the boat past their towns.

Aug. 14.—Packed up early. Gordon started back for Kageye with the tent and his bed and a few servants. He hopes to reach Wise's camp in four days. I myself returned to the ferry with only my bed and cooking utensils. Put up in the verandah of house of the little Mwanangwa who owns the canoes. In the evening, when his head-men were collected, we held a long palaver to settle the amount for carrying across the whole of the loads of the boat, &c. Their demand was twenty doti, which by degrees they brought down to ten. I told them that the planks were light, and I could easily make a raft of them,

and bring the whole across without canoes at all, but I was willing to employ their canoes at a reasonable rate. My price was five doti. This they ultimately agreed to, on my promising a *present* of one extra doti to the chief himself. This one I gave him then, promising to pay the five when I got the boat over. Night cold. My men terribly annoyed by musquitoes, while I slept securely under my curtain, which I never travel without.

Aug. 15.—The Mwanangwa sent us over the water gratis in two canoes. Muleshi, the chief at the other side, was absent, so we went right on to Makolo's. As usual, he was perched on his rock smoking. I told him that I had come to be his guest, and would stay with him a day or two that I might seal the bond of friendship with him. His own houses being burnt down, he sent me to put up in one of his brother's. Natives on the whole pleasant, and gathering in ever-changing stream to view and interview the strange white man. In the evening held a long palaver with head-men in Makolo's hut. They as well as the chief were anxious that I should make blood-brotherhood with Makolo, and we fixed the next morning for the ceremony.

Aug. 16.—To-day we performed the ceremony of mixing blood, Makolo and I. I gave him five doti, and distributed other five among his head-men. He gives me road and port. A sheep he gave me was a welcome change.

Aug. 17.—It not being etiquette to leave early after the ceremony of yesterday, I resolved to stay till the afternoon, spending some time observing the process of iron-smelting largely carried on here.

Set out for Sonda's about three p.m., old Makolo promising to send over a score of porters in the morning to bring on the boxes of tools, &c., which I was anxious to bring to the port in the first instance, so as to build a shed in which to make the boat, as well as some sort of roof under which we ourselves might have protection from the sun. Entered Sonda's about five p.m. Found Hamis and Jumah and the goods apparently all right.

Aug. 18.—A gang of porters from *Makolo turned up* early. They wanted *eight cubits of calico* each load as *far as the ferry*. I would give only four cubits each; but as boxes are awkward things for such fellows to carry, and these being heavy besides, I agreed to five cubits each load. They were satisfied, and I took down my tent, loaded all my Wangwana, and we started. Halted in Makolo's village for the day. The porters wanted their pay here, but I absolutely refused to give any man anything until they finished their journey. All the children here are great friends with me.

Spent a restless night from many noises. Musquitoes, too, troublesome. Had to get up and fix curtain. The moon was full, and owner of house seemed to have gone mad. He made much ado.

Aug. 19.— Many porters did not turn up for an hour, which made us late in starting. Makolo begged me for some bluestone, the virtue of which in healing ulcers and syphilitic outbreaks is known all through East Africa. I gave him as much as I could spare. Reached the port towards noon and paid off the carriers. They seemed all so delighted with their new clothing that they begged me not to engage Wasukuma to carry down the boat planks from Sonda's; they would do it themselves. Muleshi still absent, and I expected to have no hindrance to my crossing the ferry, but two of his men insisted on receiving ten doti as tribute, which I would not give them. While I loaded one canoe and sent it off with Wangwana as paddlers, Muleshi's men set off to see Makolo to protest, but after going a little way they returned, agreeing to take anything I liked to give them. I gave them one doti between them, which was twice as much as they expected. Got safely across and put up tent in village onU rima side—being very thankful to God for having got back here with so little trouble and expense, and with all the more valuable boat-fittings, tools, forge, grindstone, &c., with sails and shrouds.

Aug. 20.—Musquitoes too bad here, while close to this papyrus belt cannot be healthy. Spent most of day in searching about for a better site, but found none quite satisfactory. I must get out of the village at any rate, as I can get no peace from so many Natives constantly crowding the tent.

Aug. 21.— The grindstone has neither frame nor crank, while not an

axe nor chisel is ground, nor has an auger a handle. To-day I succeeded in making a rough frame as well as crank for the stone, so that now we can grind our adze and axes, &c., and thus make a start, on the principle that given one tool you can make a second; but with no tool at all how can you make the first tool?

Aug. 22.—Having heard last night a report that Sonda was dead, I sent men this morning to his place to hear definitely. Had handles made for axe and picks. Had cramps and other tools scoured from rust and cleaned. Several of my men down with fever. I must get out of this low-lying spot as quickly as possible. Every day I spend an hour or two reading with Sembera. I am beginning to pick up a few words of the language here, which is a dialect of Kinyamwezi. I wish I could talk with them, for they are very, very much in the dark. When they see me reading a book they say that I am divining. When I write they say I am working witchcraft. One day I told them that my Bible was full of the words of God, and they only remarked to each other that it was true what they had supposed, that I was really a medicine-man, i.e. a wizard or sooth-sayer. On the Lake, among the Baganda and Basese, I had almost daily opportunities of telling them of God's revelation to men, but here my mouth is closed, and will be for some time. I have tried to get out of the Mwanangwa here the reason why the Mtemi is afraid of me. "Oh," says he, "the Mtemi believes that if you see him you will bewitch him with a look, and carry off his spirit to make a show of it to the other white men at the coast!"

In the evening had the boxes of tools, nails, &c., stowed away in the hut where the Wangwana sleep, and removed my tent and bed to an elevated spot far up the hill, hoping to be free from musquitoes. Just after sundown a mighty buzzing commenced in the edge of the creek below, and millions upon millions rose and filled the tent and all the jungle around. Later on they diminished considerably outside, but the tent remained like a wasp's nest. I was tolerably secure in my curtain, but my two boys *who were* with me *got little sleep.*

Aug. 23.— Set about looking for another site lower down. Found one under a tamarind-tree about fifty feet above the village. This commands a fine view of the bay, and will be besides quite near our wharf. Pitched tent here, and had all loads carried up out of village, and piled inside on stones, as there are white ants in ground.

The head-men of village tried to get the Mwanangwa make me pay at once the five doti for ferrying over the boat, as I had now brought the boxes, which were part. This made a long palaver, but again I gained the day, giving one doti for bringing over the boxes. There remain four to pay.

Aug. 24.—As I left the awning of my tent at Sonda's to keep the boat from splitting, I miss it here sadly to keep my poor head from splitting under this sun. Resolved to erect therefore a thatched roof over my tent. For this purpose I sent the men to the jungle to cut poles, &c.

About midday there arrived a deputation from Mtemi, saying that he had granted me permission to carry our boat through his country to Kageye, but that he was not aware that I meant to build the boat here. I must, therefore, quit and build on the other side, in Rwoma's territory! I explained that it was no fault of mine, that the messenger whom I sent him ten days ago misinformed him. That I had neither begun to build a boat nor to build a house, living only in my tent and waiting for calico from Kageye when I should send him a handsome present, for I fully recognized his authority as owner of both country and port. That if he allowed us to build our boat, which would take only a month or two, we should quit his country as soon as the vessel was afloat.

Rwoma is a scheming rogue, and at present on no friendly terms with Buganda. He proved terribly false to the Frenchmen who went to settle in his country and gave him large presents. To Mr. Hannington, likewise, he proved false. I should certainly not like to build the boat on his shore, which extends all along the creek from Sonda's right up to the main Lake. Probably enough, the Mtemi of Urima will consent when he sees cloth. I expect my brethren in a few days now. If we are

driven away from here we must just return to Sonda's and wait there until I can try again. We must quit Kageye at any rate. God will give us this land yet, but we must await His time. If we had only enough of faith all would be plain.

Aug. 25.—Messengers arrived from Gordon and Wise saying that they were not to start till Monday next. Probably they will be here by Saturday. Canoes had twice arrived from Buganda, but no letters from the brethren there. The men whom I sent to Msalala returned saying that no news had reached there of the death of Sonda.

Aug. 27.—The Mwanangwa here is anxious for our staying here, as we purchase food, and thus his people get cloth and beads. He promises to go himself and see the Mtemi and carry a small present for me, a *bos in ore* until the cloth comes.

Jumah arrived from Msalala saying that news had come that Sonda had died of smallpox off at the war. God grant that in consequence we may have no difficulty in getting away our boat!

I have now a good thatched roof over my tent, which is a great comfort. I meant to set about at once building a shed for the boat-building; but all work is knocked on the head meantime, until we come to an understanding with the Mtemi.

On Sept. 4th, Mr. Gordon returned from Kagei with Mr. Wise; and two or three days after, Mr. Mackay left them at the camp in Urima (the name of which, if any, does not appear) and proceeded again to Msalala to fetch the boat materials:—

Sept. 4.—About midday Gordon and Wise arrived with some thirty-six loads of goods, including five bales of cloth and beads, as also the anchor and other boat-fittings which I had brought from Buganda. My loneliness is now changed into pleasant company.

From a Muganda, who came as one of their porters, I heard that Kyakoonye, who was on the way to hoist Mtesa's flag at Mwanza, had been killed in a fight with some Wazinja near Rwoma's on the way down. About the same time Mtesa had sent an expedition against Rwoma, who hearing of its approach sent an embassy of peace with a tribute of ivory, and at the same time asking the Baganda to destroy an island of his which had rebelled against him, and which he was unable alone to reduce to allegiance. This the Baganda did, and returned home.

It seems very providential that Rwoma gave in without a fight, for had he retreated to the mountains behind his capital, and in this direction, he might have wreaked a terrible revenge on us as we came to cross over our boat-loads at this ferry. We cannot tell how great is the deliverance which God has wrought for us at this time, while we have been altogether unaware of what was happening.

Sept. 8.—King's head-man arrived *again to settle* the tribute. He demanded cloth, gunpowder, brass wire, *and fine large* beads. The palaver lasted most of the day, and by evening we thought we had satisfied him.

Sept. 9.—We thought the business was settled but the old fellow turned up this morning in a great rage, saying that one of the Wangwana had insulted him. I called them up and had a hearing of the case; but it was with the greatest difficulty that I could prevail on the wrathful savage to sit down. More than once he started off to return to the capital, the result of his going there without finishing our business probably ending in an end to all further negotiations. I could not but smile internally at such absurd behaviour, especially as I knew that he had started the quarrel with the Mgwana; but I did all I could to appease him, flattering him with fair words, and adding a piece of cloth to make amends for the insult he had received. I was at length successful, and he left with the chief of the village to go on a visit to some place in the neighbourhood where there was a brew of beer. In the evening he returned, and ultimately settled the tribute, receiving in all the value of fifty doti.

Sept. 10.—Mtemi's man waited to see me start to fetch the boat. This act was meant as a proof that permission was now granted us to build our vessel here. I felt far from well, but crossed over the water with all the Wangwana, and in a few hours was at Makolo's. I gave him and his brothers, &c., ten doti be-

tween them. A sharp thunderstorm and rain made the evening cold, while I lay in a burning fever.

Sept. 11.—Reached Msalala. A small boy, brother of Sonda, has been appointed chief. Sonda's mother and some half-dozen other unhappy creatures had been put to death on the plea of their having bewitched Sonda, although he died of smallpox more than two hundred miles away. Now there is a good and rare opportunity for planting the Mission there. The chief is very young, and may now be far more easily led to know the way of truth than ever after; in fact I promised to bring my brethren to settle at his place, as, in addition to the fact of the present opportunity being a rare one, the place will suit well as a station on the route to Buganda and a land terminus for caravans, being the very northernmost extremity of Mirambo's territory, and within a dozen miles of our port on the Lake, there being only Makolo between, and he is now friendly.

All evening the men sat smoking bangh and coughing violently. When the paroxysms were over they began to sing. Gradually the music increased, and I took a seat on a zebra-hide beside the young chief. On one side sat the older fellows, roaring out in perfect time an endless song of Unyamwezi, while on the other stood a row of little boys and girls, whose finer voices helped to make the choruses more musical. The band-leader was a poor leprous lad without fingers or toes, but quite an enthusiast in his art. What a change to me from unmusical Buganda, where such singing is quite unknown! I forgot my fever in my delight as I listened to this rare concert, which reflected the highest credit on such a race as even the Wanyamwezi. As my ears rang with the weird strains, I fancied far (no, not *far*, it must be *near* now) into the future when these musical children of Unyamwezi will make their village gates ring with the happier harmonies of the songs of Zion! It will be our own fault if they do not.

The journey back from Msalala to Urima was a trying one, owing to a severe attack of fever:—

Sept. 12.—The men of the village and neighbourhood wished to carry the loads themselves instead of my having them carried by Makolo's men, only they demanded eight cubits for each—as they had got that amount before from our brethren. I saw that I should have difficulty in getting the rate much lowered; accordingly I quietly reduced the number of loads, making three into two, and in some cases two into one. By midday I did not find sufficient men forthcoming, accordingly I sent over to Makolo's for porters. A gang arrived, and soon they had appropriated all the loads, agreeing to my terms of five cubits each as far as the ferry. Later on they were prevailed upon by the men of Msalala to demand their terms (eight cubits), and all refused to accept my rate of pay. They would all leave; I said they might do so: still they made up their minds to sleep where they were all night. I was helpless again with a burning fever, and thus the night passed over.

Sept. 13.—Makolo's men all left, and the loads lay on the ground. The Msalala men were exultant, *thinking* that I must *now accede to their terms,* but I was too sick to mind them, and knew also very well that Makolo's men would come back. In an hour's time back they came, and agreed to carry all at six cubits each. I consented, and away they rushed with nearly all the loads. Msalala braves were chagrined; but jealous at their neighbours getting all the calico, they rushed to the remaining planks. I staggered out of bed and found everything gone; so I got my boots on and my bed tied up, and set off on the march. We halted for the day at Makolo's, where I purchased some more ground-nuts for the manufacture of oil.

Sept. 14.—Porters off at dawn. Myself very ill-able for the march, but I had only some six miles to go, and then the journey would be done. On reaching the ferry I sent a message across for the porters' pay, and in less than an hour's time Wise's hearty face appeared with some quinine and refreshment. Paid off the carriers, and away they ran admiring themselves in their brave new garments. The boatmen, however, must first be paid before they would take a *load* across. This was settled, and the work of ferrying commenced. It was

close on sundown before everything was got over. Wise remained on the west side while I crossed early over to camp, very sick and feeble, but found my hut a cooling comfort, where Gordon gave me effervescing draughts with tamarind whey.

Sept. 15.—All night I lay in a wretched state, but the morning found me considerably better; while I could not help feeling glad and grateful to our Father above, who has so guided us in every step since I reached Kageye two months ago, and who has so prospered all our plans and efforts, enabling us to triumph over every difficulty, so that now we are all three here encamped with our boat and tools by open water, with permission to build and launch the Mission vessel. May God grant that no hitch may now occur to hinder us from speedily launching the little vessel in her own element! The heavy work of building has yet to be done, and we mean (D.V.) to begin at once. When we reach Buganda, there remains still the heavier task of adapting her build to, and fitting her with, steam power, without which we never can become in any sense "in command of the Victoria Nyanza." Even in such a long narrow creek as this, sail could very rarely be of any avail. In the open Lake steam is still more necessary.

Here the journal ends. But we have a later letter from Mr. Gordon, dated Nov. 5th. It had taken Mr. Mackay and Mr. Wise most of the intervening time to put the boat together; but this important task was just finished. It had been finally decided to fix the permanent station, not in Urima, but in Msalala, at "Kwa Sonda," for reasons thus summarised:—

From Letter of Rev. E. C. Gordon.

Reasons for a Station at Kwa Sonda.

1. I have mentioned the unsafety of building near Kagei.

2. We find that the Mtemi (king) of Urima does not want us, and is afraid to have us in his country. We were asked to leave at the end of October, lest our presence should stay the rain, and the king wanted to begin digging. (However, the boat is still at the port, and Mackay says is likely to be there for some three or four weeks.)

3. Mirambo has given us permission to build in his country, i.e. Kwa Sonda, Msalala, and we shall have his protection, which we value, for our caravans.

4. The fact that the present chief is a youth of some fourteen years, and we trust will be more inclined to receive good impressions, and to listen to the Gospel.

5. Its position and other advantages:—(*a*) Clear water and a port can be reached in one day, and Makolo is friendly, through whose country we pass. (*b*) Caravans from Uyui can reach us in seventeen days. (*c*) We have a good safe road to this place (from Uyui through the country of a friendly and powerful chief, Mirambo), which is both cheaper and shorter than the roads usually taken. (*d*) We have a longer water-way, and shall escape paying hongo (a very heavy item) to the chiefs of Urima, Usamou, and Usukuma. (*e*) Wanyamwezi porters can be used for the whole distance, from Zanzibar to the Lake, and will bring up our loads at a far cheaper rate than would be expended on Wangwana porters. (*f*) Here we are not at present harassed by Arab influence, nor are we likely to be for some time to come, if at all, for the Arabs are afraid of this road. (*g*) Food (such as rice, Indian corn, chickens) is plentiful, and if not cheap here we can send to Urima where it is really cheap, and doing this will soon reduce prices here.

We trust the new boat may enable our brethren to organize easier and more regular communication between the north and south sides of the great Lake. During the last three or four years we have never had news from U-Ganda only four months and a half old, as we had once or twice when the little *Daisy* was in existence, notwithstanding the much improved "post" between Uyui and Zanzibar. If Mr. Mackay is able to make the new boat into a steam-launch, a great step will be gained. But whether under steam or sail, may it please God to grant her a long and useful career in His own service!

IN MEMORIAM:

Ellen Dumergue Sedgwick and Alice Juliana Hoare.

THE Master is come, and calleth for thee! This loving summons to an early crown has lately come, as the readers of the *Intelligencer* already know, twice within five weeks, to the Society's little band of faithful missionary labourers in Mid-China. On the 10th of October to Ellen Dumergue Sedgwick, and on the 15th of November to Alice Juliana Hoare, came that call from the sufferings of this present time to the glory that shall be revealed. Some brief particulars of these two devoted sisters in Christ have now reached us, and in presenting them to our friends we earnestly pray that they may not only awaken thankfulness that two such lives, short as they were, were given to the cause of the Gospel in China, and sympathy for the two brethren so sorely bereaved, but also lead some to follow examples so bright of loving consecration and whole-hearted service.

Mrs. Sedgwick was a daughter of the Rev. P. H. Jennings, Rector of Longfield, Kent. She was for some years at St. Mary's Hall, Brighton (the well-known school for the daughters of clergymen established by H. V. Elliott), first as a scholar and then as a teacher; and her influence there was remarkable. She accompanied the Rev. A. and Mrs. Elwin to China in 1878, hoping that the intervals in her work of educating their children might give her opportunities for missionary effort. In 1881 she was married to the Rev. J. H. Sedgwick, one of our missionaries at Hang-chow, and thenceforward joined with all her energies in her husband's work. From a little sketch of her printed in China we take the following:—

In venturing to make a few remarks about her character, Col. iii. 12—"A heart of compassion, kindness, humility, meekness, longsuffering"—would seem to be the best epitome of it. Her first striking characteristic was *simplicity*. Anything that was not simple neither became nor was pleasing to her. Simple in dress, in manner, in mind, in her every form of expression, nothing was so repugnant to her as exaggeration even in the use of a word stronger than the occasion warranted. Her *diligence*, too, rivalled her by whose name she was not infrequently called, the Greek Penelope. Naturally an early riser, she was busy, most diligent, but without the least semblance of bustle, until she retired to rest. When not engaged in teaching or learning, she would be writing to her numerous correspondents or plying her quick and skilful needle; but, unlike some of us, she would not resent interruptions to her work, but would turn as sweetly to dress a wound with her own hand or dispense medicine, or give solicited counsel, as though she had been expecting the interruption. This particular phase of her character (her diligence) so impressed an observant Chinese teacher that he exclaimed, in language which may be summed up in the utterance of the rhetorician, Libanius of Antioch, "Heaven! what women these Christians have."

She was not only sensitive herself, but was scrupulous always not to hurt the feelings of others. I have known her come home from visiting the Chinese, bury her face in her hands, and shudder at the thought of the vermin she might bring away, and yet, for fear of wounding their sensibilities, in visiting them she did not draw herself out of the reach of contamination, but mixed with them in familiar intercourse, and this not in cold calculation, but naturally and instinctively. It was perhaps this tender consideration for the feelings and opinions of others which produced that charm of manner which was so powerfully felt even by any one, foreigner or Native, only casually thrown into her company. It has often been a

puzzle to me how she could see a Native woman or family but once, and yet that they should come to her as confidentially and as familiarly as if she were an old acquaintance; and this was all the more remarkable because, as a rule, she spoke little, especially (and she always mentioned it regretfully) in visiting the Chinese women; but the entire absence of the manner of "sowing hedgerow texts and passing by, and dealing goodly counsel from a height that makes the lowest hate it," accomplished more than many words. She was a help to every one, for her cheery, hopeful heart had the power of transmitting its brightness to others, and one could not be with her long without feeling that the spirit of Christianity was embodied in this one human life at least. It was indeed the *spirit* of Christianity, in contrast to a formal abiding by the rules of Christian moralty, which she exhibited. She did not live as some of us are conscious of doing, according to a book of Leviticus compiled by us out of the precepts of the Gospel, exercising our ingennity in finding out what we need or need not give up or do; but with her, to act in the spirit of Christ's teaching seemed to be actually intuitive, a well of water springing up unto eternal life. Sin in every form was to her positively distasteful, and during my whole acquaintance with her I never knew her utter a thought, or speak a word, or express a desire, contrary to the revelation of God's mind to man as far as I am acquainted with it. Her life and death are the best commentary on that most difficult utterance of the blessed Paul, "For me to live is Christ, and to die is gain."

Her death is thus described:—

Her death was of a piece with her life—quiet, gentle, fearless, faithful. "I know there is grave danger, but what hope is there?" "None, darling!" and then one or two tears, a quiver of the lips, a momentary struggle with herself, and that dear voice was as firm as ever: "Then kneel and commit me to God, whilst I am myself." "Are you not sorry to go?" "No! there is much sorrow here." She calmly and deliberately sent simple presents to dear friends in far-off England, and reminded the doctor that she owed money for a patient's food. With a bright smile and wish for many loved ones who came to say the last "good-bye" on earth, it was hard to realize that that room was the chamber of death. Taking great comfort in all the texts of Scripture repeated to her, and sometimes herself finishing verse or hymn, it is remarkable that when her mind began to wander she should say, "Opium—so many! we must have rid of it;" and then, after some time, moaning, as the wind sighs at night, the names dear to her of husband and little motherless boy, she *was not.*

Mrs. Hoare was a daughter of the Rev. Canon Patteson, Rector of Thorpe, Norwich, and niece of two Vice-Presidents of the C.M.S., the Rev. Canon Hoare and Mr. Joseph Hoare. It was at her wedding, in November, 1882, that the remarkable collection of 450*l.* for the China Mission was made after the breakfast, as recorded in these pages at the time. Her letters during the few months of her residence at Ningpo were full of ardent interest in the people among whom her lot was cast, and of bright hopes regarding her husband's and her own efforts to win them to Christ. She heard with peculiar pleasure of the establishment of the Norfolk Ladies' Church Missionary Union, of which her relatives the Dowager Lady Buxton and Miss Buxton are the President and Secretary; and in a letter of hers which came under our notice she especially begged that those at home who could thus enjoy the inestimable privilege of working for God in companies would pray for their sisters who had to toil on so comparatively alone amid the chilling and withering influences of heathen darkness, and who had temptations to bear which we at home could little understand.

It was on Tuesday, Nov. 13th, that she was told that God was *about* to call her away. Much time was spent in reading and prayer.

"Choose what passages you like," she said, "but read only about HIM, and the finished work on which I rest." She clung to life, that she might yet be a help to her husband, "if it might be God's will"—"but not simply because it is *my* will." On the Wednesday it seemed as if she might yet recover; but the hope was but for a moment. A final scene of holy and glorious triumph over death was witnessed on the Thursday night. She prayed aloud for the Mission, the missionaries, the Native clergy and agents, her husband's college and its students, the girls' school, &c. Just after midnight she entered into rest.

Archdeacon Moule writes, "We all feel individually bereaved. She was so bright, so gentle, so winning in her manner to the Chinese, so full of true missionary zeal, and such a help-meet for our dear brother in his most important and arduous post, that it seems incredible that she is gone." The Rev. J. Bates says, "No words of mine can describe the grief which we all feel. Mrs. Hoare was beloved, and justly so, by every one. She seemed to have the true missionary spirit, entering with zeal and devotedness into all her husband's plans and work, and (what struck me most of all) endeavouring to unite us all in the bonds of mutual love and sympathy. Her character cannot be forgotten by us. It may be that God sent her to China to be an example of self-sacrificing devotion."

Not less affectionate testimony is borne by the brethren to Mrs. Sedgwick's character and influence. And Miss Laurence, in her letter about both, draws the true moral:—"We do earnestly hope that friends at home will not be discouraged on account of these losses, and take less interest in Mid-China. They must not 'help forward the affliction,' and think the climate too deadly to risk more precious lives. The wise husbandman dares to prune away young and vigorous shoots which to inexperienced eyes can ill be spared and are sure to bear good fruit. But we know he means to strengthen the root and improve the whole. I feel that this must be our prayer and our expectation: *Life out of Death.*"

BISHOP RIDLEY AND THE NORTH PACIFIC MISSION.

THE Bishop of Caledonia, whose arrival in England we mentioned last month, has given the Committee full information regarding the present position of affairs at Metlakahtla; and letters from the Rev. T. Dunn and Dr. E. A. Praeger, who are now the Society's missionaries there, have also been received. For a long time past the C.M.S. adherents in the village have been subjected to all kinds of annoyance—have been in fact, to use a now well-understood phrase, "boycotted"—by the majority who adhere to Mr. Duncan. The Committee inquired, some months ago, of the Dominion Government in Canada, whether the Society was at liberty to assist the Indians who cleave to it and to the Church of England to move elsewhere; but they were informed that this was not permissible, the location of Indians on any reserve being vested in the council or band owning the reserve, subject to government approval; so that in fact any minority on any reserve is necessarily bound by the will of the majority. In the meanwhile, the "boycotting" became intolerable:

in particular, the C.M.S. Indians were prevented by force from even repairing their own houses or fencing their own gardens; and ultimately they made formal complaint to the Provincial Government of British Columbia at Victoria. The Indian Commissioner, Colonel Powell, went up to Metlakahtla to try the case, accompanied by another government agent who was appointed to reside there for a time and see justice done. According to the accounts received from Mr. Dunn and Dr. Praeger, the trial was held under circumstances of great disadvantage to the minority; but nevertheless, the Commissioner decided in their favour, and ordered the Indians who had committed the acts complained of to be bound over to keep the peace. Strong, however, in their numerical majority, these Indians simply declined to sign any bond or make any undertaking whatever, or to allow the government agent to reside at Metlakahtla; and the Commissioner, having no power to enforce his decision, had to go away, leaving the law defied and the C.M.S. Indians in a worse position than before.

Bishop Ridley then determined, as a last resource, to go himself to Ottawa and lay the case before the Dominion Government. He had said nothing, however, of his plan, when one evening three leading Christian chiefs belonging to the minority came to his house and requested a private interview. They told him that matters had now come to a crisis; that something must be done; and that he (the Bishop) was the man to do it: what did he propose to do? He then told them he was leaving in three days for Ottawa; at which they expressed deep satisfaction and thankfulness, and, kneeling down, they one after another offered earnest prayer in his behalf. The evening before his departure, every man among the C.M.S. adherents came to wish him Godspeed: after which all the women came, a chief's wife being spokeswoman, and assured him that the news of his purpose had brought fresh courage to their hearts.

The Bishop left Metlakahtla on December 14th, and proceeded to Victoria and Tacoma, and thence by rail across the American continent, *vid* Chicago, to Ottawa. He there saw Sir John Macdonald, the Premier of Canada and Superintendent of the Indian Department; and about the same time arrived the official report of Commissioner Powell on his visit to Metlakahtla. The Canadian Government, of course, takes no notice of religious differences and Church questions, nor would either Bishop Ridley or the Society dream of appealing on such matters to "the secular arm;" but the present case is one of personal liberty and of obedience to law, and the Committee have heard with satisfaction that the Government at Ottawa see the necessity of giving due protection to the weaker party.

Having come so far, the Bishop determined to face the double voyage across the Atlantic in mid-winter in order to inform the Committee of all that had taken place, and consult with them as to the future; and he will be sailing on his return journey about the time these lines appear. We trust he may soon be back on the North Pacific coast in safety. Mrs. Ridley can have no idea of his having come on to England. He had left her at Hazelton, the interior station at the Skeena Forks, vacated by the return to England of the Rev. W. G. Faulconer on account of his wife's illness; and there she is spending the winter and carrying on the work of the station entirely alone. We cannot be too thankful for the self-denying courage with which she has thrown herself into the breach, and for the happy influence which she evidently exercises upon the Indians. The Bishop wrote to her *from Metlakahtla* that he was going to Ottawa; but, as before mentioned, *his coming to England* was an after-thought.

In other respects there has been much in the information brought by the Bishop to encourage the Society and cause thankfulness and hope. Although, since the separation two years ago, a few of the minority have yielded to the strong influences brought to bear on them and joined the majority, yet the whole number of those faithful to the C.M.S. has increased, principally by the adhesion of several from a neighbouring place called Kitkatlah. Although they are all excluded from the large salmon cannery, &c., carried on by Mr. Duncan for the employment of his adherents, they have happily found a ready welcome from other employers on the coast. To obviate the annoyance they met with in making purchases at Mr. Duncan's store, the Bishop had another opened, which has done a large business at low rates and has paid its own expenses. The Bishop has translated and printed portions of the New Testament and of the Prayer-book into Tsimshean, and Mrs. Ridley (when she was at Metlakahtla) having taught many of the people to read their own language, the Sunday services in the Society's school have become very hearty, the Indians joining well in the responses. The Bishop himself preaches extempore in Tsimshean.

The Indians at Kincolith and other places on the Naas river, now under the Rev. W. H. Collison's charge, are somewhat disaffected; but the Hydahs of Queen Charlotte's Islands, the finest race on the coast, are firm and faithful, and have heartily welcomed their new missionary, the Rev. C. Harrison. At Alert Bay, the Kwa-gutl Mission is being carried on with unabated earnestness by the Rev. A. J. Hall. In the interior, at Kitwingah, some 30 or 40 miles from Hazelton, a new station has been established by an excellent lay agent, Mr. R. E. Woods. Although the C.M.S. adherents at Metlakahtla itself are a minority there, the Indians under the Society's instruction at the various stations now exceed 2000 in number.

But while there is much to encourage in the general outlook of the North Pacific Mission, the position at Metlakahtla suggests many painful reflections. It is indeed humiliating that a large community of professedly Christian Indians should set the law and its officers at defiance, and treat their brethren with so little of tolerance and good feeling. One thing, however, should be remembered, namely, that the population of Metlakahtla always comprised a considerable number of adherents attracted by the material prosperity of the place, who could scarcely be called even Christian inquirers. This was frequently explained in the Society's former Reports. At the time of the separation a great many of Mr. Duncan's adherents were unbaptized; but most of these were baptized *en masse* when Bishop Cridge visited the settlement a year and a half ago.

"Ye have need of patience," writes the Apostle St. James; and that is exactly what we do need in these difficult circumstances. As was pointed out by the Committee in the last two Annual Reports, this case is not the first of the kind in the Society's history; and in the case of Tinnevelly several years elapsed before the evil effects of schism and separation were overcome. Our plain duty is to follow a straightforward course of upright conduct, casting no reflections upon others, remembering that "unto the upright there ariseth light in the darkness," and looking to Him who "sitteth over all from the beginning" to defend the right. And meanwhile may it please God to bless abundantly the outlying Missions among Kitikshean and Hydahs and Kwa-gutl, so that their relation to Metlakahtla may be, not that of branches depending on the parent trunk, but rather that of buttresses surrounding and supporting a weakened building.

EXTRACTS FROM THE ANNUAL LETTERS.

NORTH-WEST AMERICA: DIOCESE OF ATHABASCA.

From Bishop Bompas.

Fort Resolution, 16*th July*, 1883.

FOR the more systematic organization of the Missions the diocese is now divided into two archdeaconries, named as Chipewyan and Mackenzie; each of these embracing two sections, namely, the Archdeaconry of Chipewyan contains the two sections of Peace River and Slave River, and the Archdeaconry of Mackenzie contains the two sections of Mackenzie River and the Tukudh.

The Mission stations already occupied are ten in number, and it is hoped to arrange shortly for opening two more, and the number might well be further extended should means allow.

1. Beginning from the south the first station is *Dunvegan*. From hence the Rev. J. G. Brick sends a cheering report. He is hard at work completing the mission-house, and hopes to commence church building very soon. I feel very thankful to have this post occupied by a zealous Christian minister. It is a district likely soon to be taken up by emigrants, as it offers advantages comparable with most of the North-West, and I trust that those who arrive may feel that they are now coming to a Christian rather than to a heathen country.

2. Our next Mission station is *Vermillion*, where we have three agents, the Rev. A. C. Garrioch, Mr. E. J. Lawrence, schoolmaster, and Mr. Melrose, farmer. Mr. Garrioch is erecting his church, and Mr. Lawrence consolidating his school. The Mission farms are here so successful that the farm-yard has something of the cheering aspect of a civilized country.

Mr. Lawrence appears to prefer both the soil and climate of his present abode on Peace River to those of his previous home in the southern part of the province of Quebec, adjoining New York and Maine. From Mr. Lawrence's present success in farming I cannot but think it probable that the Peace River country will soon be taken up by settlers. The Beaver Indians seem to *value* Mr. Garrioch's instruction and *efforts for their* benefit.

3. *The Chipewyan* station, on Athabasca Lake, is held by Rev. W. Reeve. We have here a flourishing school, and the church is also well attended. The construction of a large steamboat has been a subject of interest at this post during the past season.

4. *Resolution, Great Slave Lake.*—Mr. Wm. Norn, catechist, has been residing here.

5. *Fort Rae.*—This post, on the further side of Great Slave Lake, has been occupied during the past winter by Mr. Garton. An officer of the Royal Artillery, with two serjeants and a gunner, engaged in the Circum-Polar Expedition, have wintered at the post, and the soldiers have gladly attended Mr. Garton's services. The Indians have also encouraged him, and asked him to remain with them, promising to place themselves under his teaching.

6. *Fort Simpson, Mackenzie River.*—Here Rev. W. Spendlove is in charge. He has kept regular services and school, and reports a good attendance of the Indians. Their gambling seems to be given up at the Fort, which is a good sign. Scarcity of provision has prevented Mr. Spendlove from visiting the Indians at their camps so much as usual, but his statement of Mission work around the post is encouraging, and he reports some hopeful deaths.

7. *Fort Norman, Mackenzie River.*—This station is occupied by Mr. A. Hardisty, catechist, who has been busy completing his church and school. He reports that the Indians are regular and hearty in their attendance at church.

8. *Peel River.*—This station, occupied by Rev. T. H. Canham since Archdeacon M'Donald's absence, is an interesting one. The Esquimaux seem to have given Mr. Canham a cordial reception on his arrival, and he has endeavoured to master their language with the interpreter. Mr. Canham has also learned to conduct prayers in the Loucheux language. It is very cheering to receive his report that his first winter at his station has been a very happy one. I trust his labours may be blest to the conversion of many souls.

9. *La Pierre's House.*—This station is visited by Rev. V. C. Sim, and sus-

tained by Native catechists. The converts are very zealous and active in learning to read, and affectionate to their minister. Mission buildings are much wanted.

10. *Rampart House.*—This is the distant home of the Rev. V. C. Sim, on the borders of Alaska. He writes from his station in good spirits, though in much isolation, and a severe climate; but he esteems it a privilege to labour for Christ among such affectionate and earnest converts.

In the matter of the erection of churches and Mission buildings there is still much to be done, and progress is very slow and difficult, owing to the want of workmen, materials, and provisions. The following is a summary of the Mission buildings now existing at the stations:—

Dunvegan: Mission-house nearly finished; no church yet.

Vermillion: Mission-house and school-house finished; church partly built.

Chipewyan: Mission-house and school-house finished; church finished.

Resolution: Mission-house and school-house; no church yet.

Fort Rae: Small mission-house only.

Simpson: Mission-house, school-house partly finished; church finished.

Norman: Mission-house and school-church.

Peel River: Mission-house; church partly built.

La Pierre's House: No buildings yet.

Rampart House: Small church partly built.

The Indians on the Upper Youcon have much claim on our sympathy and aid. Perhaps Mission work among them might be begun by a Native catechist, to be superintended by Mr. Sim. On Liard River also the Indians ask for a Protestant teacher, and as the ground is good for farming it might be of much advantage to our Mackenzie Missions to have it taken up.

In case some chronicle be expected of my own movements, I may state that I left this post in July, 1882, to visit the southern half of the diocese. Reaching Chipewyan, I stayed a month with the Rev. W. D. Reeve, assisting him to settle the Mission accounts, and also with his school, he being harassed by Mrs. Reeve's illness. After this I was cheered by the arrival of our friends Messrs. Canham and Brick. The former, after what counsel I could give, in a short time I despatched to the far north, and Mr. Brick I accompanied up Peace River.

Reaching Vermillion we were much encouraged by the sight of the good crops harvested from the Mission farms, and proceeded on towards Dunvegan. There, as the season was already advanced, our arrangements were hasty. Plans were laid down for reopening the Mission farm, and in the new mission-house Mr. Brick was admitted deacon. From scarcity of provision it was agreed that Mr. Melrose should accompany me back to Vermillion, and Mr. Bunn having thought fit to resign, the Rev. Mr. Brick was left in charge of the station.

On reaching Vermillion a few days' delay was necessary to inspect the school, and hold Sunday services, and the season was then so late that the prudence of proceeding further before the ice was doubtful. However, being anxious to hear of the health of Archdeacon M'Donald and Mrs. Reeve, I pressed down Peace River, till I met letters from them with pretty good accounts.

Finding no absolute necessity for proceeding, I then remained at Little Red River for two weeks, though too late to see many Indians there. Afterwards I returned to Vermillion, and assisted Mr. Lawrence for about three months in his school, while he was engaged in outdoor work. At the same time I assisted Mr. Garrioch with the Sunday services, and in visiting the Indians. I also held a Confirmation.

Afterwards, being anxious about the Lower Missions, I started on foot for Chipewyan, which I reached about the 1st March, in time to meet the spring letters, and confer with Archdeacon M'Donald respecting his intended visit to Manitoba and England. After a fortnight's stay with Mr. Reeve I found an opportunity of proceeding north again to Resolution, which I reached shortly before Easter. After hearing at Chipewyan that Mrs. Bompas was ill, I was thankful to find her in tolerable health, though having suffered rather severe hardships in winter, through the house not having been properly arranged in the fall to exclude the cold.

Remaining at home only a fortnight, after a previous absence of nine months, I started again across Slave Lake to visit Mr. Garton at Fort Rae. I was glad to find him well and active, and successful in his work.

SOUTH INDIA.

From the Rev. W. T. Satthianadhan, Madras.

Madras, 27th November, 1883.

I commence this letter at St. Thomas's Mount under circumstances of profound solemnity arising from the contemplation of death and eternity. Cholera has been committing great ravages in Alanthúr, the Native quarters of this large military cantonment. In a few days there have been sixty cases of attack, of which more than half have proved fatal. But it is a matter for peculiar thankfulness that the members of our congregation have been preserved in a signal manner. The plague has been at their very doors and all around them, and yet, to the surprise of many, it has not entered into any of their dwellings. It is true calamities often happen to all alike, but I believe the children of God are sometimes preserved by a special providence. While all Egypt suffers, Goshen is safe.

I visit the Mount regularly twice a month. According to the present arrangement, it is extremely difficult, if not altogether impossible, for the whole work in this large district to be efficiently supervised by one individual, burdened as he is with other important and pressing duties in the city of Madras. The creation of at least one pastorate to meet the present emergency is therefore a matter of necessity. The Madras Native Church Council has accordingly been compelled to take action in the matter by submitting the question for the earnest consideration of the Parent Committee and soliciting their sympathy and aid.

It has been my endeavour meanwhile, for the past two years, to keep two objects steadily in view in the working of the district, viz., the self-support and missionary activity of the Native Church. In both of these there has been progress. The strength of the congregation in the Palaveram district is 563, of whom 287 are communicants, as compared with 531 and 250 respectively in the previous year. The largest congregation, at Mévalúrkuppam, numbering 252 souls, is really the poorest, both from a temporal as well as from a spiritual point of view. Indeed, I may add that with the exception of one or two who hold minor situations under Government and who live above want, all the Christians in the district are very indigent, living from hand to mouth. They are either domestic servants, or day-labourers, or small farmers. They are therefore unable to appreciate the doctrine of self-help, or, when they do appreciate it, to help it on much. The nature of the difficulty can be thoroughly understood only by those who work in their midst. But, notwithstanding these drawbacks, many of them have begun to contribute something towards the self-support of their Church. Their contributions in coin and kind, for the past year, amounted to Rs. 338 : 5 : 8, as compared with Rs. 295 : 9 : 9 during the previous year; this, of course, includes the contributions of the agents also. A few European residents of the three military stations of the Mount, Palaveram, and Poonamallee very kindly aid the Mission, some of them with liberal contributions. While I feel deeply indebted to them for their sympathy and support, I do not count much on this source of income, as it is not of a permanent character. The Native Church, to be indigenous and self-sustaining, must depend for support, not upon foreigners, but upon her own children who have experienced the transforming power of the Gospel, and who, under a constraining sense of Christ's matchless love, are prepared to make sacrifices for the promotion of His cause. Any small manifestation therefore of liberality, in spite of their poverty, on the part of the *bond-fide* members of the Church, must be hailed as a sign of progress, and as an earnest of their sincere desire to help on the self-support of the Church.

But what is liberality worth if it is not the result and outcome of vitality in the soul? In our efforts to elicit the one, we are very prone to lose sight of the other. It has therefore been my endeavour to promote also missionary spirit and activity in the Church. All the agents are expected to devote a

portion of their time to evangelistic work. Two of them, one on the Walter Jones Fund and the other on the Australian Fund, have been especially set apart for it. In our programme for the agents' meeting, open-air preaching has invariably formed a part. The message of salvation through Christ has been proclaimed to many in the streets and bazaars; but these meetings rarely attract educated classes; one effort has therefore been made, by way of experiment, to influence them. Some weeks ago, an English lecture was delivered by me in our Lecture Hall on behalf of the Chintadrepetta Christian Association, to a respectable audience. The subject was "Human Responsibility," a subject which in these days of increasing scepticism and Agnosticism, seldom, if ever, engages the attention of the educated classes. The same lecture was delivered last month in our Hindu Girls' School at Alanthúr here under the presidency of the Rev. W. Leeming, the chaplain of the station, under circumstances of more than ordinary interest and encouragement. The large hall was overcrowded, and many were obliged to take their stand outside. After the lecture was over, which was listened to with marked attention, several stayed behind for a further conversation on the subject, and made an earnest request that the lecture should not only be published but that similar lectures may also be delivered from time to time for the benefit of the educated classes at the Mount. In fact, the interest manifested was so great that I have resolved to ask some of my friends to second the effort made to bring the educated Natives of the station within the sphere of Christian influence.

You will observe that I have said little or nothing about the work in Madras. On the 11th ultimo, the anniversary of our Pastoral District Association was held in Zion Church, the Lord Bishop of Madras presiding. Bishop Sargent, the Rev. W. W. Elwes, Bishop's Chaplain, the Rev. E. Sell, Secretary C.M.S., the Rev. G. Billing, Secretary S.P.G., the Rev. H. D. Goldsmith, and some other European friends were present. The church was quite full. After the reading of the report and statement of accounts by Mr. D. A. Peter, a member of *the Madras Native Church Council, three appropriate* addresses were delivered. The first, on "Gratitude to God for past mercies," was given by the Rev. M. Nallatambi, of the Ootacamund Mission; the second, on "The great lesson of self-help," by Mr. Billing; and the third, on "The great duty of commending the Gospel to others," by Bishop Sargent; followed up by a few stirring words from the president. In point of interest and edification, this meeting stands unrivalled by any similar anniversary in connection with the pastorate in former years. The collection amounted to Rs. 45, the largest that has ever been taken by us.

It must not, however, be inferred from this that everything is smooth and easy. There is, of course, the dark as well as the bright side. Many of the members of our flock fail to give evidence of that thorough change of heart and life, that entire transformation of character, that complete renovation of the whole manhood which is the inevitable result of the work of true conversion and regeneration by the Holy Spirit.

Even the state of the Church outside our own is far from what it ought to be. Ritualism, differing but a little from Romanism, not only prevails but is on the increase. Even Native Churches have been affected by it. In churches where, to my certain knowledge, divine worship used to be conducted in all simplicity, and where the Gospel was preached in its purity and power, prominence is now given to a high ritual, ornate services, and religion of an obsolete, rubrical, and sacramental character. It is a lamentable fact that there is very little of the kernel while there is much of the shell of religion. I know that this state of things exists to a large extent in England, but that it should exist in this heathen country, whose religion consists essentially in ceremonialism and sacerdotalism, is to my mind passing strange. One doctrine of Ritualism is *reserve*, by which the truths of Christianity are not to be preached to unbaptized heathens. I need hardly add that this theory tends to check the work of evangelization in the country.

There are also other influences adverse to the spirit and spread of true religion or the work of the Missions; one is Theosophy. Madras has become the *head*quarters of Colonel Olcott and Madame Blavatsky, the apostles of

Theosophism, which is a strange compound of Buddhism, Mysticism, and Spiritualism. By means of public lectures, tracts, and periodicals it is propagated among the people. It need hardly be stated that its tendency and aim are such as to subvert Christianity. While all other religions, notably Hinduism and Buddhism, are applauded and recommended, Christianity and Christian Missions are held forth to public ridicule and scorn. The consequence is that there is considerable sympathy on the part of many educated Natives, who have taken a hostile attitude against the Gospel, with this new phase of thought and of Western infidelity. In fact, between seventy or eighty of them, the ministerial and administrative officers of Government, and leaders of Native thought and opinion, have been initiated into the mysteries of this occult religion and become professed followers of Colonel Olcott. "Any religion but the true one" is apparently their motto; but it seems that unsanctified humanity will rest content with the mere husks of religion.

This year has also witnessed the advent of the Salvation Army. How far this mode of proclaiming the Gospel is suited to this country is a question which I am not prepared to answer at present. Many of the Salvationists are earnest, self-denying, enthusiastic, and preach salvation by Christ after a fashion which will attract the attention and engage the sympathy of many of the poorer classes, chiefly among Christians. But it has too much of the theatrical element in it to attract intellectual men or affect serious minds. I was going to say it is another form of Ritualism paraded, not in churches, but in the streets and bazaars. It has not that sober, serious, calm, contemplative element in it which comports so beautifully with the dignity, solemnity, and sublimity of the Gospel, that "still small voice," which proceeds from the Cross, and which is alike heard by the sinner and the saint, because, though small, it is so sweet and powerful. But as Christ is preached and some good has resulted, it is not for me to blame or speak disparagingly of the movement.

Whatever differences there may be in the style of preaching, or the mode of working, differences which must be expected considering the diversities of gifts and graces in the Church, the result of the operation of the Holy Spirit, the grand theme of preaching must be one and the same, viz., "Christ Crucified." Salvation through Christ and Him alone must be preached in all its simplicity, fulness, and power, to the learned and unlearned, the rich and the poor, of every caste, colour, and creed, and mighty results will follow in God's own appointed time.

TINNEVELLY.

From the Rev. H. J. Schaffter, College, Tinnevelly Town.

Tinnevelly, Nov. 20th, 1883.

Early in July we had the great pleasure of opening the new building of the College. It cost Rs. 6400, of which Government gave Rs. 2000. It is a true type of the Society that built it, large, strong, plain, useful, and good. There are six class-rooms below and a library, and upstairs two large halls, with lots of large doors and windows. Bishop Sargent opened the place, and presided over a large meeting of some 400 English-speaking and educated Christians, who came together for a dedication of the place to God's service. The next day came together a still larger gathering of Hindus, and that meeting was presided over by Colonel Coningham. *Large as is the new* building, I am glad *to say it is not large* enough for the num*bers now coming* to the College, and I have to hire a large tiled shed close by to put the elementary school of eighty boys in.

We now have three hundred boys in the College; and the College classes, in which I had only seven last year, and which I even asked the Madras Committee to abolish, now contain thirty-one. We have at last caught up the Hindu College in numbers, or very nearly. This success I attribute to the unusual success we had last year in examinations, fourteen passing the Matriculation; and in the First Arts—where only one-third throughout the Presidency, and only one-fourth in the Madras Presidency College passed—of the five we sent up, four passed very creditably, and the only one who failed was a very zealous Theosophist, of whom more hereafter.

Colonel Olcott paid his second visit, and compared with the first it was a very mild affair. They beat drums in front of him, it is true, but the excitement was so mild that, though he delivered a lecture as soon as he arrived to the richest Natives, including the highest Government officials, zemindars, &c., abusing Christianity roundly, praising Hinduism *ad nauseam*, and telling them to emulate the Christian Society called the C.M.S., who, he was sorry to see, had collected 24 lacs of rupees to propagate their errors through the world, he managed to extract from upwards of 300, and most of them the *elite* of Tinnevelly heathendom, the sum of exactly Rs. 176, of which he gave five himself!

The Hindu College managers and teachers are great at Theosophy! Finding their College, which depends almost entirely on fees and Government grants, fast losing the former, and having bankruptcy staring them in the face, they thought this a splendid opportunity for uniting Theosophic zeal and finances. This, I suppose, was the cause of his onslaught on our College. At his second lecture he was informed that some Hindus present actually sent their sons to the Christian College. He gave a "start theatric," and gave them his idea of Christian missionaries. They were cobras whose bite is incurable, and if any of them got their children bitten it was their fault. Then the young believer of whom I wrote in my last letter, who said, "They cannot shut Christ out of our hearts," was publicly accused of being a believer in Christ. Olcott asked him, "Do you believe in Christ?" He replied, "Yes, sir, I do." Whereupon the colonel waxed very angry, and said, "Have you not heard of 145 objections to the Bible?" and ordered a Hindu College teacher to bring the young man to his senses, and teach him the true way of Hinduism. But this Hindu godfather, after paying him one visit, and receiving a few questions to reply to on Hinduism itself, seems to have given up all interest in his godchild. This young man passed his Matriculation, and is now reading in my junior First Arts class. He is as firm as ever in his faith, and when independent will, I feel sure, confess Christ. The only boy who plucked in the First Arts last year was, I said, an earnest disciple of Olcott. He went up to Strivilliputtur, started an opposition school to our Mission school there, and, suffering from the chronic complaint of all Hindu schools, want of funds, invited his guru, the colonel, up there, and informed him that, say, Rs. 3000 would be all he required for an endowment, and say a trifle for furniture, &c. A lecture was advertised, and the best men of the place collected, and made a strange request for that bigoted place, viz., "Praise Hinduism as much as you please, sir; but do not abuse Christianity." This must have taken the wind out of his sails, but he went ahead, and when he worked round to the subscription question, the hearers nearest the door disappeared, and a steady ebb tide set in among the audience, so that he did not ask them even to subscribe an anna. I cannot help feeling the excitement about this man is just a flickering of the dying lamp of Hinduism.

I have the most interesting case I have ever known of a highly connected Brahmin; but I shall reserve the particulars. But what he tells me gives me great hopes of the upper classes of Hindu society. The Word of God has found its way to an extent I had never supposed or dared to hope, into the Brahmin caste, and awakened an eager spirit of inquiry, and even of admiration in some cases. Admiration for the Lord Jesus has naturally excited a counter-spirit of irritation and opposition. Several he knows have come to a tacit understanding with their relations that "they will worship only Him, for He only is the worshipful One;" but they will not degrade their family in the eyes of the caste by being baptized. Many privately read their Bibles, and, thank God, His Word shall not return unto Him void.

TRAVANCORE.

From the Rev. J. Caley, Cambridge Nicholson Institution, Cottayam.

Cottayam, December 5th, 1883.

We have twenty-one students. At the end of last year *we had eighteen.* We have admitted ten, and seven have left during the year. One divinity student and two from the third class

will also leave at the end of the year; but we expect some who are about to pass the Matriculation Examination, as well as others from the district schools, to join us in January.

I have during the year given Sanskrit a preference over Greek, as I am convinced it is of far more use to our agents than Greek is, if we are to reach the high castes. We are not leaving out Greek altogether, but we are giving it a place subordinate to Sanskrit. I feel, however, that the divinity course is too short to do all we have to do. It should at least be three years; but, if possible, four. Hence I think it very desirable that the Joseph Fenn Scholarship Fund should be increased to meet this need.

We had an interesting case of conversion about a fortnight ago. In the Model School, in connection with the Cambridge Nicholson Institution, there was a monitor aged seventeen years, of the Chetty caste, and cousin of John Paul, who was baptized about four years ago. He has been in the school nearly ten years, and has become quite conversant with the teaching of Christianity. His cousin, whose parents are still heathen, has regularly read the Bible and had prayer at home, although himself a student in the College, and this youth has often joined with him. I therefore attribute his conversion, under God, to his cousin and Mr. Koshi, the Model School master.

On Sunday, November 11th, he went to John Paul and proposed to come with him to church; but knowing the stir that was likely to ensue, he was advised to wait till the following day. On Monday morning John Paul spoke to Mr. Neve, who sent him over with a letter to me. I learned from him that his cousin's mind was fully made up, but I could not think of baptizing him without first letting his parents know, and thus giving them an opportunity of using their lawful influence to deter him from the step he proposed to take. While I was about to send for the father, he heard of his son's intention, and at once sent for him, saying that he was sick. I knew the meaning of that, but still sent the youth. That night I heard that the family were sitting together sorrowing. The next morning he did not come as usual to open the school-doors. After awhile John Paul came with the information that the boy was firm, and desired to be baptized. As I had not seen the parents I thought it best that I should go to their house and hear what they had to say, hoping to bring the boy back with me. When I arrived he was not to be seen; but the father's anxious and troubled face left no doubt on my mind that his son was firm, and that the father knew it. I told him that his son wished to become a Christian, but that I would not baptize him till I had seen his parents, therefore I had come over to see them. He tried to get me to go away, by saying that they would all come and see me after awhile. I told him that was unnecessary, as they could say anything they desired then. I asked several times to see the boy, but could not even find out where he was. At last John Paul went to the back verandah; and there he was, kept in close custody. As soon as I heard the words, "He is here," I went at once towards him, but could not quite reach him for some time, owing to his being surrounded by men and women who were crying almost at the top of their voices, and beating themselves in the wildest way imaginable. The father threw himself at my feet, and then at his son's feet, with an agitation that could not have been exceeded had he known that I was going to lead his child to the scaffold. In vain did I try to pacify them—they could listen to nothing. The boy did his best to get away from them; and after awhile, with the aid that I was able to give him, he got out into the street. Being overpowered there, he fell down, and immediately first one and then another of his sister's children were thrown upon him, in the hope that the sight of them would make him change his mind. When he got up they tried to run off with him, but I interfered, and caused some of them to relinquish their hold. Feeling he was being carried off, he stretched out his hand and caught mine, clinging to me with all his might, at the same time begging me to take him from them. In the midst of this indescribable tumult, the boy got at liberty, and before his friends could comprehend that he was free he rushed off, and was soon at the bungalow. I had expected some opposition, but that we should have as much as really took

place, I had never for a moment thought. When we got to the bungalow, the first thing we could do was to kneel down and thank God for the strength He had given to His new disciple, and pray that he might be faithful to the end.

In the forenoon the father and mother, together with the sister and her children, came to the bungalow to see him. The father was so far calm as to listen to what I had to say, but the women could do nothing but weep. I told them that the son, by becoming a Christian, would not become a worse son, but a better one, and that all the affection he had bestowed upon them in the past, and even more than that, would be bestowed upon them in the future. After some time they called for him. His mother embraced him, and wept over him very much. He acted very wisely, I thought, yielding to her in everything in which he could. On the chief subject, viz. that of his becoming a Christian, he said that he had had impressions in favour of Christianity for some time, but not being strong, he let the matter pass without saying anything to any one. At length, he said, they took such firm hold upon him that he was compelled to act as he had done, adding, that he should not forsake them, but hoped they would do as he had done. Before the parents left they came forward, and taking the hands of their son, they placed them in mine, thereby giving their consent to his baptism, and asking me to direct his course in the future.

On the following Saturday, when I asked him what name he would like to take, he said, "John Joseph." Thinking that Joseph probably had reference to Mr. Richards, I asked him why he chose that name. He said that like as Joseph's going into Egypt was the salvation of his kindred, so he hoped his leaving his home and embracing Christianity might be the means of the conversion of his family. On Sunday I baptized him by the names he had chosen, and was very much pleased by his devout demeanour, and the decided and hearty way in which he answered the questions in the Baptismal Service. He is now pursuing his duties as monitor in the Model School; but when we form our classes in January he will (D.V.) join the Cambridge Nicholson Institution, where I trust he will receive such a training as will fit him for the work of a teacher in the Church of Christ.

In addition to John Joseph, his cousin, John Paul, will (D.V.) join us at the beginning of the year. He is now going up for his Matriculation Examination, so he will be able to join the Divinity Class at once. Another nice youth, son of the Rev. O. Mamen, who has studied up to the fourth class in the College, will also join the Divinity Class. These, with two new Joseph Fenn scholars, will bring our divinity students to a fair number.

The Alwaye Itinerancy.

During the present year we have removed our headquarters from Alwaye, having found it a bad centre for work. At present the Rev. P. P. Joseph is living at Kandanad, but he will remove from there as soon as we can get him a house in a suitable place. The place we are trying to get is about two and a half miles out of Wykeum, in the midst of a large Hindu population.

There are encouraging signs in the itinerancy, amongst several classes of the community, and if only we can have men to follow up the work where an influence in favour of Christianity has been produced, I have no doubt that a harvest of fruit will ere long be reaped.

The present state of things in the itinerancy affords a striking comment, if not a real fulfilment, of Isaiah xi. 10. The "root of Jesse" was to "stand as an ensign of the people." The ensign being the flag or standard of a regiment, will only stand in time of war. Now in our case the ensign has been raised, though often with weak and trembling hands; yet the colour has been distinct and striking enough to attract the attention of the enemy, and call forth fierce opposition. In every instance where the "Gentiles" have been led to "seek" to that ensign, we have had a host of enemies—seen and unseen, known and unknown foes. At Katampakal, where we have formed our first congregation, we have met with the most downright opposition, and have had to wait nearly a whole year before we could have a place of any kind in which we could hold divine service. And yet, notwithstanding all this, the

number has been increasing, until we have now at the end of the year a congregation of 102, who are being carefully taught those truths which are able to make them wise unto salvation.

Farther away to the north-east there are several Chogans who were on the very point of embracing Christianity, but who have been kept back as yet by the strenuous efforts of their head-man.

NOTICES OF BOOKS.

Short Chapters on Buddhism Past and Present, by the Right Rev. Bishop Titcomb (Religious Tract Society), is the first of a series of books which the R.T.S. is projecting on the Religions of the East. We are most glad to see such a series undertaken, and if all the volumes are as good as this one, they will be of great practical use. Bishop Titcomb came into personal contact with Buddhism in Burmah; and in addition to this advantage he had had, prior to his acceptance of the Bishopric of Rangoon, considerable experience in the art of adapting knowledge to the popular mind. As a writer for Sunday-school teachers, for example, he was much valued. His present work is all that could be desired as an easy and well-arranged manual on a really difficult subject. His method of dividing his topics among a large number of short chapters (there are thirty-five in two hundred pages) is excellent; and the book will invite instead of repelling the unlearned reader. The contrasts between Buddhism and Christianity are admirably drawn out in the concluding chapter.

The Official Year-Book of the Church of England for 1884 (S.P.C.K.) is a still more remarkable production than its predecessor. That appeared to be almost as complete as it well could be; but this has large additions and conspicuous improvements. It is needless for us again to describe it in detail. We need only give it the highest commendation as a quite unique and extraordinary repository of valuable information. Eighty pages are devoted to Foreign Missions, including the Colonial Dioceses; and one new and excellent feature is a "Missionary Chronicle of Events" for the year, gathered from the different periodicals, with references to the sources of information. Among the Bishops who have sent reports of their Dioceses are Bishops Horden, Bompas, Stuart, Royston, Burdon, and Moule.

Africa (Partridge & Co.) is a quarterly magazine and review devoted to the progress of Christianity and Christian civilization in the Dark Continent. It is admirably edited by the Rev. J. E. Carlyle, and presents each quarter a capital summary of the missionary intelligence of all the societies, as well as special articles on matters of current interest. We wish to see this periodical growing in influence and power, and we strongly recommend our readers to subscribe 6*d.* a month and take it in. They will find themselves well repaid.

The Church of England Book Society (11, Adam Street) is actively engaged in bringing out a succession of useful and excellent little books and tracts, and we have received several in the last few weeks. Among them are a reprint, which we see with the greatest pleasure, of Miss E. S. Elliott's *Feast of Sacrifice and Feast of Remembrance*, the best manual on the Lord's Supper that we know; *Twenty Hymns, with Tunes*, by a member of the C.M.S. Committee, the Rev. J. P. Hobson, worth publishing and worth commending; and the admirable sermon preached by the Rev. G. Everard at the Lichfield Christmas Ordination, entitled *What shall I cry?*

OPENING OF THE C.M.S. MEMORIAL MISSION CHURCH AT PESHAWAR.

By the Rev. Robert Clark, M.A.

N the 19th December, 1853, it was my privilege, as the first English missionary, I believe, who ever visited Peshawar, to be present at the celebrated missionary meeting which took place at Peshawar on the establishment of the Afghan Mission. It was then that Sir Herbert Edwardes uttered his memorable speech, which in the history of Indian Missions has since become historical. It was spoken almost immediately after the death of his predecessor by assassination; and it was under circumstances like these that he and Major Hugh James, Colonel Martin, Sir James Brind, Sir Henry Norman, Colonel Urmston, Colonel Bamfield, Dr. Baddeley, and Mr. Maltby, the chaplain, with other men, and many ladies also, met together to seek by prayer and effort, by God's grace, to commence missionary work amongst the Afghans at Peshawar. The collection which was made for the Mission soon amounted to Rs. 30,000; of which Rs. 10,000 were given to the Parent Society by an anonymous friend; Rs. 5000 were given at the meeting through Mr. Urmston, also anonymously; Rs. 1000 were collected after the Sunday service in the offertory collection; and the remainder was given by many friends in many places. After the meeting the following words were read: "Not unto us, O Lord, not unto us, but unto Thy name give the praise, for Thy mercy and for Thy truth's sake. Wherefore should the heathen say, Where is now their God? As for our God, He is in heaven."

Thirty years have passed, and I am again invited, this time by the Peshawar missionaries, to visit Peshawar, and to take part in an event the like of which has never yet taken place in Peshawar since it was a city, although it is said to be one of the oldest cities in this part of Asia. I allude to the opening of a beautiful, and perhaps almost unique, Christian church in the midst of this great city of the Afghans. Well may we now repeat the inspired words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give the praise. Wherefore should the heathen say, Where is now their God? As for our God, He is in heaven."

Thirty years! And what changes have taken place in them in Peshawar! It was considered then to be unsafe for a European to be seen outside the limits of the cantonments; and I remember when walking one day a few hundred yards beyond them, how I was met by Sir John Lawrence, then Chief Commissioner of the Punjab, and Sir Herbert Edwardes, the Commissioner of Peshawar, who were driving past with a large escort, and who, with many rebukes for my thoughtlessness, ordered me to enter their carriage, and to desist in the future from such dangerous practices. And now the whole country is so open and safe that the missionaries can go alone and unarmed to any village they will; a fact which shows not only the good-will which the people bear to the missionaries, but shows also the effect of thirty years of English good government amongst headstrong and turbulent tribes. A school of more than 400 scholars, many of whom belong to the highest classes of the Sirdars and Raises, is being carried on by the Mission, in which God's Word is daily taught. A Christian congregation has been gathered together, and now, on the anniversary of the very Christmas week in which the first meeting was held, on the 19th December, 1853, after thirty years of steady, persevering, prayerful work of faith and labour of love, a beautiful church has been set apart to the

service of God, and of His Son Jesus Christ, in the midst of the Afghan people. The mouth of opponents is silenced, for all have seen that this is God's work.

It will be difficult to give a description of the church, or to do justice to it. We can only say that it is the most beautiful church, although, of course, it is very far from being the largest, that we have seen in India. It is situated in a public thoroughfare, very near to the Edwardes Memorial School, and close to one of the gates of the city. Instead of facing the east it exactly faces Jerusalem, as the point to which all believers look for the second coming of the Lord. Its plan is cruciform, and its architecture is a successful adaptation of mosque architecture to the purposes of Christian worship. The symmetry and proportions of the columns and arches are almost perfect. At the end of the chancel is an exquisite painted window, the gift of Lady Herbert Edwardes, in memory of her late husband. Above the chancel arch is another small painted window, erected by Mr. and Mrs. Worthington Jukes, to the memory of their little child. The transepts are separated from the nave by two carved screens, one of which is the gift of the Rev. C. M. Saunders, and the other of the Rev. A. Bridge, both chaplains of Peshawar. One transept is set apart for purdah women, and in the other is the baptistery, the gift of Mr. Hughes, which is adapted for the administration of Holy Baptism by immersion. The carved pulpit is the gift of Mr. Jukes. The handsome brass lectern is the gift of Miss Milman, sister of the late Bishop of Calcutta, and bears the following inscription:—"In loving memory of Robert Milman, Bishop of Calcutta, who died 15th March, 1876. He preached his last Urdu sermon to the Native Christian congregation in the city of Peshawar. His last English sermon was on behalf of the Peshawar Mission. His last public act was an address to the pupils of the Peshawar Mission School. 'I will very gladly spend and be spent for you.'"

The communion-table is of Peshawar carved wood-work. The book-desk on the holy table is the gift of Mr. Graves, who laid the foundation-stone of the church in 1882. The floor of the chancel is of Peshawar pottery in different patterns. The kneeling cushion before the communion-rails was worked by Mrs. Freeman, who, together with her husband, was a large contributor to the church.

The following text, in Persian, stands out in bold relief over the arch of the entrance-door, on the front of the church outside, from Rev. vii. 12: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Over the chancel arch inside appear the words in large letters, "I will make them joyful in My house of prayer" (Isaiah lvi. 7); words which were chosen by our Bishop. Many other texts adorn the building, and especially the two following at the chancel end of the church: "The salvation which is in Christ Jesus," from 2 Tim. ii. 10; and, "Jesus Christ the same yesterday, and to-day, and for ever," from Heb. xiii. 8.

But the chief feature of the church is the screen, beautifully carved in wood, of different native Peshawar patterns, which divides the chancel from the ambulatory behind it. In this ambulatory are placed the mural tablets to the memory of deceased Peshawar missionaries, on account of which the church is called All Saints' Memorial Church. The tablets are as follows:—The Rev. C. G. Pfander, D.D., 1825—1865; died 1st December, 1865, aged 62. The Rev. T. Tuting, B.A., 1857—1862; died 27th October, *1862, aged 36.* The Rev. Roger E. Clark, B.A., 1859—1863; died 14th

January, 1863, aged 28. The Rev. Isidor Loewenthal, M.A., 1856—1864; died 27th April, 1864, aged 38. The Rev. J. Stevenson, 1864—1865; died 23rd December, 1865, aged 26. The Rev. J. W. Knott, M.A., 1869—1870; died 28th July, 1870, aged 40. Alice Mary, wife of the Rev. T. R. Wade; died 8th October, 1871, aged 21. Minnie and Alice, infant children of the Rev. T. P. Hughes.

The dome-covered cupola of the tower is seen from a great distance, and contains a fine-toned bell, which is heard all over the city and neighbourhood, the gift, many years ago, of the Rev. George Lea, and other friends in Birmingham, to the Peshawar Mission, through Colonel Martin. The cupola is surmounted by a large gilt cross, showing the Christian character of the building, and distinguishing it from other public edifices in the city.

Connected with the church is the parsonage-house, built in Native fashion, in the form of a square, and near to it the large vestry-room and Native library, two guest-rooms on an upper storey, below which are dwelling-places for the servants. Everything is thus provided in connection with the church for all purposes required. The cost of the whole of the buildings has been about Rs. 25,000. Rs. 3000 are still required to pay off the debt which has been necessarily incurred.

At noon on the 27th December (the Feast of St. John the Evangelist), the day of the opening, the church was filled from end to end by a very large and attentive audience. The two transepts were then filled with English officers, amongst whom we noticed the Deputy-Commissioner. One side of the nave was occupied by Native women and by Native and English ladies; and the other side by the men and boys of the congregation, and by the members of the Punjab Native Church Council, who had received a hearty invitation from Mr. Hughes and Mr. Jukes to be present at the opening of the church, and to hold the eighth meeting of the Punjab Native Church Council in Peshawar. The completion of the Indus bridge at Attock, and of the Punjab Northern State Railway to Peshawar, enabled them to accept the invitation; and many Native friends from different parts of the province availed themselves of the true Afghan hospitality which our Peshawar hosts so bountifully bestowed on us all.

Fourteen clergymen, five of whom were Natives, were present, and took part in the service; and in the absence of our beloved Bishop at home, it devolved on us, as the senior missionary of the Church Missionary Society in the Punjab, by the invitation of the missionaries, to say such prayers at the opening service as could be taken by an ordinary clergyman. The lessons were read by the Rev. W. Jukes and by the pastor of the church, the Rev. Imam Shah. A brief statement of the object of the service was made by the Rev. T. P. Hughes, who presented the pastor with a copy of the Holy Scriptures, in the original languages, and with the sacramental vessels of the church, which were then reverently placed by him on the Lord's table. The sermon was then preached by the Rev. Moulvie Imad-ud-din, Chaplain to the Bishop of Lahore, from the words of our Lord: "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you" (St. Luke xi. 20). The sound of the psalms and hymns swelled loudly and harmoniously through the church, and the service was concluded with praise and thanksgiving and prayer. The proceedings were very solemn, and verily God Himself was present with His people; and He made His presence felt, even as He had manifested His presence in an unmistakable manner at the first missionary meeting which had been held at Peshawar thirty years before.

But some of our C.M.S. supporters in India may perhaps ask, Why this apparent departure from some of the cherished traditions of the Church Missionary Society, by the erection of this beautiful church in a C.M.S. station? The answer is very clear. It is no departure at all. The object of the Church Missionary Society is to build in every heathen land living temples to the Lord; whatever means will conduce to this end should be made use of. We wish to bring the people of this and of every land to the Cross of Christ. For nearly thirty years has the Gospel been preached in the bazaars and streets and the villages of Peshawar city and district; and it has been met with scorn and derision and insult. For the last few years the policy of our Peshawar missionaries has been changed. The efforts which are now made are those of conciliation and friendship within the church, in the school, in the hujrah, and the anjuman. On Thursday last were seen, perhaps for the first time in Peshawar, many leading Native chiefs, who reverently sat behind the red cord which separated the unbaptized from believers in the faith of Christ, and who listened attentively to a Christian moulvie as he preached to them boldly and very plainly the Gospel of Christ. There was no opposition at all; a leading Khan of Eusufzai was there, with members of some royal families. A Rajah from the frontier afterwards took his place as a listener, if not a worshipper, in a Christian church. Expressions of approbation and congratulation were heard from Mohammedans and Hindus in Peshawar. "We serve God in our way," said they; "and it is right that you should serve Him in yours." Services of song and preaching have since then been daily held, and for the first time in the history of the Peshawar Mission has a Christian church been thronged by people who are not Christians, and who are not yet willing to listen quietly to Christian preaching when delivered outside.

We believe that it has been given to our friends, Mr. Hughes and Mr. Jukes, to devise one more way to gain the Afghans. The *hujrah* is another. The school is another. The *anjuman* another. If religious services can be carried on, and religious instruction can be given, without controversy or noisy opposition and disputation, to Afghans in a beautiful church, then let us have the church. We have seen in some other places rooms in schools, in houses, or room-like—so-called—churches, where services have been unattended except by a few paid agents of a Mission. If the fault in a church is merely that it is beautiful, then let us accept the fault, if its consequences are the bringing in of souls to Christ, or even if it is only the inducing heathen and Mohammedan men and veiled women to listen to the Gospel. In this case the church is not an expensive one: Rs. 21,000 is not a large sum for a well-finished, suitable, and commodious church; and even this sum has been in a great measure given by private friends, who have presented most of what is ornamental as a free gift.

We believe that a new era in the history of the Afghan Mission has been entered on by the erection of this church in the Peshawar city. An onward movement has been made, and although we know that a mere building is nothing without God's presence and blessing in it, yet if the cloud of glory fills this house, even as it filled the tabernacle and the temple of old, this building will not be without its special service in the evangelization of the Afghans. Our earnest prayer is that this new era may now be *signalized* by the coming in of many Afghans into Christ's own fold; for "*unto Him shall* the gathering of the people be."

THE MONTH.

BY the death of the Rev. Dr. Boultbee the Society has lost not only a tried and hearty friend, but a counsellor of the highest value. His important duties as Principal of the London College of Divinity prevented him from taking an active part in Committee meetings; but he attended from time to time when important questions were pending, especially ecclesiastical questions, upon which his judgment was greatly esteemed. Although the work of his life was to provide faithful and well-taught clergymen for the Church at home, it was a gratification to him when any of his men offered themselves to the C.M.S., such as Lieut. Shergold Smith, the Rev. J. R. L. Hall, the Rev. J. Stone, and the Rev. B. Maimon. Dr. Boultbee preached the Annual Sermon at St. Bride's in 1881.

THE Bishop of Athabasca has for some time been desirous of having his huge Diocese divided, by giving to a new Bishop the southern or south-western portion, especially in view of the probable early immigration of settlers into the Peace River district, where farming is practicable. The scheme was matured at the meeting of the Synod of the Province of Rupert's Land last summer, and has been more than once referred to in the published Selections from our Committee Proceedings. The Archbishop of Canterbury has been requested to appoint the first Bishop, and on the recommendation of the Bishop of Rupert's Land, and with the cordial approval of the Society, he has nominated our excellent missionary at St. Andrew's, Red River, the Rev. Richard Young, B.A. Mr. Young was formerly C.M.S. Association Secretary in Yorkshire, and went out to Rupert's Land in 1875. Bishop Bompas has all along hoped that he might be chosen to go northward, and will rejoice to hear that his desire is about to be fulfilled. It is a real sacrifice for Mr. Young to leave the civilized neighbourhood of Winnipeg, and go forth into one of the remotest of Colonial Dioceses.

The episcopal stipend is for the present to be paid by the Church Missionary Society.

LETTERS are to hand from the Revs. P. O'Flaherty and R. P. Ashe in U-Ganda, dated August 31st. The news is very encouraging. Nine men, seven women, and four children were baptized in August, making, with the first five converts baptized in March, 1882, and H. W. Duta (baptized at Zanzibar), and one seemingly true convert, baptized when dying of the plague, a total of sixteen men, seven women, and four children, twenty-seven in all. Mr. O'Flaherty gives some interesting accounts of some of these first Wa-Ganda Christians. Eight of them—four couples—had been united in Christian marriage. Besides the one who died, another, who was regarded as a true believer, succumbed to the plague without being admitted into the visible Church. So, observes Mr. O'Flaherty, the Native Christian community of U-Ganda has already to report its births, marriages, and deaths. Mr. Ashe writes, "I have made some progress in the language, and am in a better position to express an opinion about the work. There is much to encourage us, and I think that some, at any rate, of those baptized have indeed laid hold upon the truth as it is in Christ. Many still come to be taught, and seem to *show a deep interest* in what they hear."

Truly we may praise God for His blessing, as well as entreat its con-

tinuance. What would the early missionaries in New Zealand have said if they could have reported twenty-seven baptisms within six years of their arrival?

Mr. Mackay, Mr. Gordon, and Mr. Wise were at Msalala, near the south end of the Lake, in October. The latest news of them, which arrived by an earlier mail, will be found on another page.

BISHOP POOLE landed in Japan, at Yokohama, on Dec. 12th. He was received with great cordiality by the British residents, the C.M.S. and S.P.G. missionaries, the American Episcopal Church missionaries, and the Native Christians. "I am much struck," he writes, "with the remark which comes to me from all quarters that the hold of Buddhism on the people is become almost a thing of the past. Even the Government are concerned at the sudden lapse into utter irreligion; and it is an open secret that they would be glad for state reasons for Christianity to supply the void."

FOUR Tamil Christians were ordained deacons by Bishop Sargent on Dec. 23rd, viz. the Revs. Joshua Paul, V. Sarganam, A. Savarimuttu, and J. Nallathumbi, the first in connection with the Palamcotta Native Church Council, and the other three in connection with the Paneivilei Council. On January 6th, at Allahabad, the Bishop of Calcutta ordained another Native deacon, the Rev. Nemi Solomon, in connection with the North-West Provinces Church Council. At the same time the Revs. A. J. Santer and J. Treusch were admitted to priests' orders.

THE Punjab C.M.S. Native Church Council held its Eighth Annual Meeting on Dec. 28th, at Peshawar. The Rev. R. Clark was Chairman, and the Rev. Mian Sadiq and Mr. Rallia Ram, Pleader, Secretaries. Various subjects connected with the interests of the Native Church were discussed.

THE Rev. E. P. Sparks, the Government Chaplain at Sierra Leone, writes: "I have met, I believe, all the Native clergy, and, as a body, think well of them. I have been to three of their churches, two at Freetown and one at Hastings. The first two I have preached in. Both have crowded congregations and large day-classes. A great work is being done. I have a good hope for the Native Church. The church at Hastings was reopened, after restoration, by the Bishop on St. Thomas's Day."

THE Rev. A. B. Hutchinson, of Nagasaki, Japan, writes: "Our Consul spoke to me in high terms of two of our Native catechists whom he had met in the country, viz., at Kagoshima and Kumamoto. He was much impressed by them. 'I feel,' said he, 'Mr. Maundrell has gone the right way to work, and has the right sort of men. They are doing a good work in the country.'"

WE have received through the Rev. Charles Bullock two small sums of 2*l.* and 9*s.* 6*d.* for the Frances Ridley Havergal Fund, the former collected by a lady in Australia; and Mr. Bullock desires us to state that the *Fund is now closed* (i.e. so far as his collection is concerned). It is not *yet used as fully as* we had hoped. The interest on the portion of it devoted *to the employment of* Native Bible-women in India proves most useful; but

the translation of books, to produce which part of the principal was set aside, progresses very slowly, and we have not yet seen a copy of one, although we think two have been published.

ONE of the scholarships required at the Church Missionary Children's Home has been endowed, in memory of her late husband, by the widow of the Rev. E. Blackwell, Rector of Amberley, Gloucestershire. In a short memoir of his life the sending forth of "missionaries into the great harvest-field of the world" is spoken of as having been very dear to his heart, and next to sending them forth the task of relieving them of as much worldly anxiety as possible. The attempt to found these scholarships is an earnest effort in this direction. Mrs. Blackwell's gift consists of 500*l*. In addition to a special scholarship already announced, the funds for endowing a second scholarship have nearly reached 180*l*. Any further subscriptions will be gladly received by the Rev. A. J. P. Shepherd, the Director of the Home.

THE return to England of the Rev. F. H. Baring was mentioned in the Selections from Committee Proceedings last month. We earnestly hope he may find himself able to go out again hereafter, that the Punjab may not lose so zealous a labourer and so generous a benefactor to the missionary cause. Meanwhile the Batâla Mission, which he has carried on independently, at his own expense, comes again under the Society's care, though Mr. Baring has provided sufficient funds for its proper working. Miss Tucker (A. L. O. E.), of the C.E.Z.M.S., Batâla, writes as follows in the *Lahore Church Gazette* of Jan. 12th:—

We regret to announce the retirement of the Rev. F. H. Baring from work in India, a country where his name will long be remembered as that of one of its most earnest missionaries, and as being worthy to rank amongst its truest benefactors. Mr. Baring's memory will principally be connected with Batala. He has there founded and endowed a boarding-school for Christian Native boys; but this is only one amongst various works of usefulness which will make his memory honoured. One recent proof of Mr. Baring's missionary zeal may be mentioned. To ascertain how the Gospel may best be carried into Yarkand, Mr. Baring undertook a journey over the mountains last year, in which he accomplished about 1000 miles on foot.

Mr. Baring, by his unselfish labours for others has won the high esteem, not only of the Christians, but of the Hindus and Mohammedans of Batala. Some of the principal men of that city presented to him an illuminated address, and Mr. Baring received from individual gentlemen of the city other tokens of regard in two beautifully chased silver cups and an inkstand curiously wrought. The Native Christians also expressed their deep sorrow at the departure of their valued friend by another illuminated address, and the gift of an elegant table-cover of silk and gold, manufactured in Batala, to be presented to Mr. Baring's mother in England.

Two days before his departure Mr. Baring, by request, planted two trees near the spot where he has laid the foundations of a church for Batala. The act appears to us emblematical. As the trees which God's servant planted will be watered by another, so the school which he founded another will conduct, and the church whose foundations he laid another, by God's grace, will construct. If works begun in faith and prayer result in what brings glory to God and benefit to man, the missionary, who never courted but shrank from human praise, will rejoice with those who are privileged to complete what he began.

THE following appeal has appeared in the *Madras C.M. Record*, and the Home Committee *have sanctioned its* being also printed in the Intelligencer.

No man has better deserved a Memorial than Henry Baker, and no work can be more important than that which it is proposed to help:—

There has for some time been a strong desire among the friends of the late Rev. Henry Baker to recognize in some befitting manner his great work amongst the Arrians who live on the slopes of the Western Ghauts in Travancore. It was a noble work full of difficulties and crowned with success.

When he commenced in 1848, some prophesied failure; while other more noble hearts both aided him and cheered him on. Sir Henry Lawrence sent him Rs. 150, with the encouraging words, "By all means go on; never mind obstacles, or whence they come." Nor did he. He pushed his way to the haunts of the hill-men, whose bitter wrongs he redressed, and to whom he taught the Gospel of the grace of God. When he died, he left more than 1400 of them within the Christian Church.

There are now two Native clergymen in the Arrian Mission, both of whom are supported by the C.M.S. It is proposed to raise a Native Pastor Endowment Fund, to be called the "Henry Baker Memorial Fund," in order to secure the permanence of Native pastors for the development and consolidation of the work so well begun. If the friends of Missions (and especially those who can appreciate the difficulties that were overcome at the commencement of the Arrian Mission) will come forward and subscribe Rs. 6000 (500*l.*), there will be an endowment of Rs. 10 each per mensem for two Native pastors. And if further and adequate funds are forthcoming, it is proposed that Rs. 10 per mensem shall be given towards the pay of a pastor to any group of congregations forming a pastorate who are able to raise half the working expenses of their spiritual agency. It is earnestly hoped that the memorial will meet with hearty support, both on the ground of doing honour to the memory of one of the greatest of pioneer missionaries, and also on the ground of aiding permanently the Native Church.

THE *Madras Church Missionary Record* for November last contains an interesting account of the opening of a new Mission Church at Polsanpilly, in the Ellore District. Polsanpilly is one of the first places where the Gospel took root when the Rev. F. W. N. Alexander began work there some five and twenty years ago. Until recently there has been simply a Prayer-house, built of mud and thatched with grass. The new church is a substantial one of stone and mortar, and is looked upon as a sort of model, throughout that part of the district, of what the House of God should be. "It is the wonder and admiration," writes one of the missionaries, "of all the country round, and the pride of the Christians. I think the heathen are struck with it. It is certainly a great contrast to the shed which, in this village, they call their temple." The sermon was preached by the Rev. J. E. Padfield, from the words, "Thy kingdom come."

WE hear with regret of the death of the Rev. A. Menzies, late of the East Africa Mission and previously of Sierra Leone.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the changed aspect of affairs in the Afghan Mission at Peshawar. Prayer that the new church may be a centre of Christian influence. (P. 177.)

Prayer for Amritsar (p. 146), Metlakahtla (p. 165), Athabasca (pp. 168, 181), the Madras Native Church (p. 170), the High School at Tinnevelly Town (p. 172), the Cambridge Nicholson Institution (p. 173), Batâla (p. 183).

Thanksgiving for further baptisms in U-Ganda (p. 181). Prayer for the preservation and usefulness of the new boat on the Victoria Nyanza (p. 154).

Prayer for General Gordon and the Soudan.

HOME WORK OF THE SOCIETY.

Brailes.—The Anniversary meeting took place in November, and was the most successful, both pecuniarily and generally, ever held. There was a large gathering at tea, 152, besides numerous helpers, being present. After the tables had been cleared the general meeting was held, every seat being occupied. The Vicar, Rev. T. Smith, presided; and Admiral Prevost gave a very interesting account of the work in Metlakahtla, illustrated with magic-lantern slides and diagrams.

Cambridge.—An interesting gathering of friends of the C.M.S. in Cambridgeshire and neighbouring counties, in connection with the C.M.S. Counties' Union, took place on February 5th. The two sessions were held in the Carr Library at Ridley Hall. About forty friends met at luncheon between the times in the beautiful dining-hall. The Master of Corpus presided, and the Rev. H. James read an admirable paper on the spiritual principles of missionary work. In the afternoon the Rev. R. R. Meadows gave an address full of invaluable facts and testimonies to the thoroughness and success of the North Tinnevelly itinerancy. The C.M.S Undergraduates' Union was addressed on the previous evening by Mr. Immanuel Kodera, a young Japanese Christian student, who read a paper, in good English, on Shintoism. On February 19th there was a tea-meeting in the Guildhall, which was attended by 500 or 600 people, including many gownsmen. The speakers were Mr. Kodera, the Rev. J. Hannington, and Mr. Eugene Stock.

Nottingham.—The Eighth Half-yearly Conference of the C.M.S. Union was held on February 5th, at the residence of Mr. H. E. Thornton, in the Ropewalk. Mr. Henry A. Norman, President, was in the chair, and about eighty clergy, besides laymen, were present. The Rev. A. Pearson, Vicar of All Saints', read a thoughtful and able devotional paper on Psalm xlviii. 10 and 14, and was followed by the Bishop of Lahore, who gave a very interesting address on "The present aspect of our Missions as regards the Persians and Afghans," showing the great openings for the Gospel in these hitherto un-Christianized lands. In the afternoon the Rev. E. Noel Hodges, missionary from Masulipatam, South India, read another valuable paper on "The difficulties and encouragements of Missionary Work." All the members of the Conference were most hospitably entertained at luncheon by Mr. and Mrs. H. E. Thornton. In the evening Bishop French preached, on behalf of his diocesan work, in Holy Trinity Church, when the sum of 16*l.* 18*s.* 3*d.* was collected.

Old Hill.—The Anniversary of this Association was celebrated on January 27th and 28th. Sermons were preached on the Sunday by Bishop Beckles to large congregations; the collections amounting to 23*l.* 6*s.* 5*d.* The meeting was held on the Monday, and was a great success, some 1200 persons, adults and children, being present. A deep interest had been awakened in the parish by the earnest efforts of the Vicar, Rev. H. W. Atkinson, and the Secretary, J. Bassano, Esq. Four years ago the proceeds were 18*l.* 8*s.* 5*d.* This year 84*l.* 10*s.* 9*d.* had been realized. Some fifty boxes are in circulation, the greater portion being in the hands of young people.

MISCELLANEOUS.

Berkshire.—On January 20th and 21st, sermons and meeting at Hungerford. Preachers, &c., Revs. J. B. Anstice and W. Clayton (Assoc. Sec.).

Buckinghamshire.—Between January 14th and 27th, a meeting at Worminghall; sermons and meeting at Winchendon; and sermons at Fenny Stratford (new parish). Deputation, Revs. J. Henderson and W. Clayton (Assoc. Sec.).

Durham.—Between January 13th and February 8th, sermons at Crook, Belmont, Durham (St. Nicholas'), Lanchester, and Stockton (St. Peter's); meetings at Blaydon, Stakley, and Haswell; and lectures at Houghton-le-Spring, Esh, and Dunston. Preachers, &c., Revs. J. Hannington (Nyanza), H. Oidroyd, H. E. Fox, G. R. Eden, J. Stokoe, C. D. Wilcox, and H. P. Grubb (Assist. Assoc. Sec.).

Hampshire.—Between January 7th and 27th, sermons and meetings at Bournemouth (Holy Trinity, St. Paul's, St. Andrew's), Micheldever, Stratton, and Curdridge; sermons at Micheldever Station and Eastney; and meetings at Crawley, Hinton, and Hatherden. Preachers, &c., Lord Bishop of Meath, the Dean of Wells, Archdn. Jacob, Canon Eliot, H. Newton (Ceylon), A. A. Toms, R. Bateman (Punjab), S. E. Lyon, W. S. Dumergue (H.D.S.), J. Allcock (Ceylon), T. Stringer, and W. Clayton (Assoc. Sec.). Lord Cairns presided and spoke at the meeting at Bournemouth, and Lord Northbrook at Micheldever and Stratton.

Herefordshire.—On January 13th, sermons and a juvenile address at Presteign, by Rev. R. Pargiter (Assoc. Sec.).

Leicestershire.—Between January 7th and 25th, meetings at Fenny Drayton, Beeby, and Hungarton; and sermons at Packington, Snibston, and Pickwell. Deputation, Revs. E. Noel Hodges (Telugu), E. Harman, and G. F. Smith (Assoc. Sec.).

Lincolnshire.—During November and December, 1883, meetings at Barnack, Stibbington, East Kirkby, Gautby, Ashby, Edlington, Welton, Little Steeping, Partney, Nettleton, Kirmington, and Lincoln (juv.); sermons and meetings at Gosberton, Quadring, Stainton, Foston, Saxby, Claypole, Westborough, and Dry Doddington; and sermons at Aswarby, Swarby, Osbournby, Kirmond, Tealby, Silk Willoughby, and Walesby. Deputation, Revs. A. Johnson (H.D.S.), T. Spratt, E. J. Turckheim, J. E. Sampson (H.D.S.), G. F. Smith, H. Fuller (Assoc. Sec.), and Mr. E. Mantle.

Northamptonshire.—Between January 22nd and 27th, a meeting at Chipping Warden, by Mr. E. Mantle; sermons and meeting at Old; and sermons at Overstone and Walgrave. Preachers, &c., Revs. G. T. Driffield, E. F. Birch, and G. F. Smith (Assoc. Sec.).

Northumberland.—Between January 6th and February 5th, sermons at Alnwick (St. Michael's), Newcastle (Christ Church, special children's); meetings at Blyth, Jesmond, Byker, and Newcastle (St. John's and St. Anne's); and sermons and meeting at Wallsend. Deputation, Rev. J. Hannington (Nyanza), Canon Tristram, and Rev. H. P. Grubb (Assist. Assoc. Sec.).

Nottinghamshire.—During November and December, 1883, sermons and meeting at Kirkby; sermons at Kirkby (St. Thomas') and Kirkby Woodhouse; and a meeting at Cottam. Deputation, Revs. G. F. Smith and H. Fuller (Assoc. Sec.).

Oxfordshire.—From December 3rd to 17th, 1883, a meeting at Waterperry; sermons at Ipsden, Newnham, Northstoke, and Crochwell; and sermons and meeting at Bicester. Preachers, &c., Revs. C. Stanwell, W. Clayton (Assoc. Sec.), and others. In January, a meeting at Waterperry; and sermons at Wheatley. Preachers, &c., Revs. J. Smith, A. Smith, F. Pilcher (H.D.S.), and E. Elton.

Rutlandshire.—In December, 1883, sermons and juvenile address at Morcott.

Shropshire.—On January 20th and 21st, sermons and meeting at Kemberton, by Rev. R. Pargiter (Assoc. Sec.).

Somersetshire.—Between December 17th and February 14th, sermons and meeting at Saltford; meetings at Queen Charlton, Montacute (with magic lantern), West Coker, and Chilthorne; and sermons and juv. address at Trent.

South Wiltshire.—In February, sermons and meeting at Codford (St. Mary's); and meeting at Fisherton Delamere.

Sussex.—On December 22nd, 1883, a juvenile meeting, and on 23rd and 24th, sermons and meetings at Colgate, by Rev. H. D. Hubbard (Assoc. Sec.).

Warwickshire.—Between December 2nd and 30th, 1883, sermons and meetings at Ullenhall, and Preston Bagot; a meeting at Birmingham (St. Jude's); sermons at Stratford-on-Avon (Guild Chapel) and Harborne (Parish Church); Sunday-school addresses at Leamington (St. Paul's and St. Mary's). Preachers, &c., Revs. M. R. West (H.D.S.), J. Heathfield, Prebendary E. R. Mason (H.D.S.), E. Roberts, and G. Furness-Smith (Assoc. Sec.). Between January 6th and 28th, sermons at Hartshill, Baddesley Ensor, Bentley, Birmingham (St. John's, Ladywood, to children), and Temple Grafton; sermons and meetings at Salford Priors; and meetings at Birmingham (Immanuel), and at the Blue Coat School. Preachers, &c., Revs. J. M. Clarke, T. J. C. Gardner (H.D.S.), Prebendary Mason (H.D.S.), S. Garrard, and G. F. Smith (Assoc. Sec.).

Worcestershire.—Between January 11th and February 10th, a meeting at Birts Morton; sermons and meetings at Old Hill and Norton; and sermons at Clent and Redditch (St. George's). Deputation, Bishop Beckles, F. G. Lugard (H.D.S.), and R. Pargiter (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 22nd, 1884.—A letter was read from the Christian Evidence Society, stating that they had received an application from a C.M.S. Missionary in Travancore for a grant of the volumes of Lectures published by that Society on Christian Evidences, and pointing out that they were published at a price barely covering the cost of production and which precluded making such grants. It was resolved to purchase for each of the various Mission libraries in India and Japan a set of the five volumes of the Christian Evidence Society's Lectures. The Rev. Canon Hoare, being present, offered to present copies of his recently published book, *Witnesses to Truth*, which the Committee thankfully accepted. The Right Rev. Bishop Perry, likewise being present, offered to present for the same purpose copies of his recently published Sermon on the Doctrine of the Lord's Supper, which also were thankfully received.

The Committee took leave of the Rev. W. L. and Mrs. Groves, proceeding to Ningpo. The Instructions of the Committee having been delivered by the Rev. W. Gray, Mr. and Mrs. Groves were addressed by Bishop Perry, and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Secretaries stated that the Bishop of Caledonia had unexpectedly arrived in England on the 19th instant, and had come to Salisbury Square while the Sub-Committee in charge of the North Pacific Mission was sitting for its ordinary business, and they reported at length the account given to the Sub-Committee by the Bishop of the present state of affairs at Metlakahtla, and on the North Pacific coast generally. He stated that he had left Metlakahtla in order to proceed to Ottawa to inform the Dominion Government himself of the state of affairs at Metlakahtla, where the Government Commissioner had found himself powerless to enforce his own decisions in favour of the Society's Indians, and that he had been assured that the Canadian Government would see justice done. Having come so far he had determined to come on to England to consult with the Committee. The Bishop also gave interesting information regarding the loyalty and Christian conduct of the Society's adherents, and of his own and Mrs. Ridley's work in translation, &c. The following Resolution was agreed to:—

That the most cordial thanks of the Committee be given to the Bishop of Caledonia for the patience and courage with which, amid great difficulties and discouragements, he has maintained the Society's cause at Metlakahtla; for his visit to Ottawa to lay the case before the Dominion Government; for his undertaking the journey to England to consult with the Committee; and for the full information he has given them. The Committee hear with much thankfulness of the loyalty and Christian conduct of the Society's adherents at Metlakahtla, of the provision so judiciously made for their regular Christian instruction, and of the progress made by the Bishop in translating the Scriptures and the Prayer-book into the Tsimshean language. They regard with great satisfaction the proposed interposition of the Dominion Government, and are encouraged by the prospect of toleration being secured, and by the Bishop's account of the Society's adherents, to maintain firmly the Society's position at Metlakahtla; and they cherish the earnest hope that by the blessing of God peace may be preserved, good feeling restored between the rival parties, and the whole Mission established and its influence extended.

Letters were read from the Revs. J. Caley and W. J. Richards, referring to a proposal to commemorate the name of the late Rev. Henry Baker by an endowment which would assist the Arrian congregations, which are mainly the fruit of his work, in supporting their Native pastors. The Com-

mittee heartily approved of this proposal, and directed that the printed appeal with reference to it be published in the *C.M. Intelligencer*.

The Sub-Committee in charge of the Ceylon Mission reported that the Rev. W. E. Rowlands was about to visit England, and recommended that the Rev. J. D. Simmons, now in this country, be sent out in May next to take charge of the Tamil Cooly Mission in his absence, which was agreed to.

The Sub-Committee in charge of the China Mission brought up a resolution recently passed by the Che-Kiang Missionary Conference with reference to excluding from the Society's schools any girls whose feet were bound according to the Chinese custom; and on their recommendation it was resolved that this Committee are of opinion that although the practice of foot-binding should be discouraged in Christians, especially by the Native pastors, yet many children whom it might be important to receive would probably be excluded from the schools by so positive a resolution as that adopted by the Conference.

Special General Committee, January 22nd.—Letters were read from the Archbishop of Canterbury, and the Bishop of Rupert's Land, with reference to the Resolution of this Committee of October 16th, 1883, making a grant, under conditions, towards the salary of the Bishop for the new diocese to be formed in the Peace River district of the present Diocese of Athabasca. It appeared that the complete arrangements could not be carried out until the next meeting of the Provincial Synod four years hence; that in the meanwhile the appointment to the new see was vested in the Archbishop of Canterbury, and that His Grace proposed to nominate the Rev. R. Young, B.A., the Society's Missionary at Red River. The Committee expressed their cordial approval of this appointment, and accepted the suggestion from the Archbishop that the Society's grant be 350*l.*, instead of 300*l.* (in addition to 50*l.* a year for travelling expenses), for the next four years.

Committee of Correspondence, February 5th.—The Bishop of Caledonia had an interview with the Committee, and gave an interesting and encouraging account of the prospects of the North Pacific Mission, especially at the out-stations.

The Ven. Archdeacon Baly, late of Calcutta, who had been for some years a member of the Calcutta Corresponding Committee, had an interview with the Committee, and made some encouraging remarks in reference to the way in which the work of the Society was being carried on in North India, and of the progress generally that was being made. He particularly referred to the permeating influence that was being exercised through the Anglo-Vernacular colleges and schools, and gave some striking illustrations of this. The Archdeacon kindly promised to render any future help in his power by supplying information on the work generally, and was cordially thanked by the Chairman for his valuable and encouraging words, and for his kind promise of future help.

The Secretaries stated that the Rev. I. J. Taylor, who had gone to Japan as agent for the British and Foreign Bible Society in 1880, by permission of this Committee, had been compelled to return to England on account of his wife's health, and that he was desirous of being again employed by this Society. It was resolved that Mr. Taylor be sent out again to the mission-field so soon as a suitable sphere for him and Mrs. Taylor could be determined.

The Sub-Committee in charge of the Palestine Mission reported that Mr. W. F. Connor had been locally engaged by the Palestine Missionary Con-

ference as Superintendent of the Society's Mission in the Hauran. The Committee sanctioned various arrangements consequent thereon.

General Committee, February 11th.—The Secretaries reported the death, on January 30th, of the Rev. Dr. Boultbee, Principal of the London College of Divinity, St. John's Hall, Highbury, Prebendary of St. Paul's, and an Hon. Life Governor of the Society. Warm testimony having been borne concerning him, the following Resolution was adopted :—

The Committee receive with deep regret the intelligence of the death, on the 30th ultimo, at Bournemouth, of the Rev. Thomas Pownall Boultbee, LL.D., Principal of St. John's Hall, Highbury, an Hon. Life Governor of the Society. They thank God for the great work done for the cause of Evangelical truth in the Church of England through the thorough and sound theological training given to, and the wise influence exercised over, the many students who have been educated at the London College of Divinity and been admitted to Holy Orders during the twenty years of Dr. Boultbee's wise and fatherly administration. The absorbing nature of his duties at the Hall made his presence in the Society's Committee-room rare, but he always responded to an appeal when his counsel and experience were especially needed; and he ever proved himself clear in judgment and strong in counsel. The weight of his influence was ever recognized, and his removal is a felt loss, calling on the Committee, while devoutly thanking the Lord for the wisdom given to His servant, to cast themselves afresh and with firmer faith on His guidance, who is the Fountain of all wisdom, the Source of all strength.

They desire that a copy of the foregoing Resolution be forwarded to Mrs. Boultbee, with an assurance of their deep sympathy with and prayers in behalf of herself and her bereaved children.

The Secretaries reported the death, on January 20th, of Robert Hanbury, Esq., who for many years had been a liberal supporter of the Society's funds. The Committee directed that expressions of their sympathy with them in their bereavement should be forwarded to the relatives of Mr. Hanbury.

A letter was read from the Archbishop of Syros, Tenos, and Melos, dated December 10th, 1883, thanking the Committee for the work which had been accomplished in Syra by the Society's late Missionary, the Rev. F. Hildner. The Rev. W. Allan drew attention to the fact that similar value was set on the work of the late Rev. J. T. Wolters, the Society's Missionary in Smyrna, a monument having been erected to his memory. The Committee directed that their thanks be conveyed to the Archbishop for his kind letter.

No English Medical Missionary having yet been found for the Medical Mission at Gaza, it was resolved to accept an offer from the Rev. R. Elliott, B.A., late of the Santâl Mission, who is a qualified medical man, to go out to Gaza for a year in the first instance.

NOTES OF THE MONTH.

ORDINATIONS.

North India.—On January 6, at an Ordination by the Bishop of Calcutta, at Allahabad, Nemi Solomon (Native) was admitted to Deacon's Orders, and the Rev. J. Treusch and A. J. Santer to Priests' Orders.

South India.—At an Ordination held by Bishop Sargent at Palamcotta, on December 23, the following (all Natives) were admitted to Deacons' Orders: Joshua Paul, V. Sarganam, A. Savarimuttu, and J. Nallatambi.

DEPARTURE OF MISSIONARIES.

China.—The Rev. W. L. and Mrs. Groves left England on February 13 for Shanghæ.

Japan.—The Rev. J. B. Brandram left England on February 13 for Japan.

DECEASE OF MISSIONARIES.

East Africa.—The Rev. A. Menzies died in London on February 19.

REPORTS, &c., RECEIVED FROM THE MISSIONS,
From January 18th to February 18th, 1884.

Yoruba.—Revs. I. Oluwole, W. Morgan, C. Phillips, S. Doherty, T. B. Wright (Annual Letters).
Niger.—Rev. W. E. Carew (Annual Letter).
East Africa.—Rev. A. D. Shaw (Annual Letter).
Nyanza.—Revs. J. Blackburn, J. C. Price, and E. C. Gordon (Annual Letters).
Palestine.—Revs. M. Kawar, C. Fallscheer, and J. Huber (Annual Letters).
North India.—Revs. J. P. Ellwood, H. Williams, W. H. Ball, J. W. Stuart, J. Brown, B. Tobit, H. M. M. Hackett, A. Clifford, J. W. Hall, and G. H. Weber (Annual Letters).
Panjâb.—Revs. T. Bomford, Mian Sadiq, T. J. L. Mayer, W. Thwaites, J. Bambridge, and A. E. Ball, and Dr. A. Neve (Annual Letters).
Western India.—Revs. R. Nowroji, A. Manwaring, L. Maloba, A. Bapuji, and F. G. Macartney (Annual Letters).
South India.—Revs. J. Jesudasen, A. Gurupadham, J. Selvanayagam, A. James, J. Cain, and J. Harrison (Annual Letters).
Travancore.—Revs. W. Clark and O. Mamen (Annual Letters).
Ceylon.—Revs. G. Liesching, J. I. Jones, B. P. Weerasinghe, J. Hensman, G. Champion, J. G. Garrett, and T. P. Handy (Annual Letters).
China.—Revs. C. Shaw, J. Grundy, and Ll. Lloyd, Miss Laurence, Bishop G. E. Moule, Ven. Archdn. A. E. Moule, Dr. B. Van Someren Taylor, and Mr. G. Lanning (Annual Letters).
Japan.—Revs. G. H. Pole, H. Evington, W. Andrews, and Mr. J. Batchelor (Annual Letters).
North-West America.—Revs. G. S. Winter, J. Lofthouse, J. Hines, S. Trivett, and J. W. Tims, and Ven. Archdeacon Cowley (Annual Letters).

Contribution List.

In the following list of receipts from January 11th to February 9th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Steppingley	6	16	11
Berkshire: Bearwood	5	0	0
Cookham	16	15	4
East Stafford	7	15	0
Faringdon	25	0	0
Letcombe Regis	8	11	4
Windsor Park: Royal Chapel	4	4	0
Bristol	800	0	0
Buckinghamshire: Buckingham, &c	49	13	7
Denham	8	7	8
Fenny Stratford	3	12	7
Nether Winchendon	4	14	0
Olney	27	1	7
Oving	8	17	8
Upton-cum-Chalvey	43	5	6
Worminghall	5	0	0
Cambridgeshire	400	0	0
Coates	1	16	1
Cheshire: Altrincham: St. John's	100	0	0
St. George's	54	4	2
Davenham	15	1	0
Dunham Massey	23	5	6
Frankby	4	0	0
Haslington	4	6	8
Moreton	4	0	3
Weaverham	5	13	3
Wrenbury	10	18	0
Wybunbury	19	5	0
Cornwall: Cubert	8	10	0
Isles of Scilly	12	13	9
Mawgan-in-Pydar		15	0
St. Ludgvan		10	6
Wadebridge	6	14	6
Cumberland: Allhallows	2	7	0
Buttermere	10	0	0
Wigton	7	18	6
Derbyshire:			
Derby and South Derbyshire	200	0	0
Pinxton	1	8	4
Devonshire: Broadwood-Widger		16	0
Devon and Exeter	300	0	0
Plymouth and South-West Devon	112	5	7
Silverton	1	11	0
Dorsetshire: Bishops Caundle	4	9	2
Compton Valence	5	1	8
Houghton	4	14	6
Litton Cheney	1	0	0
Tarrant Rushton	1	18	1
Worth	1	18	5
Durham: South Shields: St. Stephen's	1	15	6
Essex: Chelmsford	11	3	1
Grays	8	15	4
Great Clacton	16	1	3
Walthamstow	19	4	10
West Ham, &c	3	17	11
Woodford Wells	11	11	0
Gloucestershire: Leckhampton	3	14	6
Stroud	450	0	0
Tewkesbury: Holy Trinity	7	19	1
Hampshire: Botley	25	7	4
Bournemouth	286	9	0
St. Michael's	9	9	5
Ellingham		10	6
Emsworth	93	17	6
Fareham	93	1	7
Hatherden	4	8	10
Itchen-Stoke	2	2	0
Lymington	17	6	4
Odiham	5	15	6
Portsdown	1	4	5
Ramsdale	1	10	0
Shedfield	8	5	9
Wellow		16	9
Isle of Wight: Bonchurch	25	15	0
West Cowes: Holy Trinity	10	13	0
Channel Islands: Guernsey	109	14	4
Herefordshire	80	0	0
Eyton	1	3	0
Hertfordshire: Boxmoor		6	4

North Mymms	55	9	3
Watford: St. Andrew's	16	16	0
Huntingdonshire:			
Huntingdon: All Saints'	4	3	6
Kent: Bexley: St. John's	1	1	0
Bexley Heath		12	6
Deptford: Christ Church	10	14	6
East Kent	555	7	6
Hoo: St. Mary's	2	8	2
Kidbrook	50	0	0
Knowlton	2	0	0
Plaxtol	7	9	1
St. John's	16	10	5
Sydenham: Holy Trinity	85	0	0
Tunbridge Wells	400	0	0
Lancashire: Burnley	8	7	0
Hey: St. John the Baptist	47	5	9
Lancaster	40	0	0
Leyland	43	12	5
Liverpool, &c.	592	0	5
Whalley		8	0
Wiswell		13	0
Leicestershire: Bottesford	24	6	4
Castle Donington	24	17	9
Knipton	1	10	0
Melton Mowbray	33	6	6
Lincolnshire: Laughton	2	1	9
Legsby	1	0	0
Linwood	5	5	9
Middlesex: City of London:			
St. Bride's, Fleet Street	2	17	6
Bethnal Green: St. James the Less	2	1	0
Bloomsbury: St. George's	6	1	0
Brunswick Chapel	81	9	11
Chelsea: Park Chapel	21	3	6
St. Simon's	16	0	10
Clerkenwell: St. Peter's	5	16	0
Fulham: St. Andrew's	3	8	3
Ealing	22	16	6
Edmonton	8	4	6
Gray's Inn Road: St. Jude's	3	3	0
Hareficld	43	3	11
Highgate: St. Michael's	40	0	0
Islington	300	0	0
Kensington, South: St. Paul's	32	2	8
Knightsbridge: All Saints'	3	19	9
Quebec Chapel, Juvenile Association	16	4	1
Mile End New Town: All Saints'	3	17	10
North-East London	84	10	3
North Bow: St. Stephen's	10	0	0
Old Ford: St. Paul's	14	14	9
Potter's Bar	18	15	7
Regent's Park and Portland	7	17	5
St. Marylebone: Trinity Church	46	9	6
St. Mary-le-Strand	7	2	6
Southgate, New: St. Paul's	11	0	4
Spitalfields: St. Stephen's	4	15	6
Stepney: St. Peter's	3	0	8
Stroud Green: Holy Trinity	33	0	0
Whitechapel: St. Paul's	3	2	4
Norfolk: Topcroft	8	13	1
Northamptonshire: Ecton	4	6	2
Marston Trussell	1	16	0
Stoke Bruerne	12	5	11
Northumberland: Bywell	3	10	0
Ford	3	9	0
Lowick	2	0	0
North Northumberland	66	0	9
Oxfordshire:			
Banbury and North Oxfordshire	25	0	0
Great Rollright	5	19	6
Woodstock	2	7	4
Shropshire: North-West Shropshire	11	2	0
Kynnersley	28	3	0
Lilleshall	9	5	6
Llanyblodwell	12	10	6
Madeley	100	0	0
Whitchurch	54	0	0
Somersetshire: Bath	300	0	0
Combe Florey		10	0
Compton Bishop, &c.	14	14	5
Langport, &c.	96	18	2
Selworthy	2	2	10
Shepton Mallet	25	0	0
Yatton	33	16	8
Staffordshire: Eccleshall	1	1	0
Himley	7	5	10
Leek Ladies'	54	4	7
Lichfield	40	0	0
Tamworth	3	6	0
Thorpe Constantine	3	10	0
Trenham	2	15	6
Uttoxeter	6	1	6
Wigginton	19	0	0
Willenhall	33	9	3
Wolverhampton	255	13	5
St. Paul's	50	15	9
Suffolk: Aldringham	59	1	7
Orford	22	8	3
Stoke-by-Clare	3	0	3
Surrey: Balham and Upper Tooting	20	1	3
Battersea: Christ Church	8	12	9
St. George's	5	17	11
Brixton, North: Christ Church	2	0	0
Camberwell: All Saints'	5	2	8
Clapham	47	17	2
Coulsdon	32	14	11
Croydon	290	2	6
Ewell	20	14	0
Farncombe	6	19	9
Guildford	80	0	0
Kingston Hill: St. Paul's	42	7	6
Lambeth: St. Andrew's	5	0	0
St. Mary's	4	3	0
Mitcham: Christ Church	15	0	0
Norbiton: St. Peter's	30	0	0
Penge: St. John's	131	11	1
Stockwell: St. Michael's	57	0	6
Streatham: Christ Church	5	13	9
Surbiton: Christ Church	112	16	5
St. Mark's	2	0	0
Tulse Hill: Holy Trinity	7	5	0
Wandsworth	60	14	2
Wotton	3	8	7
Sussex: Eastbourne	250	0	0
East Grinstead		1	0
East Sussex	1000	0	0
Westfield	1	1	0
Warwickshire: Alcester	5	6	7
Birmingham	300	0	0
Brailes	9	4	8
Clifton	1	5	0
Coventry	75	0	0
Leamington	300	0	0
Temple Grafton	5	9	9
Westmoreland: Levens	29	0	0
Morland	7	14	3
Wiltshire: Bishopstone	6	18	0
Chippenham, &c.	8	5	7
Easton Royal		5	0
Potterne	5	10	9
Swindon	29	11	11
Wootton Bassett	4	17	9
Worcestershire: Hagley Church Union	5	18	6
Kidderminster	7	4	5
Old Hill	81	19	9
Pedmore	6	9	6
Yorkshire: Aysgarth	2	11	6
Brayton	4	15	2
Brownhill	7	6	7
Cottingham	62	0	6
Coxwold		8	8
Halifax	100	0	0
Healey	2	13	3
Heeley	6	18	4
Kilburn	2	13	6
Marton	12	7	0
Middleton		10	0
Todwick	7	0	0
Welton	33	10	0
Whitby	250	0	0

ASSOCIATIONS IN WALES.

Anglesey: Beaumaris	12	13	0
Llanvaeloz	5	2	6
Brecknockshire: Glasbury	2	9	10
Carmarthenshire: Kiffig and Marros	2	9	6
Carnarvonshire:			
Lleyn and Eifionydd Deaneries	17	10	0
Denbighshire: Greaford	20	18	11

Gwersyllt	19	0	4
Llanrwst	14	16	1
Rosset	6	17	0
Flintshire: Cefn	1	1	0
Glamorganshire: Porthkerry and Barry	1	8	0
Swansea: Ladies' Association	20	5	0
Holy Trinity	42	13	0
Merionethshire: Festiniog, &c	3	8	9
Llanuwchllyn	1	13	10
Montgomeryshire: Llanfyllin	1	2	6
Newtown	2	11	8
Pembrokeshire: Lawrenny	11	1	0

IRELAND.

Hibernian Auxiliary	4000	0	0

BENEFACTIONS.

A. B	22	1	11
Anonymous, from Jersey	50	0	0
"An offering for conscience' sake"	9	0	0
Barber, Misses (Half for India)	10	0	0
Browne, Miss H., Finchley	10	0	0
Buxton, T. F., Esq., Easneye	300	0	0
Cameron, Lady Vere, Eccleston Square, by Rev. Canon Fleming	10	0	0
C. A. G	25	0	0
Ching, Miss, Tavistock Square	25	0	0
C. L. T	5	0	0
Cooper, William, Esq., Sydenham Hill	25	0	0
F. A. S. Z	100	0	0
Gourlay, Frederick, Esq., Hereford (for China)	10	0	0
Green, Miss, Leicester	10	0	0
Greville, Rev. Eden S., Clapham	50	0	0
Hale, Mrs., Redhill	10	0	0
Harrison, Miss Bertha, Newcastle-on-Tyne	5	0	0
Howard, Mrs., Bureton Hall	50	0	0
"In fond remembrance of a young collector"	5	0	0
J. M	5	0	0
Lewis, Rev. David, Llangyniew	5	0	0
Muller, W., Esq. (for Foo-chow)	6	10	0
Austin, A., Esq	6	10	0
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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1884.

TEN YEARS OF THE C.M.S. MISSIONS IN INDIA.

THE Decennial Statistics of Protestant Missions in India, published at the end of 1882, showed that there were fifty-five Protestant Missionary Societies at work—many of them of course on a very small scale, comparatively—in India. Most of these societies belong to Great Britain and Ireland. Twelve belong to the United States and Canada, and seven to the Continent of Europe. This seems to show that Protestant Christians throughout the world keenly realize the importance of India as a mission-field, and the loudness of the call to take advantage of the open door of entrance there which the Great Head of the Church has given. The statistics showed that there were at the end of 1871, in connection with the various Missionary Societies, 423 stations, 488 foreign ordained agents, 225 Native ordained agents, 1985 Native lay preachers, 2278 churches or congregations, 224,258 Native Christians, and 52,816 communicants; and that at the end of 1881 there were 569 stations, 586 foreign ordained agents, 461 (more than twice the number in 1871) Native ordained agents, 2488 Native lay preachers, 3650 churches or congregations, 417,372 Native Christians, and 113,325 (more than twice the number in 1871) communicants. (This is exclusive of Burmah and Ceylon.)

No society is more bound, by all the associations of its past connection with India, to take a deep and energetic interest in giving it the Gospel than the Church Missionary Society. And the Decennial Statistics seem to suggest the seasonableness of a brief survey being taken of what the Society has been endeavouring during the past ten years, in humble reliance on the guidance and help of the Holy Spirit of God, to do by deliberation and by action on behalf of India, and how far it has been enabled to contribute to the great general result for which the friends of India are at present thanking God and taking courage. It may be mentioned in passing that the statistics show that in the number of stations occupied, of foreign ordained agents and Native ordained agents and Native lay preachers employed, of congregations and Native Christians gathered out, the Church Missionary Society stands clearly first of all the Missionary Societies. But we proceed to a rapid review of something of what has been thought of and attempted by the Society in the past ten years.

I.

A good deal has been done during the ten years *in gathering the Native Christians connected with the Society into organized* communities

for Church and religious purposes, and in leading those communities on to be self-governing, self-supporting, and self-extending.

After much thought and deliberation, and communications with the missionaries in the field, the first gathering of Native Christians into an organized community of the kind was brought about in Madras in 1868. Then followed in 1869 similar organizations of the Native Christians in the several missionary districts of Tinnevelly, the great Mengnanapuram district leading the way. The same took place in the Travancore and Cochin Mission in 1869, and subsequently, in 1872, in the Telugu Mission. In 1877 the Native Christians in the Punjab organized themselves into a community, and in the end of the same year (1877) those in the North-West Provinces did so also, and subsequently, in 1881, the same organization was carried out for the Native Christians in Bengal. Measures are at present on foot for similar organizations amongst the Native Christians in the Province of Sindh, and amongst those in the Western India Mission. Thus, at intervals round the circuit of India, there are now in existence those infant communities of Native Christians in connection with the Society bound together for Church and religious purposes, and it need hardly be said that the Society views them with the deepest interest and with a real parental solicitude, and is able growingly to understand the thoughts and feelings of the great Apostle of the Gentiles when he spoke of "that which cometh on me daily, the care of all the Churches (*ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν*)."

For the training of these communities of Native Christians to be *self-governing*, there has been called into existence for each a *Native Church Council*, consisting of all the ordained Native pastors labouring in connection with the community and of lay delegates from the several pastorates comprised within it. Each Native Church Council has its own Native Church Fund from which, assisted for the present by an annual grant from the Parent Society, the salaries of the pastors and agents, and other expenses of worship, are paid by the council itself. Thus each Native Church Council is being taught to deliberate about, and to make provision for, the supply and support and due performance of religious ministrations for that community of Native Christians which it represents. It is a cause of very great satisfaction to notice the hearty interest and the increasing energy with which the Councils seem to address themselves to the duties devolved upon them.

To bring about *self-support* in due time, the plan was set on foot by the Parent Committee, in 1878, of commencing to make a small annual reduction of its annual grants to the communities, as they might seem able to bear it. This plan came into operation first amongst those in South India, and it will gradually come into operation in them all. Here again it is interesting to notice the readiness with which the communities themselves recognize the duty, and look forward with pleasure to the prospect, of becoming self-supporting. For instance, at the meeting of the North-West Provinces Native Church Council, held in October, 1882, the Treasurer of the Council reminded the members that the year had been a year of undoubted agricultural prosperity,

and expressed the hope that each congregation connected with the Council would endeavour "*to make such further advance as would convince him (the Treasurer) of the practicability of entering upon* 1884 *with a smaller grant-in-aid, and redeem the pledge the Council had given of drawing yearly less and less upon the resources of the Parent Committee.*"

It is also especially satisfactory, and a cause of great hopefulness for the future, to know that the Native Churches seem fully to realize that, over and above the duty resting on all true followers of the Lord Jesus Christ in their individual capacities to seek to make the Gospel known to those around them, they ought, *as communities*, to make efforts for spreading the Gospel. The Native Church in Tinnevelly has long been forward in this respect. Not only does it carry on missionary work amongst the heathen at its own doors, but it has sent forth its own sons to Ceylon and Mauritius, and, more recently, to the Telugu Mission and to Central India. The other Churches in South India—the Madras, Travancore, and Telugu Churches—carry on stated missionary work amongst the heathen around them. The Punjab Native Church has taken up one special *tehsil* in that province to carry on systematic missionary work in it. "During the past year" (1882), they say, "the Amritsar *Tehsil* has been occupied by our Church Council as a special field for our direct missionary efforts; and our headquarters have been established at Jandiala." The North-West Provinces Native Church Council has taken up the outlying villages of Azimgarh with the same purpose. It is hoped that the Bengal Church Council will follow in the same course, and the other Councils also when formed. For carrying on this evangelistic work, very real and substantial help has been given to the several communities by grants-in-aid from the noble fund supplied for this special purpose by Mr. W. C. Jones, of Warrington. This work of self-extension is a thing to be fostered with the utmost care, and to be watched with the greatest interest. If God were, in answer to the prayers of His people, to pour out the Holy Spirit largely on these infant communities, how much might be expected for the advance of His Kingdom by their missionary efforts! Shall not prayer be made to this end?

II.

Some progress has been made *in increased efforts for the evangelization of special classes of the population.*

(*a*) *The Mohammedans.*

Many friends who still attend the meetings of the Parent Committee will have a pleasant recollection of the *Conference on Mohammedanism* held in the Committee-room on October 20 and 21, 1875, and of that much-beloved friend who took so prominent a part in the management of it, General Edward Lake, then a Secretary of the Society, now departed to his rest. They will also remember the deep interest taken in it by not a few others who have also been taken from us, such as Bishop Gobat, General Alexander, Mr. F. N. Maltby, Mr. A. Lang, Rev. H. Wright, Rev. E. H. Carr, and others. As a result of that Conference, the Committee decided that they ought to pay more attention than

hitherto to efforts on behalf of the Mohammedans in India, and resolved on the adoption of such measures as directing the special attention of the Missionary Conferences to the subject, supplying to missionaries of the Society in a position to turn them to good account specified books bearing on the Mohammedan controversy, arranging for public lectures to be statedly given with special reference to Mohammedans, getting devotional books suited to them prepared, &c. Is it a wonder that Missionary Societies should give great attention to work *amongst Mohammedans in India?* One of the speakers at the Decennial Missionary Conference used the following words, which deserve to be very carefully pondered. "Forty-one millions of Muslims," he said, "are brought in India under favourable circumstances for hearing the Gospel. Scarcely anything interferes with the freedom of individual thought and action among such excepting the social ban. The progress of learning, the spread of Western science, the appliances of travel, the increasing facilities of intercommunication by post and telegraph, the publication of a multitude of newspapers and periodicals, and the very powerful influence of the English people resident in India, *combine to make the Muslims of India, of all the followers of Mohammed in the world, the most amenable to the influence of the Gospel.* A thousand cities and towns invite the evangelist to proclaim the Gospel to their Mohammedan inhabitants; more than this, many of the followers of Islam, shaking off the shackles of a bygone age, are, in the spirit of the times, boldly examining the ground-work of their ancestral faith."

It is satisfactory to mention that, since the Mohammedan Conference in 1875, in addition to the Society's already existing work for Mohammedans in Madras and the Punjab, the special Mission to those in Bombay has been put on somewhat of a better footing; and that quite recently the Rev. Jani Alli (a convert from Islam himself) has been set apart to work amongst the Mohammedans of Bengal. In taking this latter step, the Committee were much influenced by the following passage in the Report for 1882 of the Calcutta C.M. Association:—"The discussion" (in the Decennial Missionary Conference) "on the Mohammedan question showed clearly that Christian schools exerted a powerful influence upon Islam in India, and that here was certainly a vast neglected field. Of 9,000,000 Mussulman females in Bengal, only 9000 can read and write; of boys only 360,000 can read and write. Still there is not *one* missionary entirely devoted to this work. This was deeply felt by the members of the Conference, *and one speaker gave voice to the general feeling by expressing his hope that 'the Church Missionary Society would set apart a missionary for Mohammedan work in Bengal.'*"

(*b*) *The Aboriginal Tribes.*

Some will also remember the *Non-Aryan Conference* held in March, 1877, when Sir George Campbell, Sir W. Muir, and other high Indian authorities met a large meeting of the Committee, and laid before them their own earnest conviction of the loud call there was for prompt and

energetic action to evangelize these aboriginal races, in view especially of the *Hinduizing process* which was going on amongst them. There will also be remembered the generous offers of Sir W. Muir and the late Rev. H. W. Shackell to supply, severally, 100*l.* for each new Mission station opened in the Santhal Mission.

Since the Conference in 1877 there have been two new stations opened in the Santhal country, and there are now six missionaries at work amongst them; and the Paharis (a different aboriginal race from the Santhals, living in the hill-districts in the Santhal country) are also cared for.

Mission work amongst the Gonds in Central India has been vigorously taken up, and a missionary specially assigned to them is settled at Mandla; and a second missionary has been also designated to the Mission.

In 1880 a Mission was commenced (chiefly through the generous pecuniary aid of the Rev. E. H. Bickersteth) amongst the Bhîls of Kherwarra, in Rajputana, and two missionaries are at work there.

In 1881 General Haig left England and spent a year amongst the Kois on the Godavery, and arranged plans for carrying on the Koi Mission on an extensive scale; and was able so to enlist the missionary interest of the Tamil Church in Tinnevelly in the Kois, that that Church has been regularly sending up Native evangelists to them from itself, and at its own expense, since that time. This may be noticed as an instance of the prospect there is of missionary work being widely extended in the future in India, when the missionary influence of the various Native Churches shall be more and more brought to bear on the still-remaining heathenism in parts of the country far removed from themselves. As Tamil catechists are now working as missionaries amongst the Kois, so it has been suggested that Native missionaries from the same Tamil Church may yet reach even as far as to the Paharis of the Santhal country, with whose language Tamil seems to have some slight affinity. And this principle may be indefinitely extended to the great advance of the cause of Christ. Since General Haig's visit a second European missionary also has been assigned for the work amongst the Kois.

In the Native State of Travancore, the work amongst the Hill Arrians, so nobly begun by that true missionary pioneer, the late Rev. Henry Baker, has been recently put on a better footing, and is being carried on with vigour and success by the Rev. A. F. Painter. The attention of the Western India missionaries, also, has been effectually called to the scattered aboriginal tribes—Bhîls, Koolies, Ramoosees, &c.—who dwell in the vicinity of the Society's Mission stations.

It is of the utmost importance that this work amongst the aboriginal races should be well and vigorously sustained. Let us hope that it will be warmly cherished in the interests of the people of God in this land, and earnestly sustained by their prayers.

(*c*) *Peoples beyond the borders of British India.*

Our survey may properly include some reference to these. It is impossible not to notice with thankfulness, and almost with wonder,

the way in which the Providence of God has led the Society on to occupy stations at intervals all along the north-west frontier line of British India. This has been admirably dwelt upon by the Rev. R. Clark in his recent most interesting book, *Thirty Years of C.M.S. Missionary Work in the Punjab and Sindh.* The Frontier Line of Missions, as Mr. Clark calls it, commences at Simla and Kotgur, passes on through Kangra, Kashmir, Peshawar, Bannu, Dera Ishmael Khan, Dera Ghazi Khan, and on to Hyderabad and Karâchi in Sindh. Many interesting missionary thoughts are suggested by this frontier position of the Society; but all that can be done is to take a rapid glance at a few points of hopeful interest within the last ten years.

The Mission in Kashmir has been placed on a settled footing, with its staff of one ordained and one medical missionary. The missionaries are now allowed to remain all the year round in Srinagar, and the hospital has been attracting visitors from countries as far off as Kashgar and Yarkand, who it is hoped may carry back with them Gospel seeds to their Central Asian homes.

Peshawar in 1879 sent its Native pastor all the way to Cabul, where he administered the Lord's Supper to the few Armenian Christians there only a few days before the total massacre of the British embassy that year, and baptized some ten persons in the little Armenian Church. And in April, 1882, Peshawar also sent the Christian evangelist, Syud Shah, on an exploratory Gospel tour to the interesting country of Kafiristan.

The Tank Medical Mission was founded in 1868 with a view chiefly to gaining an influence over the Waziris, and other hill tribes of the frontier. "How far," says Mr. Thwaites, of Dera Ishmael Khan, writing on February 24, 1883, "it has answered this purpose may be understood from the fact that of late years the tribes have in great numbers taken advantage of the hospital, and look upon the Native doctor, the Rev. John Williams, as one of their greatest friends. So much so that about Christmas, 1879, during the Waziri raid, when they destroyed Tank, *the Mission buildings were spared, and many things taken away were returned when it was discovered they were the property of the Faquir Doctor or of the hospital.* During the last six months of 1882 about 2000 Waziri patients were attended to in the hospital."

In 1879 the Mission to the Beluchis was established in consequence of a special appeal made by the late Rev. G. M. Gordon, who himself gave Rs. 10,000 to it, and the Rev. A. Lewis and Dr. A. Jukes began it. The headquarters of the Beluch Mission has, after much thought and deliberation, been established at Dera Ghazi Khan; the medical missionary carrying on work during the summer months at Fort Munro; and Thal Chotiali (the place pointed out two years ago to the Society by Sir R. Sandeman as a point to be aimed at for Beluch work) is kept in view. "The direct road," says Dr. Jukes (September 10, 1883), "to Thal Chotiali from Dera Ghazi Khan lies through Fort Munro." The difficulties which have attended the settlement of the headquarters of this Mission, and the position which has been at last attained, seem to furnish another instance of how the Holy Spirit of *God is still,* as in Apostolic days, not only He who calls and sends

forth the labourers and makes their work effectual, but He also who directs the centres in which they are to establish their work.

In 1881 Mr. Shirt, of Hyderabad, visited Quettah, and wrote earnestly urging that attention should be given to "the ancient nation of the Brahuis." His words are full of interest: "I must say I greatly long to see a missionary wholly devoted to them (the Brahuis). Then the three great mountain nations from Peshawar to Karâchi would all have the Gospel of Christ preached to them. Peshawar, Bannu, Tank, Dera Ishmael Khan, for the Afghans; Dera Ghazi Khan for the Beluchis; and where for the Brahuis? God seems to be opening the way for work among these. May our Society be able to respond!"

Thus full of interest is the position which the Society occupies in its chain of north-west frontier stations. And here again is subject for earnest prayer on the part of all who long to see the light of the Gospel of Christ penetrating to the interesting peoples who live on and beyond the mighty mountain ranges which guard the north-west entrance to British India.

III.

The Society's whole relation to the subject of education in India has been carefully examined and revised.

Various considerations led the Committee, in the early part of 1879, to consider the propriety of making representations to Government regarding the manner in which the Educational Despatch of 1854 had been and was being worked, and on January 27, 1879, a circular was sent out to many interested in India, inviting opinions "as to whether the time had not come for asking Government to retire (to a greater or less extent) from the work of Higher Education in India; to give the attention contemplated in the Despatch of 1854 to the education of the masses; and to give greater encouragement to the working of the grant-in-aid system." Many answers to this circular were received, and much attention was drawn to the subject. Before proceeding further, the Committee thought it desirable to look carefully into the Society's own work in connection with education, and to consider to what extent and on what lines, under all existing circumstances, they were prepared to continue it. This led to the formation of an important Sub-Committee on Education, which presented in July, 1879, a report and recommendations which have since that time been regarded as settling for the present the Society's educational policy for India. It should be mentioned here, that the *General Council on Education in India* subsequently took up, with much earnestness and success, negotiations with Government regarding the administration of the Despatch of 1854, and that to that Council is in a great measure due the appointment of the recent Government Education Commission, whose comprehensive Report, in a blue-book of 800 pages, has just been made public.

A few of the leading principles on education recommended by the Sub-Committee referred to above, and adopted by the Committee, may here be stated.

(*a*) Special attention was henceforward to be given to the *general education of the children of Native Christians*, with a view to making

Native Christianity, with the help of God, a greater moral and spiritual power in the land.

(*b*) Henceforward also the training of suitable Native Christians for the Native pastorate and for evangelistic work was to come into even greater prominence than before.

(*c*) The Society was not to embark to any larger extent than at present in the carrying on of Anglo-vernacular colleges and schools for the evangelization of the better classes.

(*d*) Primary vernacular schools for the evangelization of non-Christian boys of the lower classes were only to be carried on where circumstances were exceptional, and then to a limited extent; but such schools for non-Christian girls were to be encouraged.

(*e*) Education was always to be paid for by Christians and non-Christians, according to the circumstances of the recipients of it.

(*f*) Every effort was to be made to substitute Christian for non-Christian teachers in the schools (the *secular studies* of the schools having hitherto rendered some non-Christian teachers necessary in the absence of properly qualified Christian teachers).

The above principles have been gradually working themselves out into action since 1879, and a few of the visible results may be glanced at. Flourishing boarding-schools for Christian boys and for Christian girls of the Bengal Mission have been established within the last three years in Calcutta. A boarding-school for the Christian boys of the North-West Provinces has been set on foot in Agra, and the boarding-school for Christian girls at Benares has been, with the valuable help of the Indian Female Normal School and Instruction Society, put on a better footing of efficiency. For the Christian boys and girls of the Punjab the Rev. F. H. Baring's excellent Boys' Boarding-school in Batala, and the Alexandra Girls' School in Amritsar (the working staff of the latter being altogether supplied by the C.E.Z.M.S.), have been established and are in excellent working order. Sufficient arrangements in the same direction have either been already in existence or have been made in the other Missions also.

Since 1879, too, the Cathedral Mission Divinity School in Calcutta for the theological training of Native pastors and evangelists for the Bengal Mission has been set on foot. A similar Divinity School has come into existence in Allahabad for the North-West Provinces. The School in Lahore, founded by Bishop French in 1870, does the same work for the Punjab and Sindh. The Divinity School for Western India was set on foot two years since, and has been temporarily carried on at Kirkee. And, in addition to the Preparandi Institutions which have been long existing in South India for the special requirements of the several South India Missions, a missionary of suitable qualifications is just now being sought for with a view to the opening of a Divinity School in Madras for the training of more educated Native Christians of the Society's South India Missions generally.

It is not easy to over-rate the importance of this educational work. If the sons and daughters of the present Native Christians shall *thoroughly* imbibe sound Scriptural principles, and if the future

Native pastors and Native evangelists shall be well grounded in theology in our divinity schools, how great must be the advantage in days to come to the cause of Christ! This work calls for men and women of the highest educational attainments and personal devotedness. Will not Christian parents in England view this matter in the light of its intense importance to the future of India?

IV.

Something has been done towards giving *more definiteness and concentratedness to the work of the European missionary force.* This force has not increased, but rather has decreased, in numbers within the ten years. In the Report for 1862-63 the number was given as 109; in that for 1872-73 as 114; in that for 1882-83 as 99. This European missionary force is a small and a very precious one, and it is of obvious consequence that it should be directed to the most important points, and utilized to the best possible advantage. Such principles as the following have been coming to be better understood and more fully recognized and acted upon.

(*a*) European missionaries should be altogether dissociated from the pastoral work of Native congregations, and should be engaged in evangelistic or educational work.

(*b*) They should also have no connection, beyond that of being ready to give moral support and friendly counsel, with the work of the Native Churches (except that which a missionary may have when appointed by the Parent Committee the Chairman for the time being of a Native Church Council).

(*c*) The work of the European missionary force should be carried on, as far as possible, in connection with strong and well-manned centres, with a definite sphere of labour assigned to each of those connected with the centre, and with proper arrangements made to secure permanence of work and continuity of plans.

(*d*) When a missionary's work is evangelistic, his itinerating district should be one of defined and limited extent, so that there may be secured the definite and systematic carrying of the Gospel into every corner of it.

It is obvious that too great efforts cannot be made to turn to the best possible account the small and precious European missionary force, and the subject of how this is to be secured must occupy attention more and more.

V.

One other effort for putting the work on an efficient footing may be referred to. In 1880 a sub-committee went very carefully into the subject of that large body of Native lay agents employed in doing spiritual work in connection either with the Native Churches or with the Society. The importance of the subject may be judged from the fact that there were (and are at present) some five hundred of these men in employment; some assisting Native pastors in pastoral duties, while at the same time carrying on evangelistic or educational work; many others engaged in purely evangelistic work, either in connection with

the Native Churches or with the Society. The regulations laid down by this sub-committee, taken in connection with the establishment of Divinity Schools in the several Missions, will, it is expected, give greater definiteness of aim to this important body of Native agents, and help towards the raising of them to a higher level of pastoral and evangelistic efficiency.

VI.

A few tabulated items of comparison, showing numerical progress in the ten years, may now be given. They are taken from the Society's Reports for 1872-73 and 1882-83. The Report for the latter year gives figures somewhat nearer to the present time than were given by the Decennial Statistics:—

C.M.S., India.

Stations.		European Missionaries.		Native Ordained Agents.		Native Christians and Adherents.		Native Communicants.		Baptisms during year.	
1872-73.	1882-83.	1872-73.	1882-83.	1872-73.	1882-83.	1872-73.	1882-83.	1872-73.	1882-83.	1872-73.	1882-83.
65	77	114	99	75	116	69,711	99,801	13,424	21,099	3483	4832

It will be seen from the above that the Society occupies now twelve more stations than it did ten years ago, the area of its operations being by so much more extended. It will also be seen that it employs now a smaller number of European missionaries in India than it did ten years ago. The present smaller number may to a considerable extent be accounted for by the gradual withdrawal of the European missionaries from the Madras and Tinnevelly Missions, and, to a less extent, from the Travancore Mission. But it has to be noted at the same time that, while the whole number in India has been diminished, the number in North India and the Punjab and Sindh has increased, there having been in those important fields in 1872-73 sixty ordained and two lay missionaries, while in 1882-83 there were sixty-three ordained and ten lay missionaries. All the new stations also are in the northern provinces, the majority of them in the Punjab.

The number of Native ordained agents (almost altogether employed as Native pastors), it will be observed, has sprung up *from seventy-five to one hundred and sixteen* (an increase of forty-one in the ten years Of the seventy-five of 1872-73, fifteen have passed to their rest, that there has been a greater increase than the actual figures descri The Native Christians and adherents have risen from 69,711 to 99,8 (an increase of about 30,000), and the Native communicants from 13,4 to 21,099 (increase of about 8000); this last figure being a measur solid progress of spiritual life and attainments.

And at what expense to the Society's funds is all this Indian v maintained? In 1872-73 the Society's whole expenditure (Home Foreign) in connection with the Indian Missions was 80,145*l.* 8*s* and in 1882-83, 73,928*l.* 5*s.* 2*d.*, showing that these Mission *the Society* 6217*l.* 3*s.* 7*d.* less in the latter than in the f *vear.* *Without* limiting the comparison to two particular yea averages of several years and comparing the avera

get the result that the Indian Missions are now costing the Society between 3000*l.* and 4000*l.* a year less than they were ten years ago. Here again the reduction of expenditure may be accounted for mainly by the reduction of the number of European missionaries in South India. The grants to North India have increased by 2000*l.* a year.

But it is not to be supposed (and the foregoing very brief review of work done would lead to an entirely opposite conclusion) that the Society is at all designing to relax its hold on its great work in India. When the recent Decennial Missionary Conference sent an appeal to the Churches in Europe and America for increased efforts for the evangelization of India the Committee of the C.M.S. made use of the following (amongst other) words in reply: ". . . They hope for themselves to be able to continue to devote to their Indian Missions what they are expending on them at present, and also the due proportion of any general increase of men and means with which it shall please God to entrust them, looking forward at the same time with confidence to the latent energies of the Native Churches being gradually developed and to a more rapid and vigorous extension of missionary work being brought about thereby." And when recently (November, 1883) the Committee were taking a view of possible savings which might in course of time be expected in the Missions through the gradual reduction of the grants-in-aid to the Native Churches, so strongly were they impressed with the importance not only of maintaining but also, if possible, of strengthening the Society's own aggressive evangelistic work in Missions where there are still large heathen populations, that they adopted a general Resolution (which of course applies with full force to all the Indian Missions) in the following terms: "It is advisable that any sums annually saved by the reduction of the grants to the Native Churches in Missions where there is still a large heathen population should be applied for the present to increased aggressive evangelistic efforts in that Mission where the saving is effected." These two Resolutions (of March 20 and November 6, 1883) may be taken to indicate the Committee's fixed purpose, under God, if enabled by the efforts of the Society's friends, to continue at least on its present scale and, as far as possible, to extend, its work in India.

Conclusion.

And what now, so far as India is concerned, would seem to be the objects to which the Society should chiefly direct its thoughts and its efforts? They are many and of deep interest. Perhaps first, and above all, the spiritual life of the Native Churches must be deepened, and their missionary zeal drawn forth. Why should not the time be looked forward to when every Native Church in India shall be filled with the high and holy ambition to send forth missionaries from itself to other parts of the land? The Society's own efforts on behalf of the Mohammedans have to be maintained. The aboriginal tribes have to be cared for. The position on the frontier has to be upheld. The aggressive evangelistic attitude has to be kept up all along the line. Furthermore, the proposals of the Government of

India for giving more of local self-government to the peoples of India may be expected to awaken intellectual energy and thought among them, and the Society must be ready to do its part in giving such awakened thought a right direction. A new Education Act, too, which may ere long be expected, will almost certainly open up new channels for diffusing the knowledge of salvation on a vaster scale than ever hitherto, and to this also the most careful thought must be given.

On the whole the Society may well, with deep humiliation of itself before God for many and great shortcomings, devoutly thank Him for the favourable position in which it stands, by His grace and help, for giving the saving health of the Gospel to India. With Native Churches existing and giving light around, with a devoted band of missionary labourers in the field, with organization fairly settled, and with many prayers going up from the people of God, is it too much to expect that, under the power of the Holy Ghost vivifying the whole machinery, the history of success during the next ten years may greatly surpass in point of increased results that of the ten years just passed? To God alone shall be all the glory! W. G.

HINDRANCES TO THE EXTENSION OF CHRISTIANITY IN INDIA.

IN his chapter on the Progress of the Christian Religion at its first promulgation the infidel Historian Gibbon says, "We may be permitted, though with becoming submission, to ask, not indeed, what were the first, but what were the secondary causes of the rapid growth of the Christian Church?" Upon this inquiry he engages the attention of his readers, and so engrosses them that a large majority might be tempted to forget that there were any first causes at all. A thick veil of professing reverence is thus drawn across and shrouds from investigation, so far as the historian is concerned, the true sources of the vitality and energy which enabled Christianity so extensively to rout the forces of Paganism, and to substitute itself for them. The result has been that many have been led to speculate and dogmatize about phenomena which it was impossible for them by any conceivable ingenuity to ignore; but God, who was the Author, is virtually set aside in the account of His most signal interposition in the economy of the world. The chief factor of the sum is left out; the conclusions consequently are inadequate and erroneous. Still something may be learned from Gibbon's statements, such as they are. It would be unwise to dismiss them from consideration, while it is most essential that they should be properly and sufficiently supplemented. Unquestionably the passions, the feelings, the interests, the circumstances of men, even their origin, their language, the climate in which they dwell, may, in some measure, retard or promote their reception of spiritual truth. It is the glory, as it is an evidence of the truth of

Christianity that it has so extensively triumphed over all these varied obstacles, and even where it has least achieved success, proof has not been wanting that it may become, what it was intended to be, the universal religion of all mankind.

A hundred years may roughly be taken as the period since which concentrated and sustained effort for the propagation of genuine Christianity (as contrasted with the admixture of Paganism and Christianity, denominated Roman Catholicism, a most accurate hybrid term) has been maintained. Those who have been active in this glorious work have no cause to feel ashamed of the result of their efforts. On the contrary, with the voice of joy and exultation, they can exclaim, with the Psalmist of old, "The Lord hath done great things for us; whereof we are glad." Neither the money, nor the labours, nor the lives of faithful men have been spent in vain. All has not been accomplished that has been desired or attempted. Repulses have had to be endured in some quarters, while victory has been gained in others. Some have gone forth bearing their precious seed, and have wept over small or no apparent results; others have come again with rejoicing, bringing their sheaves with them. It would be foreign to our present purpose here to estimate the relative advance between the progress of Christianity among the heathen during the last century, and that which was made during the first century after our Blessed Lord's Ascension and the effusion of the Holy Spirit on His followers; but it might, we think, be made manifest that the Lord's arm is not shortened that it cannot save, and that faith and prayer and pains are still as efficacious as in the days of old.

The task, however, to which we now address ourselves is a different one. It deals only with a portion of the general subject. The success which has been achieved in India will, for the present, be passed over, although it must not be lost sight of or under-valued. In that country abundant tokens of encouragement have been vouchsafed. Rich first-fruits have been already garnered, indicating satisfactorily the probability of abundant harvests hereafter; but still the difficulties are great, and deserve serious consideration. Unlike the historian, we will not pass by first causes; but, on the contrary, direct attention to them, especially as being the real source of retardation in the progress of Christianity, at any rate to outward human appearance. Unquestionably they must have a chief part in it.

The first and chief hindrance to the progress of Christianity in India, as indeed elsewhere, is the complete state of alienation which, since the fall of Adam, has ever existed between God and man. The pregnant expression in our Article, "quam longissime," as far off as possible, only too truly indicates the extent of man's departure from his Maker. It is true that even in this departure man cannot, as a rule, exist without some sort of God, but that God must be a God, or rather "Gods many, and Lords many," the coinage of his own brain, or the work of his own hands. To these creations of his own, man will often pay the most unbounded devotion, and for them has been known to make the most appalling sacrifices. But the hostility

of the natural man to the Lord Jehovah, to His revelation, to His commandments, to His scheme of reconciliation and salvation has been unabated as ever. Man listens perpetually to the fraudulent voice of the tempter who first ensnared his ancestors and brought them into destruction. There is therefore an inherent indisposition to receive the truth as it is in Jesus, and to conform to the pure and holy law which the Saviour enforced and exemplified. Although God, in His infinite mercy, has so largely bridged over the separatory interval, man cares not to draw near to it, unless he is specially attracted by the grace of God. Man will turn away, and be as insensible as the deaf adder to the voice of the charmer, charm he never so wisely.

There is again to be taken into account the unceasing and furious antagonism of Satan. We see not yet all things put under the feet of Jesus. The prince of the power of the air is by our Blessed Lord Himself characterized as "the strong man armed." Myriads of our fallen race are his captives, and his utmost exertions are put forth to retain them under his dominion. No one adequately realizes the difficulties besetting missionary enterprise, who is in the least degree confused or sceptical as to the reality of the power and the ceaseless interposition of the Evil One. The accounts in Holy Scripture are not cunningly devised fables or vague and unmeaning allegories. The missionary who is not consciously impressed of the power and personality of the enemy he has to contend with for the possession of souls has a very inadequate conception of the dangers which he has to encounter, and of the difficulty of the task before him. If he has any notion that he can effect any high or holy results by making compromises of any kind with Satan he had better stay at home.

In the peculiar forms of opposition which are now being raised up in India, we are now speaking especially of those of recent conception and introduction, we think we see proof of the untiring vigilance of the capital enemy of Christianity, and of the subtle skill with which fresh means are devised to retain those who can be no longer held in captivity by former devices. Be this, however, as it may, whether what we are referring to proceeds from man's folly, or the direct action of his ghostly enemy, there is none the less reason to be on the alert against the never-ceasing wiles of Satan, which are in operation.

Another and principal hindrance is, we consider, the peculiarity of the religion which the Lord Jesus proclaimed. It is emphatically a creed which maintains that without holiness no man shall see the Lord. This, however imperfectly understood, is yet an element of other creeds. Some of them, but by no means all of them, parade high-sounding maxims of morality, often curiously in juxtaposition with the most childish drivel and the most silly rites, which are to all intents and purposes the imprint of man's folly upon the whole concern. Some delight in picking out odds and ends of this morality from the dunghill of rubbish in which corruption festers. When they have got hold of these fragments, and have wiped them and polished them up, they think they have got hold, by the help of man's unassisted

wisdom, of what is nearly, if not quite, as good as what God has revealed. But although a certain resemblance to the cardinal doctrine of Christianity which we have referred to may be in some measure found in some other creeds, yet there are other differences in connection which make Christianity difficult of reception. It is true that without holiness no man shall see the Lord. This is a Christian verity. But it is equally true that such holiness as man—one man only excepted—has ever attained to, would be insufficient for this end. Reliance upon this holiness, or justification by means of this holiness, is therefore a delusion, and Christianity rightly explained, unhesitatingly proclaims this. It is at this point that man diverges from God as to the way of salvation. He will, whether a Hindu, or a Buddhist, or a Romanist, invent and practice what our Articles term works of supererogation, partly to atone for any defects in holiness, which are only too manifest even when man sits in judgment upon himself, or to strengthen claims upon God. Amongst the most ghastly chapters of human folly, or rather insanity, are the records of the expedients which have been resorted to to establish what, to use a technical expression, may be termed justification by works. All this genuine Christianity reprobates as a fatal delusion, warning every man to flee to Jesus, in and through whom alone, and by faith in whom alone, works can be wrought acceptable to God, but not as grounds of salvation. This to the natural man is utterly incomprehensible. He revolts against a creed which reduces him to nothing and exalts God, as he imagines, at his expense. We need not travel to India for proof of this, but we see it there in the fulness of its naked deformity, not veiled with the comparative decency and restraint which obtain in a land where spiritual Christianity is able to assert itself.

We have now adverted to some of the chief and the most real hindrances which retard the general progress of Christianity in India. Not that we have by any means exhausted the catalogue of them; but perhaps enough has been said to indicate the chief obstacles. Where through the action of sovereign grace these are overcome, other difficulties rapidly disappear. Some are not taken into account at all by true converts, others are willingly slighted for the preciousness of the salvation attainable by those who disregard them. But it is an indispensable necessity for all successful missionary work that these principal hindrances should ever be before the minds of teachers and of taught, and indeed of all who help in any way. In these days of spurious liberalism there is a tendency to slight them, and to fall back, not precisely with the motive of Gibbon, upon secondary causes and secondary means and appliances, as though man by his own wisdom or his own ingenuity could convert man. Even in the case of missionaries, unless they are very careful, it is quite possible that, vexed with proximate causes of hindrance, they might be tempted to conceive that if these could be removed there would be free course for Christianity, and that God's truth would assert itself almost as a matter of course. Such a mistake as this might well be pardoned to those who are actively engaged in the din of the conflict with heathenism; but it would still

be a mistake. The true difficulties, however, are in the direction we have been pointing out. It is not wise to be content to accept them as mere general truths. There should be an ever-present consciousness of them, leading to perpetual intercession for the removal of them, so that the heathen may become willing recipients of the grace of God.

Having now, we trust, dwelt sufficiently upon the primary and chief hindrances to the progress of Christianity in India and elsewhere, and upon the necessity of perpetually realizing that the stress of the conflict resides in these, we now proceed to consider some secondary hindrances which can be discovered in the constitution of heathenism, and the condition of the people, which are well deserving of consideration when their proper position is assigned to them. They would not be of much account if a similar spirit was rife in India to that which St. Paul describes was the case of those who, "after they were illuminated, endured a great fight of afflictions; partly while they were made a gazingstock both by reproaches and afflictions; and partly while they became companions of those who were so used; . . . and took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance." The case, however, is not so, and it is certainly the duty, when there is the power and the opportunity, not to place needless difficulties in the way of converts.

In the very front rank of these secondary obstacles is the institution of "caste." So much has been said and written of it at various times that it is unnecessary to enter again into details with which so many are familiar. As it exists in India it may truly be described as "Satan's masterpiece" for holding millions in thrall, and subjugating them to lordly superiors. Even Hindus have at various times struggled in revolt against it, but unsuccessfully. It is the idlest delusion to describe it as a social distinction corresponding in India to our gradations of rank in Europe. The fallacy lies in the fact that it is this; but it is also, and in its essence, something far beyond this, and altogether different in character. To concentrate attention upon its subsidiary properties without in the fullest degree recognizing what makes it so especially noxious, is a most dangerous paltering with the truth. Caste as it is understood and held in India cannot co-exist with Christianity, certainly in the same person. The one is essentially antagonistic of the most especial distinction of the other. If the great Apostle to the Gentiles felt himself constrained to say, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing," what would have been his testimony if he had been brought face to face with caste in India? He was no rude leveller or upsetter of the recognized orders of society. He would have Christian converts "render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." But when once it was clear that a noxious institution, even one which had originally been of God's appointment, militated against Christian charity and the true union which should exist among all

believers in the Lord Jesus Christ, he was as intolerant of it as is possible for the imagination of man to conceive. No measures were to be kept with it.

We hold therefore that they sin grievously who extenuate caste and divert attention from its true and essential nature. They may delude themselves or delude others, but those Hindus who maintain caste know its nature precisely and cling to it tenaciously, because it enables them to pose as gods before their fellow-creatures. Fallen man is not ready or anxious to listen to any teaching which must make him cast himself from a pinnacle like this, nor is he willing to abet the emancipation of those who have for centuries been in spiritual bondage to him. The rude shocks which English laws and English inventions have given to caste institutions have been in the last degree unpalatable to the holders of them, and no doubt they have given rise to much smouldering disaffection, especially dangerous where so much official power is still wielded in the country by caste men. But politics are not our sphere when we can possibly avoid them. From the religious point of view, caste hinders many from identifying themselves with the Church of Christ, who might otherwise be convinced that it is a revelation from God eminently adapted to their needs. Where it has, by any unworthy compromise, crept into the Church, it has produced upon it the effect of fretting leprosy, destructive of all spiritual life and of all true brotherly love. This was not thoroughly understood by the first Protestant missionaries who approached the subject; much excuse and allowance may therefore be made for their mistakes. But it is understood now, and opinion is as nearly as possible unanimous upon the point. As might be expected, it is rampant in Romish Missions; but in a vast system of error one delusion more or less is of less moment than where God's revelation, the teaching and example of the Lord Jesus Christ, and the doctrine inculcated by His Apostles and saints form the groundwork of belief. A Church in India wholly recruited from those who are deemed outcasts would have a greater chance of purity of belief and of stability and influence than one in which caste was retained. Those who are familiar with the history of the troubles in Tanjore know that these are not words spoken at random. Caste is therefore a hindrance to those who would enter into the Church of Christ, leading them also to hinder those who otherwise would enter. It requires a large amount of grace and spiritual strength imparted from on high to cope with and overcome this difficulty. Shifty evasion of it answers no good end. It would be out of place here to enter into the endless ramifications through which caste has to be hunted before it is finally expelled from the hardened heart and blinded conscience, but no quarter can or ought to be given to it. No blunder is more dangerous than that which would admit retention of caste with baptism in the vague hope that it will gradually relax its hold. "No man can serve two masters." We have the highest warrant and authority for this assertion.

Among the secondary causes which hinder the progress of Christianity

in India may be what we will style its origin and the circumstances under which it is presented to the Hindus; also the persons who present themselves before them as ambassadors of Christ. It is true that by His birthplace, and His origin in His human aspect, our Blessed Lord was an Oriental, and that there is much in His teaching and His surroundings which is most congenial to Eastern minds, probably more intelligibly so than to Western. It may be also that at one time Christianity spread eastwards, and made itself felt, but it is to be feared in a corrupt form, even in India; but this curious subject has never been thoroughly investigated, and, in the absence of anything which can be relied upon as authentic record, may for ever remain veiled in obscurity. So far, however, as present India is concerned, Christianity took its course westwards, and thence, inextricably mixed up with Western associations, has come before the Hindus. The religion of the conquerors, except where imposed by force, is not generally acceptable to the conquered. Instances have not been wanting, as in the case of the Gothic nations, where the religion of the conquered has supplanted the religion of the conquerors. Be this as it may, Christianity labours, humanly speaking, under the disadvantage of being brought to India by foreigners of a strange and completely alien character in all their habits of life and modes of thought to those which characterize the natives of Hindustan.

It requires no small amount of time and labour for missionaries successfully to combat these hindrances to their usefulness, and to steep themselves in the feelings permeating the minds of those they address. Some have completely failed in the attempt, and have been compelled to fall back upon work more within their compass. With the purest and holiest zeal they have found their powers inadequate. Others, again, have been astonishingly successful in surmounting this difficulty. It would be well if we could stop here, but we dare not, and cannot. It would be difficult to over-rate the value of the holy lives and blameless conduct of the missionaries of all denominations who are proclaiming the Gospel in India; but they are not the only Europeans professedly Christians in the land. Among the European laity in India there have been signal examples of Christian faith, and the true morality springing from faith in Christ. But it is equally undeniable that there have been multitudes of a very different type, whose God has been their belly, who have been worldly and sensual, and who have stirred the amazement of the heathen to that degree that they have doubted whether such persons have ever believed in a God at all. Some of these persons have been even accepted as incarnations of the Evil One, and have been propitiated accordingly after their death to avert further evils. The last day alone will declare fully what a hindrance these persons have been to the progress of that Gospel which they have so foully dishonoured. Gibbon, to whom we have already referred, notes that, "The primitive Christian demonstrated his faith by his virtues; and it was very justly supposed that the divine persuasion, which enlightened or subdued the understanding, must at the same time purify the heart and direct the actions of the

believer." We fear that this demonstration of Christianity has been so much blurred by general practice in India that it has produced a most weak impression upon the heathen. The apologists of Christianity there have been compelled to explain that there are Christians, and there are Christians.

There is another hindrance which we propose dealing with at some length, because it is one of which friends of Missions are hardly conscious, but which ought to be brought under their notice. This is the social condition of those to whom Christianity is chiefly offered. In India, as in primitive times, it is an undoubted fact that the calling has not been to those who are distinguished by pride of place, or conceit of their own wisdom. "Not many wise men after the flesh, not many mighty, not many noble," have been called. In the mouth of ignorant gainsayers this is a common objection to modern missionary effort. It would apply with equal or still greater force to the earliest constitution of Christianity. It might have been thought that even a superficial glance at the New Testament would have explained this much; but the delusion still haunts many who ought at least to know their Bibles. They crave and hanker after the mighty, the wise, as they deem them, the noble; not taking into account that when that which is now unfashionable and spoken against asserts itself sufficiently, multitudes of such persons will flock in, perhaps seriously to the detriment of the purity of Christian belief and practice. Christianity originally rose from the bottom, and gradually and painfully reached the top; but the work was thorough, and has lasted to the present time. Still it must have been no small effort for the Christian slave to adopt faith in Christ, even with the glorious prospects of spiritual liberty which it held out to him. Many writers have drawn vivid pictures of the incessant difficulties which the primitive Christian had to encounter in holding fast his profession. These met him at every turn and under every condition of his existence. Nor is it likely that the heathen master, careless as he may have been in general of the fortunes of his dependents, would have viewed with complacency their adoption of a new faith which somehow or another was likely to tend to their emancipation.

It is interesting—in this case painfully interesting—to notice how history reproduces itself. Our Government in India, although professedly Christian, has very much placed itself in the position which was occupied by the Pagan rulers of Rome. Sir A. Lyall explains the situation thus: "All that the English need do is to keep the peace and clear the way. Our vocation just now is to mount guard over India, during the transitional period which may be expected to follow, much as we used to station a company of soldiers to keep order at Jagannath's festival in the days of the East India Company. Jagannath himself may be safely left exposed to the rising tide of that intellectual advancement which the people must certainly work out for themselves if they only keep peace and have patience." (*Asiatic Studies*, p. 304.) We do not quote Sir A. Lyall as an authority on religious questions, but he fairly enough describes what has only too persistently been the

nature of our rule in India. Now we are very far from under-valuing the blessings which our rule in India, with all its shortcomings, has conferred upon the dumb millions of that country. Nor would we for a moment join in the hue and cry which would attempt to maintain that our policy has been one of pure selfishness, without regard for the well-being of the myriads committed to our trust. We believe that ever since the *raj* devolved upon us there has been continuous effort to ameliorate the condition of the people, though attention has been frequently diverted from it by our own struggles for existence. So far as history can be traced backwards, we maintain that there never has been, under rulers of any class, native or foreign, more earnest endeavour to do good. Nothing is easier than to point out laches and failures in a vast empire mainly of recent acquisition, and still imperfectly brought under control, but the general tendency has been what we describe. There must be a vast amount of credulity, as well as ignorance of facts, which would attempt to argue that India was more prosperous under Mohammedan oppression or Mahratta devastation than it is now. Still there are many social problems which need to be settled; there is much misery existing under our rule which demands appropriate remedy.

Among, then, the secondary hindrances to the reception of Christianity may well be reckoned the almost universal indebtedness of the agricultural population of India to their landlords, and to the *mahájuns*, or money-lenders. In his quaint language, Franklin remarked that "an empty bag cannot stand upright." The ryots, as a rule, are empty bags.* Now antipathy to Christianity is notorious in the classes which have control over them. It would be supreme folly to assert that all the wrong is with zemindars or money-lenders; beyond a doubt there are faults on both sides. But there is clearly no disposition even to tolerate Christianity if it can be helped on the part of those who hold the ryot in subjection. We might as well have expected Demetrius the silversmith to take part with the Apostle St. Paul. We know that he did not; and he had sufficient reasons for his line of conduct. In this aspect it may be worth while to consider the posture of affairs in India.

There is, we believe, general unanimity upon the point that usury and sumptuary laws are in themselves wholly inefficacious, and defeat their own ends. They have been abolished in England for this reason. Debtors have to fulfil their engagements to their creditors subject to the restraints of popular opinion, and the indignation entertained against oppression and wrong. Extravagant usury often finds itself defeated in law courts upon one plea or another. Usury which to us appears most extravagant has existed in India from time immemorial.† But when law was capricious and uncertain the debtor had endless

* The word ryot, in its most extensive signification, means a subject; but it is usually applied to the numerous and inferior class of people who hold and cultivate small pieces of land on their own account, and might properly be termed terre-tenants. (*Report of Commissioners*, 25th March, 1778.) It has been argued that the ryots were the real proprietors of the soil, but this may be deemed to be "not proven."

† The rate of interest varies from 37½ to 75 per cent. per annum.

modes of escape from the exactions of his creditor. The great grievance of our rule under this particular head is that the creditor has more sure and ready means of recovering his due than was the case in previous anarchical conditions of society. It is easy to conceive that under certain circumstances this may be a real hardship. The abstract principle that no man ought to borrow from another what he has not the reasonable prospect of repaying without ruin to himself is no doubt a sound one. But the application of it in a state of society where indebtedness is the rule, and freedom from debt is the exception, is by no means easy. By the operation of laws in themselves most just and righteous, it may be that in many parts of India needy persons are worse off now than they were in the days of universal misrule. We allude to this difficulty, not with any intention of solving it, a task beyond our powers, but simply to point out its existence. Our business is rather with the moral results. Where the ryot is steeped up to the very lips in debt, and is hampered with obligations which it is impossible for him to discharge; when he is, moreover, harassed by claims which, to all intents and purposes, make him the serf of his creditor,—it is easy to understand that he has neither the time nor the inclination, nor the capacity, to entertain thoughts of anything beyond the carking cares which are eating away his soul within him. In justice, however, to the mahájuns, we believe there is a good deal of truth in the statement made by the Rev. Lal Behari Day, in his *Govinda Samanta*, that "although all mahájuns, without exception, take usurious interest, the husbandman gladly pays it; and we do not believe that, in Bengal at least, the money-lender is as much detested by the peasantry as a portion of the Indian press represents him to be. Indeed, but for the good offices of the mahájuns, many a Bengal ryot would have to cool his heels in the cell of some prison-house." We believe, indeed, that the ryot prefers to be in the hands of the mahájun rather than those of the zemindar. The outcry, however, from other parts of India is great, indeed has in places led to disturbances. Undoubtedly, as regards Christianity, the effect is most injurious. It is by no means the interest of money-lenders that those who borrow from them should embrace what is in so many ways a law of liberty. When it is borne in mind that about eighty per cent. of the total population of India is agricultural, it will be evident how extensive must be the pressure of the money-lending interest upon the masses of the people, and how enormous must be the strain upon those of them who are the weakest and the most improvident. Plunged in the depths of ignorance, and incapable of asserting their rights in any reasonable manner, it is not to be wondered at that multitudes resort to all sorts of shifts to maintain a precarious existence, while amongst their difficulties the fact that the law is just and that the law is enforced is not the least.

It would be comparatively well, however, if the troubles of the Indian ryot in all cases ended with the exactions of the money-lender. But this is by no means all. In many parts he has to deal with a far more formidable person, the zemindar, as he is usually termed. For a

description of the ryot's relations to this personage, we may again refer ordinary readers to the interesting book we have already referred to, *Govinda Samanta*,* which, without dry officialism, paints rural life in Bengal in a very lively manner. We may add, too, for those who are not familiar with Indian matters, the following extract from Mill's *British India* :—

When the Mogul Government extended itself so enormously as to comprehend the greater part of the vast Indian continent, the greatness of its transactions, and the rudeness of its mind, naturally rendered it impatient of details, and modes were invented of transacting the business of revenue more in the gross. The revenue agents were rendered stationary in the districts where they collected, and became responsible to the Government for the revenue, receiving payment by a percentage, or share, of what they collected. Under the Indian Government, Muslim or Hindu, everything which was enjoyed, whether office or possession, had a tendency to become hereditary. There was a great convenience in preserving in each district the same grand agent of revenue, and after himself his son or successor; because each was better acquainted with the people and the resources of the district than, generally speaking, any other man could be expected to be.

In this manner the situation of those agents became in fact hereditary; and the Government of the Moguls, which was, though occasionally violent, in many respects considerate and human, seldom allowed itself to displace those officers without some heavy ground of displeasure; even when it sometimes superseded them in the business of collection, it generally made them an allowance to preserve their families from want or degradation. Before the period of the English acquisitions, the Persian appellative of zemindar † had been generally appropriated to them in the northern regions of India.

"We generally," says an intelligent servant of the Company speaking of himself and his brethren,‡ "see Indian affairs with English eyes, and carry European notions into Indian practice." To this source may evidently be traced a considerable proportion of the blunders of our countrymen in the government of India. For how long a period, and yet hardly closed, did they resolve upon finding a feudal system in India? With this turn of mind

* *Govinda Samanta; or, The History of a Bengal Raiyat.* By the Rev. Lal Behari Day, Chinsurah, Bengal. London: Macmillan, 1874.

† The term means literally landholder; the nature of the office has been unnecessarily perplexed by the use of the term sometimes in its literal, sometimes in its conventional sense, or by an actual combination of functions. Under the Native village system several villages were formed into a district, and besides the head-man of each village there was a head-man in each district. He was probably at first nominated by the villagers, and was one of their own body, being a proprietor of a share of the common land. Subsequently he may have been nominated by the Government on whose behalf he collected its dues, receiving as an equivalent a percentage upon the collections. But besides this fee, and whether he had land of his own or not, he received from the villagers subsistence allowance in the form of a grant of land. Now as the office, as the text remarks, very commonly became hereditary, the Nan-kar, or subsistence-land, became a hereditary succession, and this, either with or without a proprietary estate derivable from a share in the township, invested a head-man of a district with the character of a landholder, independently of and not inconsistently with his office of collector of revenue. He was therefore not merely an officer of the Government; he was at the same time the representative of the people, and in that capacity a holder of certain lands. It was consequently possible to deprive him of his government office, as it was repeatedly in the times of Hastings, without destroying his character of zemindar. He was still the head of the district on behalf of the people, and enjoyed his own land or that attached to his popular office, although he had no longer anything to do with the collection of the revenue. At the same time his continuance in his zemindari did not constitute him proprietor of the soil beyond his subsistence-land, or such share or shares as might come down to him from an original member of the township. (Briggs on the Land Tax; Malcolm's *Central India*, vol. ii. 9. W.)

‡ Mr. Thackeray in his Report of the comparative advantages and disadvantages of the Royot War and Zemindary Settlements, dated 4th August, 1807.

it was to be expected that they would if possible find a set of landholders, gentry and nobles, to correspond with those in England. The zemindar had some of the attributes which belong to a landowner; he collected the rents of a particular district, lived in comparative splendour, and his son succeeded him when he died. The zemindars therefore, it was inferred without delay, were the proprietors of the soil, the landed nobility and gentry of India. It was not considered that the zemindars, though they collected the rents, did not keep them, but paid them all away, with a small deduction, to the Government. It was not considered that if they governed the ryots, and in many respects exercised over them despotic power, they did not govern them as tenants of theirs, holding their lands, either at will or by contract under them. The possession of the ryot was an hereditary possession; from which it was unlawful for the zemindar to displace him; for every farthing which the zemindar drew from the ryot, he was bound to account; and it was only by fraud if, out of all that he had collected, he retained an *anna* more than the small proportion which, as pay for collection, he was permitted to receive.

Professor H. H. Wilson, in his notes on Mill's *India*, disputes the accuracy of Mr. Mill's statements, that it was in consequence of aristocratical prejudices that the English desired to create the zemindars into an aristocracy. He emphatically declares that the notion is wholly unsupported by anything but "the author's anti-aristocratic opinions." He asserts that the settlement was made "in the honest, though in some respects mistaken, belief that the zemindars were the proprietors of the soil." This, in justice to our Indian rulers, should be borne in mind. There is no reason to believe, though it has been asserted, that the condition of the ryot is, upon the whole, worse under our rule than it was under that of the Mohammedans, despite mistakes committed when our information was imperfect and our subordinate officials were chiefly Mohammedans, from whom we derived our information. But for nearly a century this system, the zemindary system, has prevailed in portions of our empire, with endeavours on our part, not always successful, to mitigate the evils arising from ignorance and weakness on the one hand and oppression on the other.

It would then be impossible to say that the permanent settlement has worked in all respects well. There can be no doubt that, from time immemorial, when the Native has power he is only too ready and too much disposed to tyrannize over those who, in his estimation, are the inferior orders of creation without power to resist him. We subjoin in a note an account of the "abwabs," or illegal cesses, which are continually extracted from the ryots by the zemindars.* There is a

* The ryot is charged for providing bracelets for the ladies of the zemindar's family.
A cess is levied on the zemindar's visiting his estates.
There is a charge on boats, a sort of landing fee.
Annual presents are paid by washermen, by barbers, by sweepers.
There is a payment to zemindars when they eat mangoes; another for the use by them of tooth-powder.
A marriage cess is general.
A contribution is made to the zemindar when he is in debt involving speedy clearance.
Also on occasion of religious ceremonies in the zemindar's house.
On the occasion of the audit of his own accounts.
Forced labour is exacted from the ryots without payment.
Finally, the ryot pays on his own marriage; he pays on his son's marriage; he pays on his daughter's marriage; he pays on his second marriage (if he is of low caste and marries a second time); he pays on the zemindar's marriage; he pays on the zemindar's son's mar-

marvellous resemblance between them and the *tailles*, the *corvées*, the *banalités*, and other exactions which were claimed under the old French monarchy. Now it may readily be conceded that much of this might be abated if the ryot knew how to claim exemption from it, or was strong enough to resist. But he does not. How or in what way suitable remedies are to be applied is not a matter within the province of a religious society; it is the duty of the legislature, which we are convinced, under all its successive phases of rule, has been anxious to rule wisely and well. We have no wish here to take part for the ryot against the zemindar, or for the zemindar against the ryot. Probably both parties are not without serious faults. Still we have thought it right to draw attention (whatever may be the nature of the remedy to be applied) to the fact that many millions of the peasantry of India are in a condition which puts the power of accepting Christianity beyond their reach, except at the cost of terrible sacrifices, which, under a professedly Christian Government, they ought not to be liable to. We state the fact, which is capable of undoubted proof. It is for others to apply the remedy. It is obvious that in the present state of things, when, whether through their own misconduct or the misconduct of those in authority over them, a large portion of the agricultural community has so many serious difficulties to encounter which dog him at every turn, it is well-nigh hopeless to expect that thought or interest will be spared for anything beyond "the daily round, the trivial task," absorbing all the energies residing in individuals so overwhelmed with burdens no matter how or whence imposed. It should be remembered also, in connection with the abuses hinted at, that there existed in profusion evil customs and habits which prevailed throughout India long before the English set foot in it, and which almost may be termed part and parcel of the nature of the people.

Among the secondary causes which hinder the progress of Christianity in India, we do not then hesitate to enumerate the helpless condition of the masses of the population under the pressure of debt and of burdens, often illegal and excessive, imposed upon them. It is a consciousness of this which, among other reasons, has made us ever so earnest for the extension of education among the masses. We do not for a moment suppose that all ryots receiving education worthy of the name would profit by it. But if it be true that our national system of education

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riage; he pays on the "gomastah's" (agent's) son's, or "gomastah's" daughter's marriage; he pays on the zemindar's son's birth; he pays on the zemindar's son's "first taking rice;" he pays on the zemindar's funeral; he pays on his own "ploughing of land;" he pays to the zemindar on his making a tour through his estates; "he pays for being permitted to perform puja or any festival himself;" he pays equally for the zemindar performing puja; he pays a tax for presents to fakirs; the very drum pays for being beat "at processions, marriages, and feasts." When a farmer takes a lease he does not pay a fee, he levies a fee at heavy rates. The ryot takes rice, fish, and other articles of food on occasions of feasts *in zemindar's house*.

Then come the fines. The very hides from the carcasses of beasts thrown away have a tax levied upon them. The ryot pays for keeping and buying elephants, for court expenses, for keeping establishments; "a fee is charged on every oven made by a ryot for boiling the juice of the date-trees and sugar-candy, &c." The ryot pays a fee for everything he does himself, and for everything the zemindar does not do for himself or the ryot, and makes the ryot do for him.

in England has already told seriously upon the diminution of crime throughout the country, might it not be anticipated that in India, from similar advantages placed within their reach, out of the ryot class there would spring up persons who would be able effectively to expose malpractices wherever they exist, and to bring to light evils now too often shrouded in darkness, because those who suffer from them know not how to bring them under notice? The following extracts concerning ordinary education relate to a period fifty years back, although Mr. Arbuthnot's evidence is much more recent; but, unfortunately, in their main features they only too truly represent the present state of affairs as concerns the agricultural population, eighty per cent. of the people of India. There has been a distinct advance in higher education, which has tended to exalt the higher classes and court officials who are mainly of the higher castes; but with very trifling deductions, what Mr. Adam wrote in 1830, and Mr. Arbuthnot probably twenty years later, holds good now:—

Mr. Adam, appointed by Lord William Bentinck, in 1835, as Government Commissioner, to conduct inquiries into the state of Native education, thus impressively sums up the results of his inquiries at Nator, in the district of Rajshahi: "The conclusions to which I have come on the state of ignorance, both of the male and female, the adult and the juvenile population of this district, require only to be distinctly apprehended in order to impress the mind with their importance. No declamation is required for that purpose. We cannot, however, expect that the reading of the report should convey the impressions which we have received from daily witnessing the mere animal life to which ignorance consigns its victims, unconscious of any wants or enjoyments beyond those which they participate with the beasts of the fields; unconscious of any of the higher purposes for which existence has been bestowed, society has been constituted, and government is exercised. We are not acquainted with any facts which permit us to suppose that in any other country subject to an enlightened Government, and brought into direct and immediate contact with European civilization, in an equal population, there is an amount of ignorance with that which has been shown to exist in this district." And Rajshahi was not a backward or an exceptionally illiterate district. It was, and is, occupied by an industrious and intelligent population; it boasts of several influential rajahs and large zemindars, and is the seat of an extensive trade in silk and cereals. The Rajshahi of Mr. Adam is only an average specimen of all the districts of Bengal. Similar inquiries in the other localities selected by him led to nearly similar results, exhibiting a vast and nearly illimitable intellectual waste. (*The Calcutta Review*, vol. lvi. p. 32.)

Mr. Arbuthnot, Director of Public Instruction at Madras, states on this subject: "I cannot but think it, therefore, almost certain that the only result of a system which educates a few highly, and leaves the rest of the population without any elementary instruction, is to render all the superior acquirements of that few, made moreover at an enormous cost to the State, barren and fruitless as to any general influence upon society." (*Ibid.* vol. xxx. p. 5.)

A review of what we have written may probably lead to the conclusion that it ought to be matter of surprise, under all the circumstances, that so much has been done in the way of evangelizing India, not that so little has been effected as is often ignorantly assumed. It has been impossible, without accumulating detailed proof, which to most persons would be in many respects unintelligible, to substantiate all that has been asserted, but it will we think be pretty evident that in India the progress of Christianity has "many adversaries." K.

LETTERS FROM U-GANDA.

THE first of the two letters subjoined was received in November, and relates to the period prior to Mr. Mackay's departure from U-Ganda for the south side of the Victoria Nyanza. The second letter came in February, and its intelligence was briefly summarized in our last number.]

Letters from the Rev. P. O'Flaherty.

Rubaga, Buganda, June 1st, 1883.

ON my secular labours here I will not enlarge, except to say that our house and grounds look beautiful. We have made flower and kitchen gardens with their borders and parterres, hedges, fences, esplanades, paths, roads. Alas! our seeds, being rotten, failed, except two dozen lettuce or so, and a little mignonette, and a few turnips. Onions a failure. The house and grounds continue to draw crowds from all corners. Continual and prolonged visits we have from princes and princesses, chiefs, sub-chiefs, and chieftainesses, peasants, slaves, and foreigners. We have had visits from the kings of Koki and Bosoka. The former of whom, with his seven brothers, I have taught to read the Word of God. He and they speak Kiswahili well. He taught his women, wife, and sisters, as well as I, and I assure you I enjoyed going there. He is now gone home to Koki, near Karagwe. We have had many and extended visits from the princesses of Karagwe, from the ambassadors of Mirambo and Roma and Kabarega, from the chief men of the Bakedi and Baziba and Basaba, or Wamasai, and last and not least interesting, several long visits from the King of Uvuma and his chiefs. You will recollect this man, who, in the days of Stanley, defeated Mtesa's whole army and fleet —himself at the head of it. "But 'Stamlee' made a great big 'sea-coffin,' and sent it to us, that the Lubari of the Baganda might bury us in the sea. But that ruse would not frighten us now. We know that Mtesa gets his skill and wisdom from the white man. They have the Great Book. If we had a white man to teach and guide us we would soon be free." He added, "I am so delighted at the wonders I have seen here, that it will take me fifty years to describe them to my people." He speaks Ruganda pretty *well.*

We praised him and his people for their bravery. "We white men are ourselves brave, and we love brave people, and we love your people because they are brave. But you are savages and heathen, and you know not God, or the Son of God, the Saviour of all men—black and white alike. We white men fight against sin and evil and lubari. God is our chief and leader. You black men fight to rob and plunder, and shed your brothers' blood." In a word, I laid before them, as I take care to do always, to most of our visitors, the words of eternal life—the redemption that is in Christ Jesus.

The negroes in this country love the beautiful. This determined us to cultivate a taste for the beautiful. Our house and grounds have raised us to the pinnacle of honour and respect. "Words of wind" could never raise us to the position we now occupy. People from the surrounding nations, who are visiting here, come to see these wonderful works, and go home with words of joy on their lips, saying, "Verily, those men are men of God. They worship one God in three persons. They say God has a Son, who is the Redeemer of us, as well as of them. Is not God better than lubari? His servants are wise, and good, and generous, hospitable and merciful. Our men of lubari are filthy, ignorant, greedy, vicious; who always tell us, 'Give us, give us.'" And as black men are famous talkers and news-spreaders, the words of the great salvation spread, like rays, from this centre to the different nations round about. Who knows with what blessed result? Already the King of Koki begs for white men to teach him and his people, and the brave King of Uvuma and his chief beg for whit teachers. Surely, then, this great cer tral station should be taken advanta of.

I have collected 15,000 words, besid fables and proverbs which illustrate t life of a people. I have translated t

Gospels of St. Matthew, St. Mark, and St. Luke, New and Old Testament history, and the morning and evening and baptismal services; besides Kiswahili tales turned into Ruganda, grammar, and reading-books. Mr. Mackay, with his toy-press and imperfect letters, has managed most marvellously to print beautifully 300 alphabet sheets, 300 spelling and reading-sheets, 300 sheets of Lord's Prayer, Decalogue, Creed, and texts of Scripture to serve as reading-books. And I long to see the day when the people will have a literary course, and the Scripture in their own hands and houses.

But to return, the crowds who have been taught here to read, who are taught the plan of salvation, these last six months, are very considerable. They are of all classes, and of both sexes. Mr. Mackay and I have taught classes in our houses from those of the alphabetic toils up to the delights of translation from Kiswahili to Ruganda. Hence, they and we have to know Kiswahili. Negroes are fond of learning languages, and Baganda especially. The quickness of the majority has often been a matter of surprise to me. Few English persons could learn so quickly. Those, like seeds, have been driven away; some—a great number—to the army; some to the different parts of the country, with their masters. If each one had a copy of the Word of God in his own tongue, think of the blessing. Each Muganda takes a pleasure in reading or telling what he has heard to a group of admiring friends, and they, thinking themselves as able to learn as he, come to the missionary to be taught themselves. Oh, for more labourers here!

I will now give you a few instances, out of very many, which will illustrate particularly what I have said.

You remember the interesting chief I wrote you about,* who was led to seek Jesus through my discussions and teaching in the court, and who was so active in teaching his women. You remember also the interesting mandwa, or priest, who burnt his lubari charms by which he prophesied. That chief was sent to Buddu, to his country-seat. Well, not long ago, he sent the priest with a handsome present of a fat cow and a bundle of fresh butter, and he requested that I should give him a Prayer-book, and several other spelling and reading-sheets, which I did. He continues learning and teaching his people, and he requested me to go to see him a few days, and teach him and his more perfectly the way of life, and to baptize them. My heart longs to go, but it is a six days' journey, and I cannot leave the work here.

The day the priest came here there was a large crowd of people gathered, and many priests and people of lubari also. When the proper time came the mandwa got up like another Peter "in the midst," and stated, with the force and eloquence of an Apollos, the reasons that forced him to burn his charms, and reject the service of lubari for the noble service of the Son of God. All were moved, and many went away pricked to the heart. I gave him a present for himself and master, and exhorted them to grow in grace, and in the knowledge of our Lord Jesus Christ.

As the firstfruits of my classes at the palace these last twelve months, four young officers came to me requesting baptism. I examined them, and I was astounded at their knowledge. I, however, deferred their baptism for a season. It required no small degree of moral courage in them to take this decided step. Two of those young fellows have given me the use of their rooms to teach in; and they are active in teaching. One of them is by my side this moment, as I write this. He is a modest, unassuming, handsome young fellow—a storekeeper. I cannot help thinking that the Spirit of life Himself teaches them through His Word. They all know Kiswahili. But although it may be gratifying for us to write, and for you to hear about baptisms, it is well to remember that nothing is lost by delay.

Two sub-chiefs, one of whom is gone to the war, are also candidates for baptism. They read well, and translate. Also five women, who are exceedingly interesting persons. I have taught them to read a little. There are twelve to be baptized, eight males, and four females.

Some twelve months since, a tall, interesting young man came here with his two slaves (boys), and begged of us

* See *C.M. Intelligencer*, Sept., 1883.

to let him stay with us till his feet—terribly ulcerated—were healed. We consented. He showed wonderful diligence in reading and learning Kiswahili. He and his boys worked in the mornings in our shamba. His boys also began to learn. He has now, after a stay of some eight or nine months, gone home to his wife, bringing with him the Word of life. He is a candidate for baptism.

The last case I will mention, for I have no time, is that of a young man who came here some five months ago, and begged to be taken in to our establishment. I liked his looks; we took him in. Seeing how slow he was, and how eager to learn, I took him to myself, brought him to my room, and taught him early and late, in the scraps of time I could pick up from other duties, and especially at meal-times. We read together, and translated St. Matthew and St. Mark, New Testament history, Old Testament history, and Prayer-book. It would refresh your heart, however fatigued you were, to see the joy beaming on that man's eyes and face as he mastered each thought. I must give you a sentence of his in his own words. "I am like a man travelling in a mountainous country. He climbs and passes ridge after ridge with pleasure. But as he surmounts he looks before him to the heights beyond, each one loftier than those he has passed, and he becomes impatient, and wonders to himself if he will ever surmount the last. But there is one great difference. The traveller, in his desire, hastens from the summit of one ridge to descend, in order to climb another height; thence he hastens on, till he climbs the last and highest. Not so I; when I climb I like to lie on the top and rest, and enjoy the others before me. Yes, I like to rest, and drink of the fountains that gush forth as I climb. Oh, the pleasure of reading and of thinking upon those delightful books, and of meditating on the wonders of the Son of God becoming man to save men from lubari!"

I am not ashamed to confess to you the shame I felt, and still feel, at my own want of reflection and feeling before this newly awakened heathen in the refreshing power of his first love and first knowledge. I love teaching *him; I get fresh*, and moved with new zeal, and fired with new strength. He went home a month ago. I gave him a present of a cloth for his wife; I thought him worthy of it, for, although I taught him, yet he taught me, for he enriched my lexicon with several hundred words, phrases, proverbs, fables, riddles. I sent with him alphabet and spelling-sheets, and the Gospels and Scripture history. Great was my astonishment when, two days ago, I saw him coming in with his wife and child of twelve months. The wife, a handsome, sweet, unassuming creature, with dignity and goodness smiling in her modest face. Mr. Mackay, and then myself, examined her, and he was astonished to find her reading without a mistake. This morning she came to me, and said, "I do not wish to eat your generous bread for nothing; let me please have a hoe, and I will labour in the *lusuku*=plantation, and help to add to the common stock. I don't want to see you work, only teach us!"

Evening of 8th June.—Come from court. Had a long discussion to-day in court on the resurrection of the dead. I begin to have no hope of Mtesa, now that he questions this great central doctrine. I am afraid I waxed hot, for he gave up the discussion. The time-serving Arabs, whose object is to get ivory and slaves, said they have not reached the world to come, so that they could say nothing about it. Did I not give them a telling-off from their own Koran? Mtesa changed the subject, half-ashamed.

Our house is a regular dispensary and hospital. Mackay has done wonders of surgery and physic. Two skulls have been smashed, one with a bullet, and one with a stone. When he syringed these wounds, the water poured down through the nostrils! Yet he completed perfect cures: broken legs and shattered arms have been healed.

Rubaga, August 31, 1883.

The news from this place is rather important. It may be arranged under four heads. (1) The agricultural; (2) the medical; (3) the literary; (4) the religious and spiritual.

(1) The most of our spring work is over. I have fenced in, dug up, and planted two other acres this last month from the wilderness. I had a narrow

escape, again, from a huge serpent. The other land bears well. I got two crops of maize and sweet potatoes in six months off part of it. We have plenty of maize in store for a year. My object is to teach the Natives to provide against famine, and there is one on now, I am afraid. Those two acres I have planted and given over to the Wangwana, to save in some measure our cloth. I know they will steal and sell it, and then demand the cloth, but I will try and watch; if I can save half I shall be content. They are a sore trial.

(2) Since Mackay left, the *medical* department has, alas! fallen to me. It is a department I ever disliked, although I spent three years of my life in the study of the science of medicine—not in the practice. But there being no help for it I girded up the loins of my nerves, and began to read up by night, and mix up by day, and, to my great surprise, no cases have as yet departed this life, though scores of all classes and kinds of cases come here daily, from ugly ulcers on the calves to holes in the cranium! I have on hand just now four cases of broken limbs from gunshot, three of which are nearly healed, and one very bad fracture of thigh favourably progressing; thanks be to their constitution, however, more than to my skill. Gabunga, our enemy, has become a friend, however, and so has Mukwenda, both having been my patients. On visiting Gabunga, Stanley's "grand admiral," we found him much better. He took out his New Testament and read some. Mr. Ashe remarked that it showed much perseverance in a man of his age. I am glad we are friends again.

(3) *Literary.*—Our school is nearly filled, sometimes crowded; our school-hours are from 9 to 11 a.m., and from 3 to 5 p.m.; oftentimes the whole day. We have three regular teachers, Philipo, Henry Wright Duta, and Preston, a young Swahili trained in the Mission at Zanzibar. In addition to these, there are three others who teach when there are great numbers. We have a text-book of theology, the Lord's Prayer, Creed, Decalogue, texts of Scripture, so arranged that they teach the plan of salvation, and the duties of a subject to his sovereign, and sovereign to subject, and all to Christ. This work of printing was the last work of dear Mackay ere he left. He left us 300 copies: no small work on a toy-press! besides 300 copies of alphabetical spelling sheets in Ruganda. So you see our wants are increasing with our work. Not only do we want a press, but also a printer. Every missionary before he comes to Africa should spend some time in the practice of printing ere he leaves England.

I teach advanced classes now in my house. The study of the Gospels and Scripture History is carried on in Swahili. All our young people are taught this language, because our books, except one, are written in that language. It is, however, unnecessary, if we had works in Ruganda, which I hope soon to see, if you help, as I have translated the three synoptical Gospels, Scripture History Stories, and the Services of our Church into Ruganda, besides having written a grammar and large lexicon in English, Ruganda, and Swahili, Swahili, Ruganda, and English, and Ruganda, Swahili, and English, much larger than Steere's Handbook.

(4) *The Religious.*—Within the last month I have to report births, deaths, and marriages. I have had the unspeakable joy of admitting twelve persons into the visible Church of Christ through the sacred door of baptism, and four children, making in all nineteen adults and four children; fourteen of whom are men and five women. [P.S. August 31st. Four more baptized to-day, two men and two women.] Two also have been baptized unto death; and four pairs of our children in the faith have I married. There are other candidates also to be baptized, and some are away in the service of their country, and some are reading up here.

We have morning service every morning in the chapel between 6 and 7 a.m., conducted in Swahili by Rev. R. P. Ashe, Henry Wright Duta reading the lessons. It would delight you to hear the singing, as good and as varied as the majority of our congregations at home—long, short, and peculiar measure.

I ask you to join with us to praise Almighty God for His mercy and love.

We have two regular Sunday services to crowded audiences; indeed, our chapel is full to overflowing of males and females. I preach regularly two sermons every Sunday, which are listened to with much interest and attention. I seek to be concise, connected, clear, and

rid—feeding babes with milk and en with a little wholesome food fitted r them. I speak extempore and eely; it seems marvellous to me. Of ourse I prepare accurately.

A few words on some of our converts nay be of interest to you.

Some eight or ten months ago, a young man came to us to ask leave to remain while he learned to read. I was slow in admitting him, as was also my colleague, because others who came "to serve us" had other objects of a furtive nature in view. However, I liked his looks, and he was admitted to our family circle and society. Slow at first, he persevered in the mazes of letters and sounds. I taught him at nights: his perseverance surprised me. He laboured by my side in the plantations by day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our Manual of Theology in Ruganda. Before going home he told me he was like a man climbing up ridge after ridge of mountain, and seeing still more lofty peaks above and beyond. But that for his part he wished to linger on the heights he ascended, and drink of the living streams that flowed so refreshingly to his soul. I did not before know the language contained any poetry. On his going home I gave him some books, and a present, to mark my regard, and for the services he rendered in a literary and manual way. Having remained at home several months (two, I think), he came with his wife and babe, just toddling. His request for his wife to stay to learn to read having been granted, she too applied with might and main to learn. I found she could read, her husband having taught her while at home, and not only her, but others also in their village. A day or two after she came to me for a hoe, that she might go and cultivate and help to earn her own bread. I demurred; I said, "Stay and learn, and you are my guest; I'll feed you." She said, "How can I while you labour? No, do you stay with us and teach us, and we will go and cultivate." Noble sentiment. Their lives were model lives; it was refreshing how Mwira loved his wife, and how he taught *her*. His questions on the Atonement and God's moral government over the universe were interesting. They were both baptized, under the names of Yohana and Maryamu—names chosen by themselves out of love to the Evangelist and Virgin. I also baptized their child. They soon afterwards wished to be married after the manner of the Prayer-book. This I consider to be an important step.

Nakimu is baptized as Sarah; her husband's name is Philip, now our teacher. She came here two years or so ago. She was then a haughty savage, and would not touch our food. I liked her from the first, notwithstanding her shortcomings. Having formed a ladies' class with much fear and faith and prayer, she joined it after much hesitation. She said, "Can women learn?" "Try and see." She tried, and was astonished to find herself and the other women learning. For the last six months her knowledge has greatly increased and her impressions deepened; she became grave and thoughtful, and wished to have her husband's Saviour to be hers. I examined her, and found she knew a great deal, and her life having testified that she was in earnest, I baptized herself and child: she also wished to be married properly in Christ's way. Nothing has testified the reality of the change more than the way she conducts herself. I found her one day working in the plantation with other women. I said, "Halloo, Sarah, who told you to work; I thought you were above working?" She said, "I cannot wash or sew, like my sisters in England; I wish I could; but I can prune and hoe, and the plantains which feed us require both. It is my duty to assist in feeding this great family." Women do all the work of cultivation in this country. I long to see the day when I shall see some Christian ladies out here to teach those dear sisters proper women's work; but idleness is an evil, and it is better for them to work in the plantation a little every morning than be idle. She is very useful in teaching other women who come here to read, and in receiving lady visitors. She and her husband are named after my wife and me. There is another young couple also married, and living here; their names are Albert Kibega and Doti. He is brother to Edward Hutchinson, who was one of our first converts. He left the service

of the king's mother some eight months ago, and came to "serve us," that he might learn Christianity. He has shown much perseverance, and is a quiet, unassuming, and faithful young man. His conduct testifies that he loves the Saviour.

Doti, a young, sprightly creature, came to serve us some six months since. She was sent here by a friend, now in the province of Buddu. She said, "I claim your protection, and wish to work and learn like ——." Having liked her, she joined the ladies' class. Although not yet baptized, having postponed it for a season, Albert expressed a desire to marry her; so after a time I consented to do so. I, being the "bride's father," gave her away. Gave her my own ring, with which I married her; and we killed a fat ox, and invited our friends to the marriage-feast, and I improved the occasion. Her husband teaches her regularly, and she wishes to be baptized also. They both work for us.

I wish to promote marriages among our young men for evident reasons, but especially in order to form a nursery ground in which the sacred institution of holy matrimony will be learned, and family and social relationships, which are the basis of Christianity and civilization, be properly cultivated. In this country polygamy or no-gamy is a serious evil. Women are taken in war or are purchased, and their children, male and female, are taken to swell the establishment of the king or chiefs; so that households are broken up and scattered, and the family ties of affection are barely known. Indeed, a man with a nice wife and family is not sure of their family existence a single day. Sub-chiefs take the peasants, and chiefs wish to have the families (and nice wives) of sub-chiefs. This is easily done. False witnesses are suborned for a pot of beer, and they swear that so-and-so has refused to pay his *musolo* (dues), and he is nyagged, i.e. robbed, of his household; and nothing is more common than one chief being sent, owing to some private quarrel, to rob, or kunyaga, another. Thus Kanta insulted the Katikiro the other day, and his large harem and all his property was robbed, and has become the property of other men; and so on. Heaping up such great establishments of slaves and soldiers, who ever prowl about, seeking whom they may devour, the sacred ties and relationships of holy matrimony are rarely known or realized. And as those family duties and connections are absolutely necessary to both civilization and Christianity, I wish to nurse, foster, and superintend them.

There were two baptisms unto death.

Two young officers of Cæsar's household, whose baptism I postponed for some time, came here to me and said: "We wish for several reasons to be baptized; we wish to show to Christ that we obey Him." Their baptism was fixed for the 8th of July, with that of twelve others. They were young men whom I taught when I went to court. Makasa gave me the use of his house—the king's store—to teach in, and took charge of my books; and his friend Muleke was indeed his pupil more than mine, for he taught his boys. He was gentle, sweet, and bright and tender-hearted; a most handsome youth and a general favourite, and yet brave. It was a silent bravery that was willing to meet any emergency, for to be a Christian in Cæsar's household requires no small degree of faith and moral courage.

On the 6th, two days before the time set apart for their admission into the Church visible here on earth, a messenger came running to me, and said: "Hasten to such a place in Rubaga, and bring with you some medicine for the plague, for your two friends are being conveyed thither smitten by the Kawompuli (plague)." I hastened to them: the place was deserted. After a few words and a short prayer, I sent the messenger to the river for water, and poured it on the first, Makasa, in the name of the blessed Trinity. I shall never forget the look up to heaven, and the words, among many others, to the effect that, although he was leaving an earthly palace, he was going to the palace in heaven; and, turning to his friend, he said, "Jesus our Saviour is our King." His hands were clasped in mine, but in a paroxysm of burning agony he relaxed his grasp and gave up the ghost. Turning to my other friend, I found him already in the throes of death. I did not put the water on him, but I felt his name was entered in the baptismal register of heaven. Thus they died in burning

all the glands of the body swollen, hindered all secretions. I closed eyes in death, and left with a y heart and sad, thinking of this ible plague.

he Mohammedans were very bitter ainst us in Ramazan. They were ribly fierce, and they said we were aching the whole country, and this as why God was punishing the people th the plague. They said, "Did we ot tell you the English were perfidious? hey never got a hen's race in a country ut they have conquered and enslaved it, as they have now enslaved Egypt. That scoundrel there," pointing to me, "is a Kafir, not worthy of credence; he is worthy of death. We only ask your permission to have his life."

Taking advantage of my unavoidable absence, partly from illness and partly from much labour here, the Arabs have all with one mouth represented to the king that the cause of the plague was the giving up the Islamitic services in the mosque; so that they got the king to order the Katikiro, to whom they have given much goods, to lead those services. But however force may prevail, and however the chiefs and the veneered cliques varnished over with Islamism may show front, I am perfectly persuaded that the bulk of the people will never accept it. I am certain also that sooner or later a tempest will break upon us, which will baptize us in blood; and I feel that the beginning is not far distant, except the good hand of God prevent it.

There is another "ism" far more dangerous, and that is lubariism. Lubari is not that bald, bare-boned system of devil-worship which it has been represented to be, but an attractive service calculated to fill the heart of the simple-minded black man with awe and wonder, and to captivate him with its charms. It is a system having its symbols and sacrifices, its temples and its trophies, its priests and priestesses, its doctors of divinity, or rather satanity, and its doctors of medicine. It is strengthened by history and tradition, and backed up with power. It is a mixture of Alexandrian gnosticism and ancient Egyptianism, in which Lubari incarnate takes the place of Christ, and the whole of the system the place of a corrupted Christianity. It is Satan's masterpiece, invented to suit the negro mind. It is not the result, I am certain, of the simple people. It, and the very political and complex systems of unwritten law, of tribal government and national code, make me think that it is the result of a higher civilization. The monument of a splendid language, a masterpiece of euphony, leads me to the same conclusion. The higher class women and men are its most devoted votaries. Now as the king and chiefs are surrounded by those persons, who bring all their powers of eloquence to bear on them, I feel assured that Christianity will not be so successful among those "high and noble" as among the lower classes. And Stanley, though describing accurately the kind of industrial Mission required for this country, did not, I fear, fully comprehend the nature of Christianity, when he said that, through the king, "a nation would be born in a day." Verily, it is hard for those men to give up their harems for holiness, and their women for the worship of God in Christ. It is also a remarkable fact that none of our Christians are of the lower classes: "Give me neither poverty nor riches."

I cannot write for the noise of the crowded school is so great that Mr. Ashe takes one lot upstairs, and I another lot, the women, into our dining-room; the school is still full. Several victorious expeditions have arrived here flushed with victory. The number of cattle, women, and slaves is enormous, and the Arab camp is crowded with slaves, and the slave chains and stocks are in full requisition. Oh, the homes decimated, the districts decimated, the populous places pillaged and fired, the bloodshed, the misery produced, the ravishments by a savage soldiery! Mtesa, in his kindness, gave me a present of five cows in his distribution. My soul shuddered within me, and I politely refused, seeing they were robbed. He did not like the allusion: the chiefs were annoyed. I was going to depict the misery that a victorious army would produce if they did in Mtesa's capital what his soldiers did elsewhere, but I was told by people in authority, "Hold your tongue;" and I thought that perhaps, after all, it would be wiser to do so: still I entered my protest.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

VI.—UMRITSUR (*continued from page* 153).

(5.) *The Lady Henry Lawrence City Girls' Schools.*

THESE schools, together with the schools of the Zenana Missionary Society, contain now 489 girls in twelve schools, with nineteen teachers, and are carried on at an expense of Rs. 5651 per annum. There have been many interesting baptisms in these schools and in the Zenana Mission, in the midst of much trial and difficulty. The schools are carried on by Miss Wauton and Miss M. Smith.

(6.) *The Zenana Missions.*

The three institutions last named—the Girls' Orphanage, the Alexandra School, and the Lady Henry Lawrence Girls' Schools—though belonging to the Church Missionary Society, are carried on by the ladies of the Church of England Zenana Society. The operations of this society in and around Umritsur are becoming very large. Independently of the five ladies who are carrying on the above-named schools, two other ladies are connected with Miss Hewlett's Zenana Medical Mission, and three with Miss Clay's Zenana Village Mission. A thousand visits were paid last year by Miss Hewlett's Medical Mission to the homes of the people, and 3000 out-patients received relief at the hospital in Umritsur, and 163 in-patients received also care and nursing. In Miss Clay's Village Zenana Mission, a second centre, Ajnala, has been lately added to the first centre and headquarters which have been established at Jandiala. There are about 1550 villages and towns in the districts of Jandiala and Ajnala, which contain nearly half a million of inhabitants. About 300 of the villages have been already visited.

We have here instances of five English ladies (two of them honorary workers) who have not only renounced the comforts of happy homes in England, but have deliberately denied themselves even the society of Christian friends in our English stations, for the benefit of the people. Three of these ladies are living and itinerating alone in Punjabi villages, and two of them are living in a Native house in the midst of the dense population of the Umritsur city.

The number of ladies of the Zenana Society in the Punjab and Sindh is now twenty-one. Four more are expected during the next cold season. We would that this number could speedily be doubled. There is work, and more than work enough for all. Thirty-nine Bible-women are now connected with them, and 1125 girls are receiving Christian education in thirty-nine schools.

As we are speaking here especially of C.M.S. work, we can only make a passing reference to the much-valued work of this sister society, of which our hope is that it will shortly be able to do for the women of the Punjab and Sindh what the Church Missionary Society is endeavouring to do for the men. Of our lady workers we can truly say, what St. Paul said of the "sisters who were servants of the Churches"

in his day, that they are "succourers of many, and of ourselves also," and that they "labour much in the Lord," and labour also with great results, for they find their way to the *hearts* and the *homes* of the people in a manner that none but English ladies can do.

It is interesting to observe that the President of the Government Education Commission has declared his opinion that "the Zenana Missions are at present the only effective agency for the education of women in India."

(7.) *The Training College of the Christian Vernacular Education Society for India.*

The same reason which we named above will only allow us to refer in a very few words to the Training College of the Christian Vernacular Education Society, which for seventeen years has been carried on in Umritsur, under the zealous and able management of Mr. C. J. Rodgers. Its object is to train and prepare teachers, and especially Christian teachers, for Mission schools. Many young men trained in this College are doing useful work, and several have become Christians.

Our great desire is to see the usefulness of this important institution much enlarged. We would wish it to be a school where our younger C.M.S. readers and catechists, or the candidates for these offices, could generally go, to be grounded in some branches of secular knowledge, before they go to study theology at the Divinity School in Lahore. They would here also learn the art of teaching others. We would wish also to see this Society take up at least one circle of primary Mission schools in the villages around Umritsur, which would be taught by trained students, and superintended by Mr. Rodgers, the Principal, and by Mr. Keyworth, the Vice-Principal, of the Training Institution.

We cannot but think that a Christian Education Society for India would, in the present circumstances of this country, do more good if it were not purely vernacular. The teachers who have the greatest influence now amongst the masses, as well as amongst those who are educated, are those who know and teach English.

If this society were able to take over from the Church Missionary Society some of its educational institutions, just as the Zenana Society has taken over a great deal of the C.M.S. work amongst women and girls, we should be very thankful. Our missionaries would thus be set free to devote their whole attention to the care of the Christian churches, and the evangelization of the heathen.

We thankfully record the work which this society is doing in the publication and circulation of Christian books. In the year 1882, no less than 48,807 of the books and tracts were sold by the Punjab Religious Book Society; of which 24,000 were the publications of our good friend A. L. O. E. This society gives 100*l.* per annum to the Religious Book Society for colportage in the Punjab.

(8.) *The City Mission-house.*

In the year 1865, it was observed that a Native Christian village was gradually and naturally springing up around the houses of the

missionaries in the civil lines of Umritsur. Not only was this becoming an inconvenience and a possible cause of sickness to the European residents, but the rapidly increasing Native Church was becoming isolated from the mass of the people; the example of Christianity was not continually placed before the people's eyes; and the Native Christians were learning to depend too much on their foreign instructors, instead of on God alone and on their own efforts.

The Christians were unwilling to go to live in the city alone. Nor was it desirable that a few young and untried Christians, as they then were, should be placed alone in the midst of the temptations and trials which are inseparable from the residence of newly-baptized Christians in a large heathen and Mohammedan city. It was thought that where the sheep were, there also should the shepherd be. The Native Church's origin had sprung from the efforts of the foreign missionary; and the child had not then attained to the age when it could live and act without its parent's supervision. A non-resident incumbent could not then be to the Native congregation all that was required. It was thought that to take them to the city, and leave them there alone, might prove more injurious to individuals than the fencing them in, and separating them from their fellow-countrymen in Christian compounds, had proved in other places to be weakening to the community.

As regards direct missionary work amongst the heathen, a missionary's residence in the city, when he can do so with safety to health, seems very desirable. He is there seen to be one who has been set apart for the people, and is known to them as their neighbour and friend. No longer a resident amongst his own people, and a visitor to the Natives, he becomes a resident amongst the Natives, and a visitor amongst the Europeans. In the city he can always be visited publicly or privately at any hour of the day, and timid inquirers can come to him at night. The hours for daily teaching and prayer become generally known, so that all may attend who will. Zenana work amongst the women can be more easily carried on by the missionary's wife, and girls' schools can be more readily superintended.

The municipality had proposed to make over to the Mission the site and materials of an old fort in the city, on the condition that no further houses should be built for Native Christians in the civil lines. This fort had been occupied for five years by an Englishman and his family, who always had had good health when living in the city. The offer was accepted, and a mission-house was built. It was intentionally made double-storied and large, so that the upper rooms might be above the surrounding houses, and open to the air from the country. A Native parsonage-house was also erected; on one side of which was built the Native Christian serai for the entertainment of strangers, and on the other side the large Mission room (Shamaun's Jhanda, or "flag") for meetings amongst the people. It was hoped that an indigenous Christianity would thus gradually become rooted amongst the people; and that it would become less exotic and foreign to them by growing up in their midst, than it would be if removed out of their view, and completely severed from them in missionary compounds

outside. A solid footing was thus secured in the city, which it was hoped would prove the nucleus and germ of an indigenous Church, which would expand and grow in vigour, by gathering to itself and assimilating the elements that surrounded it.

The mission-house was built on the site of the fort of Maha Singh, the father of Maharajah Runjeet Singh. It was from this fort that the Sikh power spread itself by degrees from Umritsur over the whole Punjab.

Between the years 1865 and 1881 everything went on well, and prospered, as regards the city mission-house. Two, three, and even four missionaries at different times had lived together, in the city, amongst the people. Not one case of death had occurred in the city, though there had been deaths amongst missionaries in the civil station. Inconveniences and discomfort there doubtless were from living in a city which was not always clean, and amongst the people of the country, and not amongst fellow-countrymen in the civil lines; but there had been no disaster. But in the summer of 1881, Umritsur became a plague-stricken city. The railways, canals, and roads had interfered with the natural drainage of the country. An extraordinary rainfall of five and a half feet had filled to the brim the wells in which the water had been before twelve feet from the surface. In some places, wherever a stick was thrust into the ground, the water came bubbling up. The soil became a vast morass. Old buildings of the time of Runjeet Singh, together with the most solid buildings of modern date, cracked from the giving way of the ground on which the foundations were laid. The gardens round the city, and even in the midst of the civil lines, which had been over-irrigated for years, had become so dense, that neither sun nor air could reach the ground. The wells became contaminated, and the city ditch and the fields around it became so filled with water that the drainage of the city and the station could not get away. A pestilence ensued, which was in Umritsur unprecedented. The city was decimated. Nearly 15,000 dead were carried out in the course of three or four months, from the gates of a city containing 152,000 people. The people for a short time were dying at the rate of 600 per 1000 per annum.

In the February of the following year, five English missionaries were again living together at their post in the city mission-house. But it was no longer safe to remain there, and of necessity they retired to the civil lines, where they await the carrying out of the new system of drainage, and the introduction of pure water into the city, by the Government, which will, it is hoped, again render the city habitable for English missionaries, as it was before.

(9.) *The Clarkabad Agricultural Settlement.*

This settlement owes everything to the personal influence and exertions of the Rev. Rowland Bateman, who re-established it in 1876, after the total failure of the efforts of the four Native gentlemen, to whom the land had been entrusted, to establish it themselves. Our four Native friends, who were amongst the most influential Native Christians

in the country, had undertaken the work on behalf of poor Native Christians, who were engaged in agriculture, or were desirous of becomng agriculturists. They had said to us, in 1867 and 1868, "Only give us the land, and you will see what we can do. We desire no help; we wish no missionary to be associated with us in the work; we wish to be perfectly independent, and to carry out the work in our own way; only procure for us the land, and then leave us to ourselves."

With very great difficulty the land was obtained through the kindness of the Government, and it was made over to them on the terms which they desired; and their total failure has been another proof that, in the present state of our Punjab Missions, our Native brethren can no more prosper when acting independently of the English missionaries than the English missionaries can prosper by acting by themselves and independently of the Native Church. If we desire success, we must all of us, at any rate at present, go on unitedly and hand in hand in everything.

The following list of new buildings or works which were in progress in the settlement in the year 1882, will show the amount of labour and of money which has been expended on it:—

	Rs.		Rs.
1. Church building	—	11. Roads laid out and 2000 trees planted	200
2. Mission-house and out-houses	4000	12. A large village tank	100
3. Boys' Orphanage	1200	13. A trough for cattle at the well	50
4. Boys' school-house	400	14. A large mill for oxen	100
5. Girls' school-house	200	15. An oil-press	50
6. Dispensary and house for Native doctor	100	16. Wall round the graveyard and planting trees	150
7. House for a catechist	50	17. About six houses for granaries	300
8. Several houses for Christian zemindars	100	18. Guest-house	30
9. Three new shops in the bazaar	150	19. Watercourses for irrigating the fields	200
10. A wall round the village	300		

We see here at any rate one advantage of endeavouring to carry on missionary work in the villages, in the cheapness of the construction of the buildings. Most ably and zealously has Mr. Bateman been seconded by Mr. and Mrs. Beutel, who are now the missionaries in Clarkabad, and are carrying on the work, and are completing that which still remains to be done. Of our dear friend, the late Rev. Daud Singh, the Native pastor, we have already spoken.

The population of the village is now between 500 and 600, of whom 230 (60 men, 50 women, and 120 children) are Christians. Of the children 27 are orphan boys, who are here receiving a practical education in farming. The area of land which was made over by Government to the Church Missionary Society on a lease for ten years, in 1869, comprises 1935 acres, of which about three-fourths have been brought under cultivation. The lease was continued in Mr. Bateman's name for five further years from the year 1879, and we hope that the land will then be made over permanently to the Mission.

(10.) *The Batala Mission.*

[Under the head of Mr. Baring's Mission at Batala, Mr. Clark merely quotes the account of the Bishop of Calcutta's visit which appeared in the *Intelligencer* of April, 1883.]

(11.) *Special Objects to be kept in view in the Umritsur Mission.*

The special objects which have been long regarded as essential for the welfare of our headquarters station in Umritsur, and which affect the prosperity of the work in other stations also, are the following. We notice them here, in order to place them on permanent record, in the hope that they will ever receive that attention in time to come which their importance demands :—

1. *A faithful living ministry,* both in the church and in the home, to every Christian man and woman and child, whether living in Umritsur or in the villages.

2. *The careful education of every Christian child,* whether boy or girl, whether rich or poor, both in religious and secular matters, as far as possible, in our boarding-schools. We shall then send them forth, wherever they may go, well-fitted for life's work, and filled, we hope, with the Spirit of Christ—by which alone they will be able to live as Christians in a heathen land, and to exert Christian influence on others.

3. *The practical training* in the work (as well as by study and prayer for it) *of good Native agents,* both men and women, both for school and evangelistic purposes, under the eye of their English or Native superintendents. Every station in the country is now calling out for efficient Native workers.

Our evangelistic and educational work will of course go on both in towns and villages; but in order that the Gospel may spread itself widely in the Punjab, we place special stress on the three points which are above enumerated.

(12.) *The Missionaries.*

The names of many missionaries have been already mentioned; and where so many have laboured faithfully, it would almost seem invidious to speak specially of individuals. Many have died, and some have retired from the work. We forbear to speak of those who are still living, and we will not, therefore, dwell on the lengthened service of Mr. Keene, from 1853 to the present time; or of Mr. Bateman, whose name will be long a household word amongst his many sons in the faith (who, through him, have been led to Christ), and in the many places which he has so greatly benefited; or of Mr. Baring, whose multifarious plans and efforts have everywhere been productive of so much good. We prefer to speak of two missionary *ladies,* who, after leaving behind them many loving memories and many impressions for good, now rest from their labours in God's presence above. The first we shall speak of is *Mrs. Fitzpatrick.*

Mrs. Fitzpatrick, the wife of the Rev. T. H. Fitzpatrick, and the sister of the well-known Mr. Thomas Gooch and Sir Daniel Gooch, laid the foundation of woman's work in the Umritsur Mission. The first girls' school which was established by her in the city was commenced by her with three scholars, who sometimes came to school, and who more often were absent. The three gradually became five, and the five became eight. Thus in a very little way was commenced a work which has now become a great one, for these schools contain now 489 girls.

Mrs. Fitzpatrick attracted the children to her by the power of love, for she had a large heart that loved all, and all who knew her loved her in return. Wherever she went she was known for her gentle, loving character, which influenced all with whom she came in contact, whether they were Europeans or Natives, whether they were rich or poor. "Whether they were white or black," she, like Bishop Patteson, "loved them all alike;" and this (her power of sympathy) was the secret of her success, as it ever is in all genuine missionary labours. In the beginning of things, one person will often leave the impress of his or of her spirit on a work for generations; and the Umritsur Mission can thank God that, after an absence of twenty-five years, Mrs. Fitzpatrick has left the impress of her gentle, loving spirit on it, for we believe that it still remains. She was not long in Umritsur; for she came with her husband in 1851, and left with him to found the Multan Mission in 1856. But the impression left by her on the work has not yet been effaced; and we hope it never will be.

The second missionary of whom we wish to make special mention is *Mrs. Elmslie.* She came to us from her husband's bed of death, and she brought life with her. The school in which she had been trained was one of trial and affliction, in which faith had been exercised and greatly strengthened. She had learned the habit of taking everything in prayer to God, and receiving from Him guidance and strength and comfort in every circumstance of life. She walked with God, and therefore knew how to act and work for God. As God had taught her, she knew how to teach others. As God had strengthened her, she knew how to strengthen and comfort others, and especially those who were in sorrow, as she had been; and thus it was that every one confided in her. Her large heart could take in all; and she was as much a mother to the little children in her orphanage as she was to the lady missionaries who lived with her in her happy home. A mother to some, she was a true sister to others. As a missionary worker she was invaluable. Living in the light herself, she could detect the first appearances of wrong; and her instinctive, quick perceptions at once told her what was the right thing to do, and told her what was true and what was false, what was good and what was bad.

The influence which Mrs. Elmslie has exerted on the Umritsur Mission has been a very real one. It showed itself, not so much in what she did, as in what she was. From the time of her arrival, in the autumn of 1872, to that of her departure, in 1878, all was peace and happiness and success in the Umritsur Mission. All workers were united together in Christian fellowship and love, and all worked together at all times with one heart, for one object, actuated by one spirit. Everthing was freely discussed and talked over with the most perfect openness, and then each one departed to perform his or her own part in the daily work.

There are perhaps few circumstances on earth in which greater happiness is experienced than it is at those times when missionary workers in a heathen land labour together in this spirit. Nothing can stand against work like this. It carries all before it.

We who are missionaries learn by experience that it has been God's goodness to us which has led us to become missionaries to the heathen. Trials often become blessings to us, and sorrows joys. In accepting us for this special service He means, perhaps, more our own benefit even than that of the heathen, and He is perhaps thus training us, not so much for this world as for the next. It is a mistake to imagine that we are sent to be missionaries only for the sake of the heathen. Missionaries are themselves the great gainers. They are sent by God to heathen lands in order that first a blessing may come on those who send them, and most of all, that a blessing may be given to the missionaries themselves.

It is said of some commanders in a campaign that they are worth a thousand men. Such workers as Mrs. Fitzpatrick and Mrs. Elmslie have been are worth more to the missionary cause than can be expressed. May God give a double portion of His Spirit to those who follow them!

Mrs. Elmslie returned to India as the wife of the Rev. F. H. Baring, of Batala, in the autumn of 1881; and her early death at Kulu, in July, 1882, is mourned, not only by him whom she has for a time left behind to work for God alone, but by all her friends, whether English or Native, whether old or young.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies,
When love is done.

Thus greatly does charity excel all intellectual attainments. "A man can receive nothing except it be given him from above."

(13.) *Our Present Wants.*

Where every part of the work and every worker is always in need of help, it is difficult to dwell on any wants without speaking of all. We may perhaps be allowed to speak of two of our newest institutions, which, because they are new, require especial assistance to start them well:—

1. *The Village Itinerant Mission.*—The villagers of India amount to about ninety per cent. of the whole population. In England and Wales nearly half the population live in towns of 20,000 inhabitants, whilst in British India less than five per cent. live in such towns. India, therefore, as Dr. Hunter tells us, "is almost exclusively a country of peasant farmers, who live their humble life in their native villages, the towns unknowing, and by the people of the towns unknown."

Max Müller states that "no one knows the Indians who does not know them in their village communities. The village life in India has given its peculiar impress to the Indian character more than in any other country we know. To the ordinary Hindu (I mean 99 in every 100) the village was his world, and the sphere of public opinion seldom extended beyond the horizon of his village."

Elphinstone writes:—"The villagers are everywhere amiable, affectionate to their families, kind to their neighbours, and to all but the Government honest and sincere."

Sir Charles Metcalfe writes:—"The village communities have nearly everything they can want within themselves, and are almost independent of foreign relations. They seem to last when nothing else lasts."

Special efforts were made by the Umritsur Mission for the village population in former years, when Mr. Bruce, Mr. Leighton, Mr. Mortlock Brown, Mr. Keene, and Mr. Bateman laboured amonst them. But up to the present time no one has built his house, and made his home permanently, in any village in the centre of his work. Miss Clay has done so with much success in her Zenana Mission at Jandiala, and she is now doing so in Ajnala. The Church Missionary Society has decided lately on doing so, with God's help and blessing, in Taran Taran, and the Rev. E. Guilford has been lately set apart by the Society for this work. Taran Taran is the chief town or capital of the Manjha, of which we have already mentioned that Sir Herbert Edwardes wrote in 1857, that the Manjha is one of the two points in the Punjab which should of necessity be occupied in force. All other places, he says, are mere dependencies. It is here that the noblest and bravest of the Sikhs live; not, we remember, in the large towns, but *in the villages*. Mr. Guilford makes his appeal to Christian friends to ask them to help him to build his mission-house in Taran Taran.

The Church Missionary Society has decided wisely, that it is better for the interests of the missionary cause to seek to strengthen the great missionary centres in the country, rather than spread its operations widely and feebly, by inefficiently occupying many distant spots that do not give any support to each other. The Taran Taran District is one on which much labour has been already expended, and is within twelve miles of Umritsur, at such a distance from it that it can act and react on our central station.

Too long, as Sir Donald McLeod used to say, have we confined our efforts to the large cities, where the people are less impressible, less simple-minded, and more prejudiced and more acquainted with evil than in the villages. The flower and the strength of the country lies in the villages. There has been much Christian preaching in the cities, and in the villages but very little. Let the salvation of God be sent also to the villagers, and perhaps they will hear it.

2. The second institution for which we ask for special help is the *new C.M.S. Medical Mission in Umritsur.*

Sir Donald McLeod wrote respecting a Medical Mission in Umritsur, as long ago as 1872, as follows:—

> The Committee are well aware how strongly I advocate the cause of Medical Missions for India generally. We must admit that where they have been introduced they have proved eminently successful. It is unnecessary, therefore, that I should dwell in this place on the general question. I will confine myself to considering the suitableness of Umritsur as a station to be selected for that purpose.
>
> Next to Delhi, Umritsur is the most populous, the most convenient, and the most busy and prosperous city in the Punjab. It numbers at present upwards of 130,000* inhabitants, being considerably larger than the metropolis of Lahore

* Now 151,896, according to the census of 1881. The Umritsur District contains 893,266 people, the Umritsur Division 2,729,109.

adjoining, and it is steadily on the increase. Besides this very important consideration, it is at the same time the acknowledged chief centre of Sikhism, and thus the headquarters of what I believe to be the most interesting, most accessible, and least bigoted race in the Punjab, as well as the most vigorous and manly. There can, I think, be no possible doubt that if a medical missionary is located anywhere, no more appropriate station than Umritsur could possibly be selected.

The testimony of Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, is equally decided. Sir Robert writes:—

I think that medical lay missionaries would be a very valuable auxiliary at central Mission stations in or near large cities. They would aid in overcoming prejudices against missionaries, would have a softening effect, and would tend to strengthen missionary efforts; in fact, they would form a valuable portion of the staff of a Mission body. I have had an opportunity of perusing a memorandum written by Sir Donald McLeod, on the location of a medical missionary at Umritsur, and my views entirely accord with his.

Dr. H. M. Clark was placed in charge of the Umritsur Medical Mission in 1882, and the number of out-patients in the city and Jandiala during the last few months has been more than 12,000. His work has proved especially acceptable to the villagers.*

We remember how Surgeon Boughton restored a princess of the royal family of Delhi to health in the middle of the seventeenth century, and asked, not for reward for himself, but for permission for the English to trade free of duty in Bengal. We remember how Surgeon Hamilton, at the beginning of the eighteenth century, was the means of curing the Emperor Ferokhshir, and again obtained, through medical skill, important concessions, which greatly helped to the establishment of the English power in the whole of India. It may be that God may again make use of medical skill for the establishment, not of political power, but of His own kingdom in this land. Our Missions, at any rate, stand everywhere now in need of funds; and it may be that our Medical Missions may render important assistance in the efforts which are being now made to place our Native Church on a more permanent footing. The Umritsur Medical Mission requires now an income of Rs. 300 or Rs. 400 a month if it would prosper. We hope to obtain some part of this from grants-in-aid from municipalities; but we ask our friends, both in England and in India, to contribute at its commencement a sufficient sum to enable it to begin its work well, and thus seek to ensure both its existence and its prosperity.

We believe that this method of evangelization, through Medical Missions, has not as yet been sufficiently tried in the Punjab. Yet it is our Lord's own method, who made man, and who therefore knew what is in man. When He sent forth His Apostles to make disciples of all nations, He sent them "to heal the sick and to preach the Gospel."

(To be continued.)

* From the 1st of October, 1882, to the 30th of August, 1883, the number of out-patients in Jandiala has been more than 20,000. In Umritsur, from 1st of January to 31st of August, the out-patients have been 6500, and the in-patients 150. In the City Branch Dispensary there have been 400 patients in one month (August).

THE ADMINISTRATION OF THE CEYLON MISSION.

THE Committee have lately proposed some changes in the administration of the Society's Mission in Ceylon. It is contemplated that the system of local management in that Mission shall henceforth be the same that has been found so successful in the neighbouring continent of India.

In order to understand this proposal, it is necessary to have some acquaintance with the modes of government which lengthened experience has caused to be adopted in the Society's Missions generally.

But before going further, it may be well to observe that the local government here spoken of is altogether distinct from the government which pertains to the Bishop of the Diocese, as Bishop, in the exercise of the powers inherent in his office. The Bishop licenses the clerical missionaries to the districts in which they severally labour; and to him they are responsible for obedience to all the laws of the Church. The Society, on the other hand, supplies the missionaries with the funds necessary for their personal support, and for the maintenance of the work in which they are engaged. The Parent Committee, as representing the Society, have the power of dispensing those funds at their discretion; and they have also the control of all the Society's buildings in the Mission, whether unconsecrated places of worship, or schoolrooms, or missionaries' dwellinghouses. It is obvious that this power carries with it much responsibility, and a certain amount of government as regards both the clerical and the lay missionary labourers who are supported by the Society's funds.

From what has been said, it will be evident that considerable importance attaches to that administration of a Mission which belongs to the Parent Committee. A large part of this administration it must conduct in each Mission through local representatives.

The method of local administration varies in different localities. But two objects are always borne in mind. One of these is the admission into the local government, wherever possible, of *an independent lay element*. The other is the adjustment of *the relation between the local governing body and the Bishop of the Diocese*.

There are some Missions where, from the fewness of European residents, it has scarcely been possible to find lay gentlemen suitable to be placed on a local committee of management. In fact, the presence or absence of European residents is the main cause of the existing varieties in the local conduct of the Society's Missions. The normal mode, in the opinion of the Committee, is that which prevails in Calcutta, Madras, and other parts of India. According to this system there is a local *Corresponding Committee*, consisting of independent members, lay and clerical, the lay members numerically predominating, together with one or more of the Society's missionaries as Secretary or Secretaries, and, as will be presently explained, with the Bishop as Chairman. In these Missions there are also Missionary Conferences, that is to say, yearly or half-yearly meetings of missionaries, who meet for mutual consultation on the affairs of the Mission generally, as well as for prayer and for the united study of God's Word, and who also

consider such questions as are submitted to them by the Corresponding Committee. The Corresponding Committee is subordinate to the Parent Committee. Pending reference home, its decisions are binding upon the missionaries; but it is not found in practice that this in any way fetters the action of the missionaries. Were there any tendency to arbitrary or repressive action on the part of the Corresponding Committee—which, as a matter of fact, has not been observed—it would be checked by the fact that the Missionary Conference, and indeed every individual missionary, has the power of appeal to the Parent Committee (of course through the Corresponding Committee).

Where the number of resident laymen has been too small to carry out this plan in its entirety, some intermediate plan has been adopted; that, for instance, of having a Missionary Conference and a Finance Committee co-ordinated one to another, the latter body having on it two or more lay members. This arrangement has of late years been in operation in Ceylon. Sometimes the independent lay element is not available; as, for example, in the Yoruba and Saskatchewan Missions, where a Finance Committee, on which there are no laymen, is the only local governing body; or, as in Mid-China, Japan, and Palestine, where there is at present a Missionary Conference only.

So much as regards lay co-operation in the local management of Missions. The other point we mentioned as having to be borne in mind was the adjustment of the relation between the local administering body and the Bishop of the Diocese. There are Missions, such as the Nyanza Mission, where there is as yet no Bishop; but, in view of the rapid extension of the Episcopate abroad in recent years, this must be regarded as a temporary condition of affairs. It is obvious that the government exercised by the Bishop and that exercised by the local representatives of the Parent Committee, while distinct, are closely related to each other, and must frequently come into mutual contact. It is equally obvious that the Bishop, being a man, in the present day at least, chosen because he is believed to be a man of piety, zeal, and wisdom, and holding a position where experience will be constantly increasing his knowledge of human nature and his practical sagacity, is *a priori* likely in most cases to be one whose presence on the Corresponding Committee, apart from the consideration just mentioned, would be exceedingly valuable. It has been found to be so in fact. The advantages of having men like Bishops Wilson, Corrie, and Gell on the Society's Indian Corresponding Committees has been very great, as all would expect. Scarcely, if at all, less advantageous has been the presence in those bodies of Bishops Cotton, Milman, and Johnson, whose attachment to the Society's distinctive principles was or is of a less pronounced character. Of all these prelates it may be said that their sagacity has often usefully guided, and their zeal often effectually quickened, the administration of the Society's Indian Missions. The Parent Committee ruled some years ago, that where a Corresponding Committee is formed, it is required by the spirit of the Society's Fundamental Laws that the Bishop, if a member of the *Society,* should be *ex officio* a member of the Corresponding Committee.

But again we must revert to the relations between the Bishop's official duties on the one hand and the government exercised by the Parent Committee and its representatives on the other. The Bishop must feel himself responsible for the manner in which he discharges his duties of licensing the Society's missionaries and exercising episcopal superintendence over them. To do this well, and in a manner conducive to those objects which ought to be kept in view, he ought, so far as possible, to be made acquainted *ab initio* with the Society's plans and purposes. This can be best brought about by his being a member of the local committee. Questions will then be discussed in his presence. He will have that acquaintance with the circumstances of the case that is needed to guide him in action.

It has been found that Bishops, even though they entertain religious opinions that are regarded as erroneous by most of the supporters of the Society, are able, when members of local Corresponding Committees, thoroughly to co-operate with the Society on its own principles. So far as we know, there have never been efforts in Committee to oppose any steps required by the Society's principles, or to introduce any steps inconsistent therewith. If there have been such, they have been effectually set aside at their birth by the fact that, with the exception of the Bishop himself, all the members of the Corresponding Committee are appointed by the Parent Committee, and that none are so appointed that are not in decided sympathy with the Society. Of course it cannot be denied that the spiritual principles of the Society, which the Society itself regards as those of Holy Scripture and of the Church of England, are not looked upon with equal favour by all the Bishops of the Church. But it is believed, and the belief is in some degree confirmed by experience, that even where a Bishop is antagonistic to the Society's distinctive character, the two administrations—that of the Bishop and that of the Society—will work together with the least friction, with the most harmony, and in a manner most conducive to missionary success, when the Bishop, being himself a member of the Committee, is made acquainted with all intended changes at an early date, and has the advantage of discussing them with a body of laymen who, with the courtesy and manliness of English gentlemen, can set matters before him from the Society's standpoint. Whatever is antagonistic in any Bishop is thus frankly met, whatever is friendly is welcomed and utilized. If there must be an expression of dissent from the views and proposals of a Bishop, it is clearly better, and more seemly, that they should proceed from laymen, than from presbyters and deacons who have promised him canonical obedience.

For these and similar reasons it has been the deliberate conviction of the Parent Committee, after lengthened and careful consideration, that the appointment in Ceylon of a Corresponding Committee of which the Bishop would be a member is an advisable step, in view of promoting missionary success in the island generally, and more particularly of upholding the Protestant character both of the Society's work there and of the Native Christians connected with it. The Committee believe in the advisability of this step, even in reference

to those points in which the Bishop's views are divergent from the Society's well-known principles. At the same time they must not conceal their hope, and they will certainly offer up their earnest prayer, that if the plan is carried out, it may be found that the Bishop will, in the new position in which he will be thus placed, cheerfully and efficiently help forward the Society's missionaries in their efforts to make known to the heathen the unsearchable riches of Christ.

We cannot but express our surprise that a proposal so simple, and so entirely in accordance with the long-standing practice of the Society throughout the world, should have been so much misunderstood, both in Ceylon and by some friends in England. But the misapprehension that has taken place shows clearly how difficult it often is, without patient attention and thought, for those who do not regularly attend the meetings of the Committee to understand the measures which the Committee are led to adopt. Bishop Perry and Canon Hoare and the late Dr. Boultbee among the clergy, and Captain Maude and Sir John Kennaway and Mr. A. Beattie among the laity, all of whom have urged the step that has been proposed, are not persons to be lightly mistrusted. Doubtless the best men may make mistakes; but the motives, at least, of such friends as those just named will not be misunderstood. As to handing over the Mission to the Bishop, which some have actually supposed to be contemplated, the Committee would not do that even if the Bishop were a C.M.S. missionary. They quite recognize the truth of the principle laid down seven years ago by Archbishop Tait, that those who supply the money have a right to control its expenditure. And the explanations above given concerning the modes of administration in the Society's Missions, and particularly concerning the constitution and functions of a Corresponding Committee, will, it is hoped, be sufficient to show that the admission of a Bishop to a seat on such a Committee is in no sense a handing over to him of the government of the Mission.

It seems to us that the recent history of the Ceylon Mission itself has supplied a signal proof of the disadvantages arising from the absence of a Corresponding Committee. Let us suppose there had been one when Bishop Copleston went out. If he had declined to be a Vice-President of the Society and so to join the local Committee, then that Committee would have been a mediating power of great influence between him and that section of his clergy who were presently to be put in the painful position which the C.M.S. missionaries occupied in 1876. It would, in fact, to use a colloquial term, have served the useful purpose of a "buffer" between the contending parties. If, on the other hand, Bishop Copleston had, like Bishops Douglas and Mylne at Bombay (whose views on matters ecclesiastical and theological must be regarded as certainly not less advanced than his), frankly accepted the situation and joined the Society, we fully believe that most of the difficulties that so long beset the Mission would never have arisen at all, because the action that led to them would have been checked and prevented at its very first beginning.

It is especially to be deplored that incorrect notions of what the

ommittee purposed should have been entertained in Ceylon itself. he resolutions lately come to by the C.M.S. Committee, in view of ıe unlooked-for opposition raised to their plan, will be found under ıe head of Selections from their Proceedings on another page. With ıe cordial appreciation there expressed of the firm stand made by the ɔciety's missionaries against sacerdotalist doctrine and ritual, and of the alous watchfulness which they still maintain in that respect, the writer ' this article would, as a humble individual, express his warm con- ɔncurrence. It will be seen, however, that with regard to the pro- ɔsal itself the opinion of the Parent Committee is not changed. It is ıdoubtedly within the power of their independent lay friends in Ceylon ı prevent the fulfilment of their wishes. Without lay members the orresponding Committee cannot be formed. There is however no ıfficient evidence that they will eventually hold aloof. It is true that ɔme of them have expressed an unwillingness to serve. But it is clear ıat they have not understood the reasons that had guided the Com- ıittee. And it is within our knowledge that there are other men, not ss staunch in their spiritual principles, whose co-operation can be ɔcured. The Committee are not anxious to precipitate matters; and it ı a satisfaction to remember that much prayer has been, and will yet e, offered up that the Great Head of the Church may guide aright heir action and the future course of the Ceylon Mission.

C. C. F.

A "MISSIONARY WEEK" AT KEYNSHAM.

It will be remembered that last year the Rev. E. H. Bickersteth suggested the holding of *Missionary "Mission Weeks,"* for the purpose of spreading a knowledge of missionary work, and so deepening and extending the interest taken in it. The first parish to try the experiment was St. George the Martyr, Deal, and an account of the proceedings appeared in the *C.M. Gleaner* last month. We have now received from the Rev. J. H. Gray, Rector of Keynsham, Bristol, Association Secretary of the Society for Gloucestershire, &c., and formerly Principal of the C.M.S. Divinity School at Madras, the following account of a "Missionary Week" in his parish.]

UR Evangelistic and Missionary Services—or, if I may so call them, our *Mission for Missions*—on the plan originated by the Rev. H. Newton, of Ceylon, and advocated by the Rev. E. H. Bickersteth, of Hampstead, have been brought to a close. I heartily thank Him who put it into my heart to desire them that e has enabled me to carry them through to a successful issue.

Preparation was made for these services by prayer in the family and in the hool-house, and prayer-meetings were held daily during their continuance. he prayer-meetings were a decided success, both in the spirit which per- ıded the people and the numbers who attended them. The district visitors ıd other attendants at the prayer-meetings were very earnest in hunting p attendants for our week-evening services, and their efforts were crowned ith success in collecting increasing numbers to hear.

The services continued from Sunday, February 10th to Sunday the 17th. hose held the 10th to the 16th were evangelistic in character, and illustrated

by examples drawn from the mission-field, but without collection. C 17th we had our Anniversary Missionary Sermons, with collection morning and evening sermons being for adults, and the afternoon f young; and our Annual Meeting was held on Monday the 18th.

I am truly thankful to be able to report that these services seem to been attended with spiritual good to my parishioners, in awakenir careless and deepening the work in believers. They have been a pecuniary benefit to the Society, for, although the second Sunday was a wet day, and the congregation much smaller than usual, the liberality people was greater than usual; and we have been able to close our acc after the Annual Meeting yesterday, with an increase of nearly one above our yearly average. This increase is mainly owing to the succ our Mission. I can, therefore, heartily commend the adoption of services to such of my brethren in the ministry as are entrusted parishes.

I would offer my grateful thanks to Mr. Newton, of Ceylon, Mr. Alex of Ellore, and Mr. Morgan, of Bath, who so kindly and ably assisted m my curate in this novel but happy experiment.

J. H. GRAY, M.A.,
Rector of Keynsham and Association Secret

Keynsham Rectory, Feb. 19th, 1884.

The following was the bill issued:—

KEYNSHAM PARISH CHURCH.

EVANGELISTIC AND MISSIONARY SERMONS WILL (D.V.) BE PREACHED AS FOL

Sunday, Feb. 10, 11 a.m. "A life wholly consecrated to God." Rev. J. H. GRA *Rector.*

Sunday, Feb. 10, 6 p.m. "Let there be light." Rev. W. H. SHAW, B.A., *Ireland*

Monday, Feb. 11, 7 p.m. "Wondrous Transformations through the grace of Go J. H. GRAY, M.A., *Rector.*

Tuesday, Feb. 12, 7 p.m. Rev. HENRY NEWTON, M.A., *Missionary from Ceylon*

Wednesday, Feb. 13, 7 p.m. Rev. HENRY NEWTON, M.A., *Missionary from Cey*

Thursday, Feb. 14, 7 p.m. "The word and the work." Rev. F. A. MORG *Incumbent of St Paul's, Bath.*

Friday, Feb. 15, 7 p.m. "The unsearchable riches of Christ." Rev. F. N. ALEXAN *Missionary to the Telugus.*

N.B.—No Collection after any of the above Services.

Sunday, Feb. 17, 11 a.m. "Missionary Office and Missionary Fruits." ALEXANDER, M.A.

Sunday, Feb. 17, 3 p.m. "Missionary Sermon to the Young." Rev. J. H. *Rector.*

Sunday, Feb. 17, 6 p.m. "A great and effectual door opened for the Gospel. ALEXANDER, M.A.

N.B.—The Annual Collection in behalf of the CHURCH MISSIONARY SOCIET after the Sermons on the 17th instant; as also, after

The Annual Meeting at the Parochial School Rooms, 7 p.m., Monday, F Rev. F. N. ALEXANDER will be the Deputation from the Parent Society.

The Prayer Meetings in the Parochial School, on Saturdays, Feb. 2nd, 9t have special reference to the above Services.

Prayer Meetings will also (D.V.) be held at 12 o'clock on each day of the v Monday, Feb. 11, in the Old School House, with a view to seeking the sp power of God the Spirit upon the preachers and hearers at these Services.

We earnestly request our Parishioners and friends to make these Ser prayer, in private and the family circle, as well as at the appointed Meeti burden of their prayer be, "Thy Kingdom come" into our souls, our fami land, and the whole world!

J. H. GRAY,
W. H. SHAW

EXTRACTS FROM THE ANNUAL LETTERS.

CHINA.

From the Ven. Archdeacon A. E. Moule, Shanghae.

Shanghai, Dec. 10th, 1883.

I DO not exaggerate, I think, in describing the past half-year as one of well-nigh unprecedented trial in our Mission. [Mr. Moule here notices the deaths of Mr. Strickson, Mrs. Sedgwick, and Mrs Hoare.] May it please God to comfort us again now after the days in which He has afflicted us! Neither Mrs. Moule nor myself feel so vigorous as we once did; but entering as we are now on the twenty-third year since we first worked in China, we have reason indeed to thank God for the past, and take courage for the future.

I will now proceed very briefly to describe the work of the past year; and then, as was my custom in former reports, when I had more to tell of aggressive work, and of new fields occupied, I will narrate the dark and the brighter side of the picture.

The work connected with the Secretariat has occupied a large proportion of my time; and my central and convenient position here has enabled me to help our brethren at the other stations, especially in Mid-China, in executing commissions which while a pleasure and a privilege have also occupied much time. My direct missionary work has consisted of the following.

Two Chinese services (on an average) every Sunday in the city of Shanghai, at the church where Canon M'Clatchie so long officiated, and over which for a time the faithful Chinese clergyman the Rev. Dzaw Tsang-lae was pastor. These two services involve a walk in cool weather, or a sedan-chair ride in the extreme heat, in all of six miles, a mile and a half each way.

On Sunday evenings some of our friends from amongst the merchants and civilians in Shanghai come to our house, after the Cathedral service, for tea, followed by Bible-reading and singing.

On week-days my aim has been to visit daily the preaching-room, which I opened last April in the large suburb of Sinza about two miles from my house. This place I find referred to by Bishop Smith in one of his many graphic journal-letters (the one to which I refer was written just thirty years ago). He speaks of going out into the fields west of the settlement. Those fields are now all covered with busy streets, and dense blocks of houses, and are intersected by well-metalled roads, crowded by carriages, jinrickshaws, wheelbarrows (for passengers), and countless people on foot, all under foreign municipal supervision; and with a population reckoned at 150,000. The Bishop speaks of "a little place called Sinza" which he visited; and where he witnessed that same afternoon (September 26th, 1853) the hacking to pieces of the bearer of a flag of truce from the rebels, then in possession of Shanghai, to the hostile villagers. This was followed by the burning down of forty houses in this village as a revenge for the murder. Later on, I believe, that nearly 1000 persons were executed in this village during the suppression of the rebellion. The village is now swallowed up by the expansion of the Chinese town, which has grown up round and amongst the foreign concession; and my preaching-room stands at the western end of a long street or succession of streets, stretching two miles in length from the bund to the country-fields, along the banks of the branch of the river leading to Su-chow. Sinza is more peaceful now; but it does not bear a good reputation. The land lies low; the streets are filthy with surface drains having no incline, stagnant and unwholesome; and the people are for the most part of a low class. I have experienced, however, no rudeness here to speak of; and the audiences have been for the most part good, many countrymen from the neighbouring villages coming in to listen on their way back from the market.

When I took charge of the Mission a year ago, I found two Christian schoolmasters at work in connection with the City Church, one having a boys' school in the front part of the church on week-days, and one in the vestry — the two schools numbering about forty-five boys in all. I have now thrown these two into one, selecting the most hopeful boys (thirty) and placing them under the charge of the

senior master. The junior master I have moved with his wife and family to Sinza, where he has now a school of twenty boys over the chapel, and his wife has a small school of girls.

I visit the city school every Thursday, Mrs. Moule going with me and holding on that day a Bible-class for Christian women in the catechist's house, when some of the heathen neighbours often are induced to come in and listen. The Sinza school I also visit on an average once a week, and Mrs. Moule teaches the little girls.

Every Tuesday I give a Bible-lesson in Mr. Lanning's school to his senior Chinese class, consisting of about a dozen youths of from seventeen to twenty years of age. They translate from Chinese into English, and I try to speak home to them about the passage we have been reading. I give also a fortnightly lesson in the Protestant Eurasian School.

I have already sent home a short narrative of the visitation which I paid in October at my brother, Bishop Moule's, request to the Native pastorates in the city of Ningpo and the neighbouring country. [See *Intelligencer* of February, 1884.] Such periodical visits will form part of my year's work in the future, if it please God to grant me health and strength.

I have given occasional assistance in the Cathedral, including a course of Lent lectures, and help during the enforced absence of the chaplain.

The *discouragements* in our work have been death, dearth, profound slumber in the masses of the heathen, and feeble life in too many of our little Christian band. Several who have deserted the church (notably the family of the late pastor Dzaw) still hold aloof, though special efforts have been made to draw them near, and special prayer has been offered. Our Sunday congregations also are "scanty," even as Bishop Smith described them in this church thirty years ago. Possibly the position of the church has something to do with this, but it is most disheartening, and our singing is doleful, though I have placed a harmonium in the church, and play it myself, and give a weekly lesson in singing to the boys. We long to see the large church filled, and resounding with praise and prayer. The absence of *inquirers*, also, is a sad discouragement, and, in a sense, a new experience in my missionary life. I can but thank God for the past, and hope for the future.

There have been some *encouragements*. At one time I hoped to be able to report three adult baptisms. Alas! I can speak only of one. Another (our own Chinese nurse) has drawn back, only for a time, I trust, from the fear that at her son's wedding, two years hence, she must of necessity (the father being dead) take part in heathen ceremonies. One of the Christian young men, who is usher now in Mr. Lanning's school, cheered me much in the summer by declining what would probably have proved a lucrative post because he could not secure his Sundays. My catechist also gave me much pleasure by the zeal he showed when in hospital, speaking earnestly to the patients, and winning the best opinion from the surgeon in charge.

I am thankful, also, to be able to report the formation of a *Native Church Fund*. It is the day of small things, and the Christians have contributed thus far only some thirteen dollars, but it was set on foot only eight months ago, and the sum is far better than *nothing*. May God in His mercy add largely to our *numbers;* and grant a spirit of liberality, love, and zeal to each Christian convert!

EAST AFRICA.

From the Rev. A. D. Shaw, Kisulutini (Rabai).

Rabai, December 22nd, 1883.

A retrospect of the past year gives great cause for much thankfulness. Beneath have been the Everlasting Arms, and all around the goodnesses and mercies of our God.

The every-day work has gone on as usual, with an increase in attendance *in all* departments. During the last few months we have taken an account of the numbers present at the Sunday services. The average for every Sunday is 587. The attendance at Sunday-school averages 86. These are, I think, a decided increase. It is also very encouraging that the attendance at daily morning prayers is good; we average daily about 180. This is

especially nice, as it is an occasion for self-denial on the part of the people. The morning is the best time for working the fields, as they are then soft with dew. I often have to give words of warning about the "forsaking the assembling together," but not so frequently as one might expect. Other week-day gatherings are the classes for adults. We hold them on five days, i.e. Monday and Wednesday, for the most ignorant; Thursday, for candidates for baptism; Tuesday, for confirmation candidates; Friday, for communicants. Two of these are taken by my boy, Isaac Taylor; one by Jonah Mitchell, the schoolmaster; and two by myself. Of all the work here, that in my classes gives me the most happiness and encouragement. I especially find this with my Tuesday class, that is, with those lately baptized. It may be that they are, as it were, my own special ones, as I had the pleasure of preparing and baptizing them, or that one can trace the growth of grace and the working of the Holy Spirit; but it is a fact that often I have gone to the class depressed and weary, but I always come away rejoicing and full of praise to Him who thus works and saves. I know you will be rejoiced to hear that almost all of those confirmed are going on satisfactorily. I have been disappointed in one or two, for the "old Adam" has not been entirely displaced by the new, and will appear again and again. Perhaps one expects too much; but the calling is to "be holy and without blemish before Him," and one is inclined to long for the best. I have no serious fault to find; carelessness and family quarrels are the chief offences.

The *Day-school* is progressing very favourably: the attendance good, and teaching very fair. I find that examining the children myself is a good plan; since it was commenced last Christmas, the children have become more diligent and the teachers more careful. This week I held the quarterly examination; The first class writing their answers, the second, third, and fourth *vivâ-voce*. The answers of some in the first were excellent; one boy getting 156 and another 148 out of a possible 170. The questions were on the Old and New Testament, geography, tables, and arithmetic. We use Catechisms on the Old and New Testament, by Bishop Steere. I am now teaching the *Hundred Doctrinal Texts*, used in the Irish schools, to all in the settlement, adults and children. I am printing them, and hope to have them all known by next year. The other classes in the school I was pleased with, especially the infants', which numbers forty-five. They know by heart the catechism, several hymns and texts, and some of the canticles in the morning and evening services; and nearly all of them can say their letters, whilst many can read monosyllables.

So much for the work being done: now for the people themselves. What is the effect on them, of all this teaching?

First, socially, one cannot help noticing the contrast between those who come under our influence and the heathen around. Their houses are much better built; are cleaner and better kept. Their dress is quite equal to the coast people. The children are better cared for at home, and are treated more as human beings. All these improvements are the result of the individual efforts of the people, for they do not get any help from the Mission, and not much from us. The improvement in dress alone is a cause for thankfulness, for it shows that *tembo* (the beer of the country) is not so much used. Every new dress or coat represents the savings of two or three months. It is much more satisfactory to see the people patronizing the shopkeepers than the publicans of the country.

Secondly, spiritually, I sincerely believe there is a great improvement. This is a point that one can less ably write about. We cannot tell the state of a man's heart, and there is always a shrinking from stating definitely on such a subject. But there is a noticeable change. Greater regularity in making use of the means of grace, a quieter and humbler tone; these we can trace in many, and our hope is that they are the real fruits of the Spirit.

Amongst the less favourable features in the Native character I would mention their improvidence. Able to get five crops a year from their fields, yet they are often in want of food, just because they will not be careful. In other things the same failing is evident. Scarcely a man thinks of putting by money in case of sickness; it is against their nature. Improvident in all the

affairs of life, is it to be wondered at if they are improvident about spiritual riches? The laying up treasure in heaven is as strange an idea as any to them. Thus an excusable weakness becomes a serious drawback spiritually, and a cause of much disappointment to us. Another failing in the Native character is the absence of concern for the soul's salvation. Brought up from childhood to care only for the things of the body, the soul's welfare seems to be a subject which our poor African brethren are almost incapable of grasping. One longs to hear the cry, "What must I do to be saved?" Oh, that God would hear our prayer in this respect, and answer it! Another point which troubles us here is the indifference about others. At home one sees so much of the desire to help and spread the good tidings, which follows the realization of free salvation in Jesus. This is absent here, or if present, only in a small degree.

I hope I am not giving a too shaded picture. I write thus hoping that those who read may be stirred up to pray more earnestly with us, that the Holy Spirit may be more largely poured out on us and on our people.

With regard to the Wanika around us. Apart from all direct teaching, I think that we have exercised a good influence on them. Our abhorrence of certain wicked practices, such as infanticide, is well known, and now we rarely hear of such a thing; if it is done it is on the quiet. Again, the lot of the slaves is much improved. The owners know that if they are cruel the slaves will run away to us and get protection, so they treat them now more as members of the family. Thus one of the horrors of slavery is mitigated.

In direct work among the villages around, we have made an advance of two towns, in which teaching is going on systematically every day. This makes now three places occupied. Of the two, Kaya Mpya is the chief. It is the place where Krapf lived. I have built a cottage and schoolroom on the sight of Krapf's house. In the cottage Jeremiah Manji and his family live. He is a good man, and his teaching during the last year has been most persevering and careful. The school-children number about thirty-five. On Sunday a service is held, when the school is filled with women and children: no men have yet attended. Jeremiah takes every opportunity of reading the Gospel to all who will hear. The other town of the two is near to Kaya Mpya. Jeremiah goes daily to read to and teach all he can get together. The work in Fimboni is going steadily on under Isaac Taylor. I am sorry to say I have not quite as much satisfaction in the work there as at Kaya Mpya. We have had several drawbacks here: the house was burnt down, and there was no place to teach in; then again the Masai always go to Fimboni when they come in this part of the country. So that we have many hindrances, but we hope for better things next year.

NORTH INDIA.

From the Rev. W. R. Blackett, Divinity School, Calcutta.

Calcutta, 1883.

One year is very like another in missionary work, at least in a Divinity School. This year has resembled last with me in having two months of the time taken away from my proper work by attendance at the Education Commission. Till March 15th we did not open our theological classes, because I had to be so frequently away, either at the Commission or at some of its committees. The result of that work is now before the public; and although the Government of India has not yet passed any resolution on it, yet I suppose *most*, at least, of the recommendations *are likely to be* carried out ere long. I had no direct hand in writing the Report, yet I am able to recognize my own handiwork in several parts of it, as much of the preliminary work has been incorporated. We began our theological classes in March, and our brother Ball came to help us at that time, taking at first one hour, and latterly two hours, a day at lectures. He finds the preparation of lectures heavy work, as I did also in my first year, when I had to carry on as best I could the whole four hours by myself. The men have had additional teaching, as I have kept up all through the same amount of lectures that I had before our brother came. We have made good progress in

theology, to which I am now devoting two hours every day, in hopes of finishing the subject before I leave. We have done a good deal in Biblical introduction, a subject which I find popular with the students. The Book of Psalms has been gone through, not with too much detail, but sufficiently closely, I trust, to enable them to understand and appreciate better that important book. The greater part of the Epistle to the Romans has been read with considerable care. The Prayer-book has also been an object of study, with special reference to the controversies lately made unhappily prominent in this part of the Church. Evidences have had some time devoted to them, and the Hindu Shastras—a subject on which most Hindus know little, and Native Christians almost nothing—have been rapidly sketched. To pastoral theology we have given a good deal of care, and its homiletical branch has been studied both theoretically and practically. At our daily prayers, morning and evening, I make it a practice to say a few words, generally of practical application, on some point that occurs in the reading. Mr. Ball has taken up St. John's Gospel and Church History, with some other Biblico-theological subjects. Thus the course has been tolerably comprehensive, though, as we have to impart nearly all our instruction by dictation, and not merely to show where to find it in text-books, the progress is necessarily slow.

The men have preached in turn at our little Wednesday evening service at Christ Church, where I have generally taken the Sunday morning service myself. The congregation there is not in a satisfactory state. The few families dwelling in the Christian para, not far from the church, are mostly *employés* of divers Missions, and come but very stragglingly to the church.

I have had a class at the Christ Church Girls' School on Friday afternoons, and have found Miss Neele's girls bright and intelligent. But I do not know whether the teaching I give is of much use, they seem so well taught already. The Normal School Native Training Class girls attend the Christ Church services, and the catechist gives them some instruction.

In the month of June I visited most of the Krishnagar churches, in my capacity of chairman of the Church Council. [See *Intelligencer*, Oct., 1883.]

We have had to combat the errors put forth by the Oxford Mission. For the series of Tracts put forth for this purpose, it has fallen to my lot to write two, one on the Church, and one in the way of criticism of a Bengali Catechism published by them, in which very remarkable doctrine was propounded. Besides this, I have had to see all the other Tracts through the press. In fact, what with this work, and that connected with the Education Commission Report, I have had more correcting of proofs than I at all cared for.

But, perhaps, the most useful literary work I have been engaged in has been the preparation of a Series of Bible Lessons on Theology, for the instruction of the agents and schoolmasters. They are intended to be used by the Native pastors and senior catechists in their teaching, when they have the younger agents under their charge gathered together week by week. I am in hopes of finishing a set of lessons for a year before I leave. Thirty-seven of them are ready in English, and I have translated and published fourteen of them.

Latterly I have been engaged on the committee that is revising the Bengali translation of the New Testament. This work progresses but slowly, and not altogether satisfactorily, but I trust it may result in some improvement of the existing version.

Finally, I trust all my work has been done with a deepening sense of my own unworthiness for it. The Lord give fruit in due season!

From Miss H. J. Neele, Girls' Boarding-school, Calcutta.

Calcutta, November 29th, 1883.

It is just a year since Miss Sampson and I landed in Calcutta. To her it was a first arrival, while eighteen years had sped their course since I first trod the shores of India; but to both of us it was the same new work to which we were appointed.

That this work, viz. the establishment of a higher class boarding-school for the daughters of Bengali Christians, was a real want is proved from the fact that ere the school had been opened four months we were not only full to overflowing, but we had had also to decline several pupils, so that if we only had

the accommodation our numbers might soon be almost doubled. Though knowing the need there was for such a school, I was hardly prepared to find every vacancy so soon filled up.

The house appropriated for the school is the one originally built for the parsonage of Christ Church, in the compound of which it is situated. There was so much to be done in the way of furnishing, &c., that we were not ready to receive our pupils until the 1st of February, 1883, and the opening ceremony took place a few days later, on the 7th of February, when a large party of friends, English and Bengali, assembled in the adjacent church. Selected prayers were read by the Rev. W. R. Blackett, the missionary in charge of Christ Church; suitable hymns were sung, and a sermon preached by the Bishop. After this the whole party adjourned to the house, when a few Bengali hymns were sung by the children, and a little Bengali service was held in the schoolroom for the benefit of the non-English-speaking visitors.

From that day to the present, with the exception of breaks for holidays, studies have been regularly continued. The moral tone of our pupils is on the whole very good, due in great measure, I believe, to the influence of two or three elder girls trained from infancy in our school at Agarpara.

The general health of the pupils has been very good, I am thankful to say. I wish I could say the same of our teaching-staff; but scarcely had Miss Sampson returned home from her hot-weather holiday when she was attacked by fever of so severe a type that the doctor was in daily attendance for five or six weeks, and she was afterwards obliged to be away for change of air for between two and three months. I trust the illness may prove to have been only an acclimatizing one.

Miss De Rosario, who originally joined our party as an invalid, needing change and rest, has, through the whole school course of ten months, enjoyed unbroken health, I am thankful to say, and she has proved an invaluable and earnest helper.

Our pupils vary in age from seven to eighteen, their studies varying accordingly, including Bengali and Sanscrit, besides all the usual branches of a higher English education. All learn singing, and six or seven take lessons on the piano; two of whom, being the daughters of ordained pastors, hope in time to be able to lead the choirs of their fathers' churches. We have at present only one drawing pupil. Needlework, of course, is not neglected, and cooking, though not entered in our list of studies, is not entirely overlooked.

Latterly the regular course of our lessons was rather broken by the preparation of needlework for the Calcutta Exhibition. Our contribution consisted principally of embroidered saries, and samplers with texts worked in English, Bengali, Sanscrit, and Urdu; also two with geometrical problems worked on them.

The Scripture lessons, which, of course, take a prominent place in our course of studies, are all given in Bengali, as best understood by the greater number of our pupils. The elder girls have on alternate weeks been studying Genesis and the Life of our Lord on the plan of Mr. Stock's lessons. On Sundays we have generally taken our lesson from the collect for the day; and on Fridays Mr. Blackett has kindly come to give a Bible-lesson: he has taken the Acts for his subject.

Of our thirty-four boarders ten are girls paying the highest terms, and taking their meals at our table; of the others, half at least are unable to pay the full terms, and are thankful to have their fees aided from our Scholarship Fund, which has proved a boon to many, and enabled us to receive the daughters of some most deserving Christian parents, who could not otherwise have met the required payment.

Our day scholars at present only number nine, but probably the number will shortly increase.

Our pupils are mostly the daughters of pastors, catechists, or schoolmasters; but there are others whose fathers are Government agents, or clerks in Government or other offices. We have one non-Christian boarder, and others wished to come; but, as Mr. Parker says, while we have not room to receive all the Christians who wish to come, it would not be fair to take in non-Christian pupils; still I cannot but hope that the little one who is with us may, through the means of the instruction she receives, become a lamb of the Saviour's fold. She is not at present so inclined, for I

have been told that she says if her father and mother become Christians she will give large sums of money to the Brahmins to get them into caste again. I feel sure some one in her home must have a strong influence over her, as her parents are certainly not now in caste according to the ideas of strict Hindus. She is only a weekly boarder, and not here on Sundays.

I have entered very fully into details about the school, because as it is the first year of its existence you might probably wish to know something of the footing on which it is carried on.

CENTRAL INDIA.

From the Rev. J. P. Ellwood, Jabalpur.

Bazaar Preaching.—Preaching in the city is carried on daily, morning and evening. Friday is given to visiting some village within an easy distance of the Mission. These visits are of great use in bringing before the same people the blessed Gospel of Christ. Our preaching in the bazaar is seldom interrupted, but now and then a most officious individual endeavours to put a stop to our preaching. With no desire to hear themselves, such men would prevent others from hearing. It is sufficient to appeal to our hearers. Their common sense of justice will always be on the side of the preacher when thus attacked. "This is a free country, my friend," I said, one day, to a man who insisted on our marching off, "and if you do not like what I am saying you can go away; but do not, pray, prevent these peaceful individuals from hearing the Word of God, which you despise." "Yes, alas!" he replied; "it is against the law of the land to use a stick to you, but I would if I dare." "Do not listen to him," said a young man, whom I at once recognized as a student of our school, "he is no good anywhere, that man." "You say I am a sinner," said an old man, one day. "If I am a sinner then God does the sin, for what is it that speaks and acts in man but God?" It is necessary for the missionary, in preaching even to the poorest Hindus, to keep in view the doctrine of Vedantism. Few even of their pundits know much about their systems of philosophy; but all are trained in the atmosphere of Vedantism, and seem to imbibe the principles of its doctrine from childhood. To them it is common-sense and religion, and they know nothing more about it. It is absolutely necessary, then, for us to have a knowledge of their own books, in order to show them how contradictory such statements are, and even opposed to the plain *teaching of their great religious writings. We are then prepared* to bring them back to the teaching of the Bible, and show them the sinner's need and the sinner's Saviour. "True, true," is often the remark during our preaching. "That sounds like truth," says another; "but what place do you give to our Hindu books?" Here is a dilemma to the uneducated mind. "If Jesus is the only Saviour, and the Bible the only book from God, what about Hinduism and our Veda-Shasters? Why did God leave us alone for so many years if this be true, and why did you Christians keep the message all to yourselves?" "That goes right to my heart," said an old woman one day, as the catechist was preaching, and with tears in her eyes she listened for a long time. "Which is greater, the father or the son?" said a conceited young Mohammedan to me one day, as a Native brother was preaching. "When your beard is grown, young man, I will answer you," was my reply. It is, perhaps, needless to say that he considered his argument a good one against the divinity of Christ. "There are mistakes in your *Injil*" (Gospel), said a middle-aged Mohammedan one day; "I know the book, and have seen them." "Here is my Bible, friend, kindly point out one." He was utterly confused, and walked away. "I know all the Bible," said an ignorant young student one day, "and there is nothing in it very remarkable." "You know more than I do, sir, and I have been reading that book all my life; but of course you are wise," I replied. This was sufficient for him, and he walked away very much ashamed.

Visits to Educated Natives.—Now and then visits are made to the more educated babus, but, as a rule, they are very shy, and look upon the visits of the missionary with some suspicion. It is most difficult to draw them into a religious conversation, and when we are fairly launched into a discussion,

conducted in every sense not to offend their feelings, they deny some of the first principles of their religion, in order to escape a dilemma. No doubt they feel their own weakness, and satisfy themselves with the thought that there can be no great fault in a contradiction between belief and practice. . . . "We acknowledge that Jesus Christ was a great and good man," said a Bengali babu one day; "yea, we believe in His divine humanity. We also have had great and good men in Hinduism. In their divine humanity also we believe." Here is a touch of Pantheism—a factor we have always to keep in view when conversing with these gentlemen. "With reference to the doctrine of the divine unity we agree," said a Mohammedan gentleman; "but about the doctrine of the Trinity we shall always differ. I cannot believe it, because it is beyond my comprehension, and it is revealed in the Holy Quran that Christians are in error on this point." . . .

"Yes, you are right, so are we," said an indifferent, worldly-minded individual one day. "Call and see me again," said another; "I like to hear about Christianity. I have got a Bible, and sometimes read it." It is needless to say that the visit was repeated. "I should consider it a sin to eat with you," said one, "for you eat beef, and that is very wrong." "Then I am afraid, my friend, you would have refused to eat with your Aryan forefathers, for they ate beef." "That is a strange man with whom you have been conversing just now," said a telegraph clerk to me one day; "he acknowledges no religion, and is always reading and meditating in his room, because he says he is seeking the truth." "If this meditation and reading improves your friend, it would be well for you to inquire what it is that has such a powerful influence over him," I replied. It was afterwards ascertained that it was Christianity which had such a powerful influence over him, although he is not yet a Christian.

Indications in the Native mind.—These remarks serve to indicate which way the current of their life is tending, and what great subjects are moving the Native mind. Many of the old objections are dying away; but new features arise which show that the whole Native mind is gravitating to something like *Christ*ianity; but whether it will assume the real form or not I am not prepared to say. There are indications which sometimes make thoughtful men feel some doubt on this head. "We shall all be Christians in fifty years," said a man most seriously to me only the other day, "but it may not be your kind of Christianity." It is impossible for me to give more than the gist of our conversation; but it always turns on the following subjects—sin, Saviour, and sinner. It is with a sigh of disappointment we leave the presence of these men; but now and then a gleam of hope appears in a quarter we least expect it. Words are not always an index of the heart. There is a language which few men can hide, even in the presence of the missionary. The face is seen to light up with sympathy when the wonderful self-denial of Jesus is mentioned, and His salvation proclaimed. Men may fight against their convictions, but there is always the dread suspicion that it may be true after all.

Itineration.—The work in the villages during the cold season is extremely interesting. . . . Our peregrinations lead us to villages where a sahib is seldom seen, and where his advent is either greeted as an omen of good or evil. "Has the Sircar sent a parwana for us, sir?" is often the remark. "What have we been doing?" "I am no servant of Government, friends," I reply; "but a plain subject of our Empress-Queen like yourselves." "Then what can have brought you here?" is the answer. Our reply is—"To bring a parwana, and from the King of kings, to whom all governments owe allegiance, and who claims your obedience to-day." Having shown the need of a Saviour, the fitness of the Gospel message to this need is then descanted upon. The address is interspersed with fitting quotations from the Native poets, whose writings are the pride and boast even of the poorest man. The catechist takes a prominent part in these conversations, for if he is a man of any ability he has a fund of anecdote and illustration at his command, which is the pure growth of the country without any foreign element. It is this especially that wins and attracts in the first instance, and prepares the mind to receive the plainer teaching of the Word of God. In all this work our head-catechist, Isaac Vincent, is well to the front. He is an invaluable

most conscientious worker.
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e Gospel message. "What must we do?" they asked. "Give up your idols, repent and believe the Gospel," was the reply. "How are we to begin?" they again asked. "By casting away your idols," said Vincent. The old man nodded his approval, and beckoned the speaker to go on. The catechist then appealed to them most touchingly, and besought them to show their native courage by acting up to their convictions. We rose to leave; they followed us till we stood opposite to the "kher mai," or altar dedicated to the goddess of the village. It was a small platform, in which had been placed a young sapling, and on which was still to be seen the offerings of her devotees. "Let us put their professions to the test," I whispered to Vincent. "Ask them to begin here by showing what they have learnt to day." "Here is the altar dedicated to your village goddess, which, indeed, you actually call God, although it is only the work of men's hands," said our brother. "What has it done for you? Now, brothers, show your appreciation of this message from God by tearing down this thing so hateful in the sight of your Heavenly Father, and by which you are enslaved." There was a pause, and a few expressive glances, very suggestive of fear, in some of the bystanders. At last a devotee of the so-called goddess broke the silence, and said, "We believe what you say, and would like to act according to your advice, but we are afraid that the goddess might deem this an act of sacrilege on our part, and punish us for it." "I tell you she is no goddess, and cannot therefore harm you," said the catechist. "If you are really afraid, and I believe you are, give me permission, and I will soon show you she cannot do me harm, because she is no goddess, and I am a Christian." "We give you leave," was the emphatic reply. The word was no sooner given than our Christian brother tore down the remnants of idolatry, and seated himself ultimately on the platform dedicated to the goddess of the village. "Now let your goddess avenge herself on me, and let all know that Jesus is God, the only Saviour of sinners!" The looks of astonishment on the faces of those who had that very day worshipped at this shrine would have formed a study for an artist. They looked at our brother in utter

amazement, expecting he would fall down dead. After some further conversation we left them, promising to return early next morning, for it was now getting dark, and we had long been exhorting them.

Early next morning we proceeded to the house of the head-man, and were most heartily welcomed. All seemed surprised to find us hale and hearty, but we assured them "no evil had come nigh our dwelling;" sweet, refreshing sleep, had been vouchsafed to us, the rest that comes to hearts resting in the peace given by our beloved Lord. They now most willingly listened whilst our brother again spoke. He related to them the story of Shadrach, Meshach, and Abed-nego, and well was it fitted to the occasion. The narrative elicited the enthusiastic remarks, "Well done," "Brave men." &c. As we left the village we again looked at the fallen remnants of idolatry, and asked them if they were sorry for what they had done on the previous evening. They replied, "We are not sorry, but only afraid the village Brahmin will be very angry with us, and make some attempt to frighten us. We know now it is wrong to worship idols, and that Jesus Christ is the Saviour of the world." On our return the catechists paid them a special visit, and were rejoiced to find that, although the wily Brahmin priest had returned to the village, the altar to the village goddess had not been restored, and the villagers had refused to engage in idol-worship. Thus we left them, and know not how they will attempt to carry out our injunctions. The fear is that the Brahmin priest will return again and again until he has succeeded in bringing them into bondage once more. The village is only nine miles from Murwara, and can be visited by Raghunath Peter from time to time. We want more men for such villages, who are ready to leave home for a couple of months, and live in their midst, and lead them on step by step. There are many villages in the Central Provinces that would form centres for such a scheme of Christian instruction. . . .

The work in the High School has been carried on as usual during the year. *Much of my* time in connection with it *has been* given to making myself *acquainted* with its system. In Scripture the standard is too high—too much is attempted, and the result is that the knowledge in most classes is only superficial. In the higher classes especially, some alterations will have to be made in the ensuing year.

It would be well perhaps to offer a few remarks on the attitude of our boys in general towards Christianity. This is a point upon which every missionary feels that caution is absolutely necessary. Every Thursday I take a Bible-class for the boys of the two highest classes. This has given me an opportunity of ascertaining in a measure the under-current which is working in their hearts. I am convinced that Christianity is silently working its way amongst them. Some are certainly indifferent, and soon forget the holy lessons given in school; some even scoff, but continue in school. Others treasure up the Master's words, and their life shows how much He is influencing them; but none affect to despise the character of Jesus Christ; He is the One they cannot ridicule. His holy life influences them though they are little aware of it. One Mohammedan boy came to me as an inquirer, and finally asked to be baptized. He had been trained in our High School, and was about to join the Government College. I prayed with him, and gave him several lessons in the doctrines of Christianity. The time came for him to make a public confession of his faith, but his heart failed him, and he has never been seen in the mission-house since. He avoids us whenever he can, even in the public road, but we are still praying for him, and hope the erring one may soon return and act up to his convictions. We do not despair yet of his conversion, for he certainly knows the truth.

Out-stations.—Garha was once the capital of the Gond Kingdom of Garha Mandla. It is three miles from Jabalpur. It is in this ancient town and in the adjoining villages that our reader, Mina Lall, preaches the Gospel. His salary is paid partly by the Henry Venn Fund. He is therefore in connection with the Native Church Council. He is not a powerful preacher by any means, but a simple-minded man who carries the message to all who are willing to listen. A good girls' school is conducted by Mina Lall's wife, under the superintendence of the Church of England Zenana Mission.

Raghunath Peter was removed from Damoh by Mr. Hodgson in 1882, and worked for some time in Jabalpur. For a time it was difficult to find another suitable out-station for him; not that there is any lack of suitable places for work, but he being the only man available for out-station work, it was necessary to make a careful selection. We decided at last to send him to Murwara to open out a new work, for which he and his good wife are so well adapted. Many promising inquirers have found their way to Jabalpur during the last twenty years from this district.

It is only within the last five years that Murwara has become a place of importance. It is about fifty miles from Jabalpur, on the grand trunk road to the north. Of late years it has increased most rapidly, on account of its mineral wealth. It will shortly become a great railway centre—two new lines are being projected which will meet at Murwara. The line to the North-West already runs through it, and carries its treasures as far as Calcutta. Engineers and surveyors are busy in the district preparing for its future activity. Surrounded by hills of red sandstone, lime-stone, coal, and iron, it appears destined to become the Wolverhampton of India. This is the opinion of an English gentleman employed in Government service on whose judgment I can fully rely. But Murwara has another advantage from a missionary point of view. It is within ten miles of the Native states—namely, Pannah, Myhie, and Rewha. Hither come the country-people from these states to the fine bazaar where our catechist preaches, thus giving him a splendid opportunity of preaching the Gospel to those who have seldom heard the joyful message. It is also near enough for the catechist to make short tours into the interior, and carry the glad tidings to their very doors.

We found it most difficult to secure a house for Peter, there is such a great demand for houses, and the people were rather shy of the Christian strangers. We were almost giving up in despair when the tahsildar, an old friend from the North-West, informed me that a small bungalow belonging to Government would be sold by auction, so he encouraged us to buy it. A letter was forthwith despatched to Calcutta with all speed asking for permission to make the purchase, but to our great disappointment there were no funds to spare for the purpose. We were told to hire a small house, but this we had failed to accomplish. When the day of the sale arrived our faithful head-catechist, Isaac Vincent, begged me to attend the auction, and buy the house if possible. "But where is the money to come from, brother?" I replied. "The Lord will send it," he rejoined. "But who will provide the money till the Lord sends?" I asked again. To this he was silent, but still persisted in going. We started by the early train, feeling how much we would like to do if we only had the means. We refreshed our drooping spirits by preaching to a large congregation of pilgrims in the railway carriage. We travel third-class on such occasions, in order to do something for God on our journey. No less than five languages were being spoken as we entered the carriage, but all understood a little Hindi. This was an opportunity not to be lost, and well did the result repay our endeavours to say a few words amidst the noise and rattle of a railway journey.

Securing a House.—We reached the spot in time for the sale, and now began the bidding. One hundred rupees—two hundred—three hundred—there, I have done! "I dare not bid any more," was my remark. The auction went on—twenty-five more—twenty—when suddenly our Native brother said ten more, and finally it was knocked down to us! "What shall we do for the money!" came the thought; and then the reproof, "Oh, ye of little faith!" The bungalow was rather out of repair, but it has a nice little compound, large enough to build a house on it, and a small church. But what followed? The Lord works wonderfully. We prayed for the money and asked friends for help. In reply to our request, a gentlemen, not well known in the upper circles, sent me the following reply: "I trust the enclosed cheque will show you what I think of your work. Please enter it at the end of the year in your accounts as a donation from a friend, as I particularly wish that my name should not appear." The letter enclosed a cheque for Rs. 500, more than enough to buy the bungalow and put it in thorough repair. Shall we doubt any longer that the Lord

answers prayer when money is really needed?

Peter and his wife have now been at work for four months, and it is wonderful how well they have been received. Annie is paid by the Church of England Zenana Mission, and is working under my dear wife. We have just visited the place in our itinerations, and Mrs. Ellwood tells me it is astonishing how well Annie has got on amongst the women. Both Peter and Annie are devoted to their work, and have a great influence, not only amongst their fellow-countrymen, but also amongst Europeans and Eurasians. They are in earnest, and earnestness is always admired, even by those who affect to despise it. We have begun already to indulge in bright dreams of a missionary for Murwara. Already another Missionary Society has turned its attention to this station, but finding us established in the place they are thinking of going elsewhere. One lime merchant assembles his coolies on Sundays in order to enable Peter to preach to them. We trust the others will soon follow his example. A small Sunday-school has been started by Annie, and the people ask for a church. This is only a small beginning, but the future is bright and hopeful.

Service for non-Christians in Jagganath's House.—This is conducted by Pundit Jagganath, Babu Raghu Ghuley, and Pundit Prabhu Dau on Sunday afternoons. The room is generally well filled. I have seen more than fifty heathen present. What a blessed opportunity of preaching the Word, and our brethren nobly avail themselves of it!

The Dispensary.—In addition to other labours, Jagganath dispenses medicines to the poor near his home every day. Here they come to be healed of their bodily ailments, but Jagganath first daily dispenses the Word of life, and then attends to their wants.

Native Christian Congregation.—The Rev. Madho Ram reports: "The Native Church in Jabalpur consists chiefly of Mission agents—only a few are employed in other departments. The total number of men, women, and children is 128. The attendance at divine service is very fair. On Sunday mornings it varies from forty-five to sixty, and in the evening from twenty to forty. Many of our Mission agents are employed in the evening conducting Mission services and Sunday-schools. The number of communicants on the roll is forty-nine; the attendance at the weekly celebration varies from eight to twenty. The offertory during the year amounted to Rs. 205 : 1 : 1½. There is also a small congregation at Hoshangabad. The number of Native Christians is 33. There have been four baptisms during the year—two adults and two children. There are fifteen communicants."

The *new church* is progressing slowly. At the beginning of the year the contractor died, and left matters in a little confusion. Finally, a new contract was signed, and the building has gone on ever since steadily, but slowly. J. Glass, Esq., E.E., has kindly given us his advice and help, and is acting as our engineer free of charge.

A *mothers' meeting* has been conducted weekly by Mrs. Ellwood, which has enabled her to encourage the Native Christian women to greater zeal and earnestness, and also to train their little ones in the love and fear of the Lord.

The *book depôt* in the city is still doing a good work, and is well conducted by our Native Christian brother, Raghu Ghuley. He has his heart in the work, and this makes it a pleasure to him.

Two *colporteurs* are employed by the North India Bible Society. Their sales have been good, and many melas have been visited. The Book Department, however, ought to be made over to a committee of Native Christians, who can carry on this part of our work as well or better, than the missionary.

The *Frances Ridley Havergal Fund Bible-woman* is still carrying on her work satisfactorily. Mrs. Ellwood visits the houses with her from time to time, and in every case she found the women most ready to listen, and in some cases eager to learn. Jane is a woman of great experience, and quite a mother in Israel. The visits of such a woman must prove a blessing to those whom she visits.

THE DEAN OF WINDSOR ON THE CHURCH MISSIONARY SOCIETY.

[THE following speech was delivered at the recent anniversary of the Windsor Auxiliary of the C.M.S. by the Very Rev. Randall T. Davidson, Dean of Windsor. When chaplain to the late Archbishop Tait, Mr. Davidson was in frequent personal communication with the Society, and his influence was much valued by the late Rev. Henry Wright.]

IT is always with a certain amount of difficulty and diffidence that I rise to speak at a missionary meeting, and I should like to tell you why. Sometimes I have heard persons who have risen early in a missionary meeting say that they have been asked to say a few words, but that to tell the truth they did not themselves know very much about Mission work, or the missionary cause, and that anything practical that was to be said on the subject must be said by those who came after. That is not what I feel. I do not consider that any man or woman can, with the opportunities that are now placed in their hands, conscientiously declare themselves to be striving to work here in their quiet way for God, striving to know their duty, and to do it, without at least being tolerably informed about missionary work abroad. To confess oneself to be in absolute ignorance of that subject seems to me to be something appalling in any intelligent Christian man or woman. I do not therefore plead difficulty or diffidence in speaking in such a hall as this because of any total ignorance as to what is going on. I have, by God's help, tried to use all ordinary means of gaining at least some measure of knowledge about what is being done, all the world over, in the way of Mission work by those who have gone forth from the land of their home for Christ's sake to spread the Gospel; and I feel sure that many I am speaking to in this large meeting have been trying, at least as hard as I have, to follow with keen interest and earnest prayer the devoted men who are working far away. But I feel, speaking of this sort of work, a diffidence and difficulty from the terrible dread which I have of making that appear dull which ought not to be regarded as dull. We all know that in the general description given of missionary meetings they are apt to be spoken of as very dull things. Now they have no right at all to be dull, and a terrible responsibility rests upon any speaker who feels that he may be, however inadvertently or unwillingly, from his own lack of power or lack of earnestness, in some way making it difficult for others to follow that which God has intended to be continually before our eyes, as something that we are not only to approve in the abstract, but to take a practical interest in, and like to think about, and read about, and pray about, and which ought to have about it all that power which comes from a work done in God's name. A missionary meeting, or a missionary address, if full of startling stories, and if the speakers can tell of all kinds of wonderful things that have happened to them, may easily for the moment create a deep and intense interest, but it is not by that kind of romance, or by that kind of story alone, that you and I are to have our thoughts stimulated, or our sympathies aroused towards the work which we are speaking about and thinking about to-night. In one sense, there cannot nowadays be quite the same degree of romance surrounding missionary work as surrounded it in its earlier days, when, for example, even a voyage across the Atlantic was a very terrible and alarming thing to most people; or when communication between our land and the land where men were to work among the heathen was so difficult and so long that months or even years very often must elapse before any tidings could come back to waiting friends at home. In a general way then there was about the missionary work of, say, a century ago, a halo of romance of a particular kind which cannot exactly hang about it now. Let us, however, look at this a little more closely. It has been sometimes said, that for the romance of heroism two qualities are necessary, one or the other

of which must always be present. One is intense suffering, and the other is intense prominence. I don't know if it is true, but it is often so said. I think that at least there may be some truth in it. The records of the early martyrs show that they were not for the most part prominent people at all. Yet we know what a halo of romance, what a strange, weird, intense interest hangs about the history of those men because of what they suffered. And that suffering is not confined to the martyrs of the Early Church, for thousands have suffered for Christ's sake in many parts of the world since then. All who understand the work of our missionaries know something of that romance which people think has in our own time passed away. On the other hand, as to the characteristic of "prominence." I presume that a man whom every one is talking about and praising, is, in the popular sense, a hero, whether he undergoes a great deal of suffering or not. Take, for example, the mission of General Gordon, of whom we have all been talking during the past week. The eyes of Europe have been fixed upon that one man in a way that has hardly ever happened in modern times. Well, what is the result? The whole world agrees to call that man a hero, not because everybody understands what his grand and noble work has been in the past, or realizes that it was in God's name, and for God's sake, that he has gone forth to his present work, but because of the prominence and difficulty that is attached to that work. Perhaps you do not think it true that these two characteristics, suffering and prominence, will of themselves make a man seem to be a hero, or give special interest to his work. At the least they go far in that direction, and, in the last few years, people have come to think, as I believe quite wrongly, that there is less of heroism and less of romance in missionary work than there was fifty or a hundred years ago. Well, it is not because of its romance that our missionaries ask you to help them in their work. It is for the work's sake, call it as commonplace as you will. And doubtless, in these latter days, a missionary post is a more commonplace thing to some *people*, who think less of a missionary *who is working* in some place from *whence* we can get a letter in a fortnight, than when working in some place where communications reach him once in two or three years. But does it follow that that man's work, done with a single-heartedness for God, is any whit the less true heroism for God's sake than the work of the missionary a long time ago? Some of the characteristics which gave romance to the work of past days may be gone now, but heroic work is still being done by thousands for God's sake, under the banner of the Lord Jesus Christ, which in their hands is being pushed forward in all lands, conquering and to conquer. The minds of us stay-at-home people are as much bound as they ever were to give evidence of the admiration and interest we feel, and the support we desire to give by our prayers to those who are far away. It may be true that there is less prominence now attaching to the deeds of these men because there are so many people going forth, and because it is a less out-of-the-way thing to-day for a man to devote himself to a work in far-away lands than it was a hundred years ago. It may be true to some minds that the halo which then surrounded the work is felt to be gone, because there are more men who are striving to fulfil their duty to the Lord Jesus Christ, and to go forward in His name to work in far-away lands. Therefore, we are apt to feel that the thing has become commonplace now, and that there is less real ground for interest in it than there was long ago. Now, if it be true at all, which I greatly doubt, that the general interest in missionary work is diminishing, the fault lies at home among ourselves. Its cause is this, that we do not take, here at home, pains enough to know the ins and outs of that which we ought to know, or the details of it, in a way that would make it possible for those who come home to open their hearts freely and with a certainty of response. I am certain that those who will speak to us to-night could tell us that those who have worked far away in some mission-field, on coming home find, amongst other difficulties in telling us of their work, that the basis of knowledge which we have ourselves acquired about the kind of work that they have to do, and the kind of people that they have to deal with, is not sufficiently deeply laid. If that be the case, we

have no excuse whatever. Some hundred years ago, doubtless, there would have been some excuse for such ignorance. In those days it was indeed difficult for those living, say, here in Windsor to know what was being done by Christ's soldiers and champions in different parts of the earth, but now, if we do not know something at least about the facts, it is simply from pure carelessness or negligence on our part. We can now turn to the reports, which teach us from time to time of the work done far away; and believe me when I say that it is by carefully reading all the information that we can get hold of on this subject, that the interest will grow and multiply as the knowledge increases. It is quite impossible for those who know but little to feel an intelligent interest about missionaries who are working far away; but it is possible for those who know more about it to feel the deepest and most absorbing interest. In this, as in many other ways, the words of our Lord come true—that "to him that hath shall be given;" and he who has acquired a substantial knowledge about what is going on in various places will find greater possibilities and greater opportunities put into his hand of knowing and learning more about it than he did before. I may be speaking now to those who have been very long trying this, and I am quite sure that if it is so, they will bear out my assertion that the more they have known the more they have cared to know. The want of interest which sometimes hangs about this subject arises from a lack of knowledge. I have heard missionaries who have come home, tell us of the impossibility of explaining their work to most audiences whom they address, the difficulty that they have to encounter arising simply from the fact that I have named—that the basis was never laid of plain, practical knowledge of the conditions of life, the circumstances, and characteristics of the people with whom they have to do. And then these people, forsooth, turn round on the missionaries and say that their speeches are dull and uninteresting, whereas the fault lies solely with themselves. I speak as one who, having at first found these things dull and uninteresting, adopted the remedy of endeavouring to know a little more about the *subject. Take the* Society for which we are assembled t night. Among many other publicatio the Society has issued a Missionary Atla I wonder how many of you have see it. This Missionary Atlas will tell you not merely what is going on in variou parts, but it gives with its Maps a series of pictures, past and present, of the position of things in connection with Missions which no other book I know of contains. The first thought that I wish to leave with you to-night is this—if you feel, as the year comes round, that missionary records, missionary sermons, and missionary meetings are not so interesting to you as they ought to be, find out whether the fault does not lie close at home, in your own insufficient basis of practical knowledge on the subject. Remember that we have a responsibility of training up little ones here, to serve God throughout the world in the years after we have gone to our rest. Let us, therefore, take care in their early days to lay a basis of information which will grow and multiply with them. We should feel that it is a necessary part of their knowledge about God and His kingdom on earth to know what is being done by those who are taking His message far away to those who have not heard it before. There is another thought that I would dwell on for a moment to-night. All England has been stirred during the last few months in a way that has not happened for many generations, about the condition of the poor among ourselves. It appears that the heart of England has been awakened to a sudden enthusiasm, and it is not impossible that this enthusiasm about work at home may be in some degree telling upon Mission work abroad. People are ever ready to find excuses for not giving to that which their consciences tell them they ought to give to. So when we are learning so much about our heathen at home, and we are finding it brought home to us with tremendous force that there are people sunk in the depths of degradation among ourselves, there are those who say that our first thought must be for those who are suffering in our own midst, and that our work abroad must be curtailed. I am not going through the familiar argument of telling you how thoroughly "cheap" that kind of excuse is. It is pleading our own neglect at home in past years

as a sufficient reason for neglecting those far away. It is that we have been doing so badly at home that it is quite out of the question to do anything for the work far away. You remember the stories that are told of ladies and gentlemen who are so much concerned for children far away that they have no thought for children at home. You remember Mrs. Jellaby in Dickens's story. Look about, and ask yourselves if that is true. Do you ever meet with a person of that kind? Do you not find it exactly the reverse? Do you find that those ladies who take an interest in the little blacks abroad are so engrossed that they have no time to attend to their own children at home? These are the people who care most about things at home, who are most careful about the interests of their own children. Look round and see if you can find half a dozen such instances as those among you. On the contrary, you will find that those whose interests are engaged most about people living two thousand miles away are exactly those whose interests are most enlisted on behalf of those at their own doors. That is the second thought I want to put before you. People are ready enough to find excuses for withholding subscriptions from any object if they only see how. I should like to be quite plain-spoken with such persons. I should like to ask them if they are quite sure that all the money which they withhold from a work going on far away is invariably given to some great work going on near at home. And I would ask all who are here to-night in such numbers if they really care and feel about this work as they ought. How many of us look on it in the light rather of a burden than of a privilege? How many of us, again, look on the Mission work as something as a matter of course which ought to be done by good Church people, and yet, after all, as something which, to tell the honest truth, we should not be sorry if we heard no more of? If there is any thought of that kind entertained by any one here, I would ask him to consider what the cause is. I believe that the more you know about Missions the more you find that the romance of the work for the Lord Jesus Christ is as great, and that it has as bright a halo about it now as it ever had in days gone by, and that you and I who are not able, or who are not willing, to go forth and take part in that work, may feel we have a right to thank God if He has permitted us in any way whatever to help it forward here at home. I was glad to hear what was said about missionary boxes, as I believe that they are a very real means and source of blessing to Christ's work, not merely because of the pennies and shillings which mount up in the course of a year, but because of the greater distribution of interest in the work, which must tell in so many ways all the world over. I always feel humbled in speaking of these things in the presence of missionaries themselves, but I think what I say is true. What a difference it makes to the missionary worker himself to know that there are people at home who are caring about the details of his work, and that they do know all the particulars of the work in which he is engaged. To him it must be a help, when solitary and inclined to despond, to know that in the homes of England there are those who take an interest in what he is doing, and who ask God's help as to the details of his work. He is more cheered with this interest than many of us think. I therefore rejoice at the circulation of these missionary boxes, as we should multiply, not merely the pennies, but the interest of the work in every possible way. I do not under-value for a moment the smallest contribution given in God's name. Many of us may be feeling that we are poor and weak, and how impossible it is for us to give much, but there is something in doing what one can. Let us resolve to-night that we will not say, and will not allow others to say in our hearing, that the work at home is to take the place of the work that is to be done far away. We are, each in our own way, labouring, by God's help, to promote the missionaries' work, and what I ask is that, with reference to all the particulars we can learn about that work, our prayers, like those of the Mission workers, may ascend to God's throne, linking us thus with them in common interest and common prayer.

For so the whole round earth is every way
Bound by gold chains about the feet of God.

THE MONTH.

AN extra sheet of sixteen pages is comprised in the present number of the *Intelligencer and Record*. We could well fill an additional sheet every month. Interesting matter which we should be glad to publish never sees the light; and even when an article or a letter is in type, it often has to wait some months. There is of course matter which must appear at once; and sometimes this may turn up when the number has been already planned to contain other things. At this time of year, the Annual Letters of our missionaries claim attention. From them we can only make selections. At the present moment, about sixty pages of them are actually in type and waiting their turn for a chance of insertion; yet this is not a quarter of the whole quantity received. These Annuals represent, in another form, the class of information formerly given in the old *C.M. Record* when it was a separate publication; and we know they are read and valued. But other articles and contributions cannot always be set aside to make room for them; and although our rule is to allot ten or twelve pages a month to them from March to October, we could not in the present number have allowed a single page if we had not arranged to print an extra sheet.

It is well that our brethren in the field, and our friends and readers at home, should understand all this. It will explain to them why contributions sent by or through them are sometimes long delayed, or never appear at all. That we always choose exactly the right things for insertion we do not pretend; but we do weigh the claims of competing matter very carefully, and use our best judgment in the selection.

That the Society's periodicals are not only printed but *read*, may be gathered from the fact that more than sixty thousand copies of them per month are actually *sold*, the free distribution being comparatively very small. May it please God to use them more and more to awaken and to deepen interest in and sympathy for His own work in the world!

THE Day of Intercession for Foreign Missions will be observed this year on May 20th; but we are glad to see—from the recent statements of the Archbishop of Canterbury and other Bishops in Convocation, and from the Bishop of Rochester's account of his visit to the Triennial Convention of the American Protestant Episcopal Church—that St. Andrew's Day may probably be reverted to hereafter. The observance has much diminished since the change to May; yet we need such a day more than ever.

AT a time when a good deal is being said about the route from Suakin to Berber and Khartoum, it may interest our readers to be reminded that the C.M.S. "Nile party" of missionaries to U-Ganda traversed that route in 1878. Mr. Felkin's journal, published from month to month in the *C.M. Gleaner* of 1879, gave a vivid picture of the difficult and painful desert journey from Suakin to Berber. Those who wish now to realize what that journey really is should read his most graphic narrative.

THE Rev. Alfred Menzies, whose lamented death, on Feb. 19th, we were just able to report last month, had served, like the late Mr. Lamb, in both

the West and East Africa Missions. He was educated at the C.M. College, and was ordained in 1858 by Bishop Tait. He first went to Sierra Leone, and for some years laboured in the outlying Sherbro Mission (which is now carried on, not by the Society, but by the Sierra Leone Native Church). In 1879 he was appointed to Frere Town, and he was the senior missionary there till his return in shattered health in 1882. He was a whole-hearted and peculiarly spiritually-minded missionary.

A LETTER from Mr. Mackay received on March 4th bears the welcome heading, "On board C.M.S. *Eleanor*, 9th Dec." This is the mission boat provided by Mr. Hannington's exertions, taken out by him, named by him after Mr. Wigram's eldest daughter, and put together with infinite labour, after being terribly damaged *en route*, by Mr. Mackay, as partly described in his journal which we published last month. She was launched on Dec. 3rd, and is "completely rigged for sea." The King of Urima hurried the building urgently, believing that Mr. Mackay was withholding rain till he had finished. Rain came, however, before the work was done, and caused some inconvenience. Mr. Mackay writes, "May we have your prayers that this little vessel may prove of much service in furthering the Gospel of Christ on the shores of the Nyanza! I tell the Natives her name is *Mirembé* (Ruganda for *Peace*). Both names are beautiful."

THE Rev. J. Blackburn, of Uyui, in Unyamwezi, sends an encouraging account of his first nine months' work at that station. Although the chief has prohibited the opening of a school, three Wanyamwezi go regularly to Mr. Blackburn's house for instruction, and the people generally are friendly and attentive.

THE Rev. J. C. Price, of Mpwapwa, also writes, but not so hopefully. The schools at the two stations, Mpwapwa and Kisokwe, are well attended, but the children are slow to learn; and the people, though ready to listen, remain unimpressed. "But," he writes, "we must not despair. In God's time the blessing *will* come." He is engaged in translating St. Luke's Gospel, and hopes soon to give it to the people in Ki-Gogo.

THE Rev. J. W. Handford, who was for some years the schoolmaster at Frere Town, is now in charge as ordained missionary. Mr. Lane continues Lay Superintendent of the Settlement. The Rev. H. K. Binns has gone for a change to Tasmania, where the relatives of Mrs. Binns live. The Rev. W. E. Taylor has come to England. At Rabai, the Rev. A. D. Shaw is in charge, but his health has been suffering. This station is especially satisfactory and hopeful. Mr. Wray continues at the new inland outpost in the Teita country. We regret to say that the Giriama Christians have been scattered by the Mohammedan Suahili, and two of them treacherously killed. Abe Sidi, the head of the community, is missing, and believed to be a captive.

AMONG the numerous institutions in India auxiliary to the direct work of the missionary societies, an honourable place must be given to the Agra Medical Missionary Training Institution, of which the Rev. Colin S. Valentine, D.D., F.R.C.S.E., is Principal. The Government Medical School for the North-West Provinces of India is at Agra; and the object of this

institution is to provide a home for Native Christian medical students attending the Government course, to assist them in their studies, and to give them some theological and spiritual training to fit them for the work of Medical Missions. A circular now lying before us, which appeals for help for this effort, is signed by the C.M.S. missionaries at Agra as well as by those of other societies. Dr. Valentine is in England just now, and a few weeks ago he was received by the C.M.S. Committee, to whom he gave a very interesting account of his work.

MANY of our readers will no doubt have noticed with interest the conversion to Christianity, through the influence of the Rev. Nehemiah Goreh and the Wantage Sisters, of Rama Bai, the remarkable Brahmin lady whose public lectures at Bombay and other places so startled the educated Hindus of Western India. It appears from the Annual Letter of our honorary Native missionary in the Junir district, the Rev. Sorabji Kharsedji, that Rama Bai was previously under his influence. His reference to the case, and to the analogy of his own conversion forty-three years ago, is interesting:—

> We have had a few social gatherings of our European and Native friends. It was at one of these gatherings last year that we introduced Pundita Ramabai—the Brahmin lady who has lately been baptized at Wantage—to the Revs. R. A. and H. C. Squires and Dr. Murray Mitchell. Pundita Ramabai, having a great desire to learn English, attended our school (the Victoria High School) for a little while, and astonished her teachers by her extraordinary quickness and application. She might have continued coming, but the Brahmins of Poona, fearing the result of her intercourse with us, and the influence of Christian teaching in the school, persuaded her to learn at home with another Brahmin lady who was being taught English by Miss Herford of St. Mary's Home (the Wantage Sisterhood Mission). In this way Ramabai became acquainted with Father Nehemiah Goreh (who had been originally converted to the Christian faith through the instrumentality of the C.M.S. at Benares), through the reading of whose work she has been convinced of the truth of Christianity, and has taken the decided step mentioned above. This case is analogous to my own, which occurred forty-three years ago. My mother, fearing my contact with Christian missionaries, would not allow me to attend Dr. Wilson's school, which was situated at that time in the Fort in Bombay, not very far from my home; but she did not mind my going to the C.M.S. Money School, which she thought was far from Christian influence, as up to that date no conversion had taken place there. But God's ways are not our ways, nor His thoughts as our thoughts; and before a year had gone by my dear mother found, to her great grief and dismay, that what she so dreaded and tried to avoid had come to pass, in the declaration of my faith in Christ.

FROM the last report of the Ootacamund C.M.S. Local Tamil Mission, we learn that the Rev. S. Paul, who has been in charge of the Mission for the last ten years, has been transferred to Madras to succeed the Rev. V. Simeon, who has been labouring at Madras for the last fourteen years in charge of the Northern Native Pastorate, and who is returning to Tinnevelly. The Native pastor now in charge of Ootacamund is the Rev. M. Nallatambi, who was admitted to Priest's Orders by the Bishop of Madras on October 14th.

THE Church Missionary Society has been noticed in Parliament in a rather curious connection. In one of the interminable Irish wrangles, on March 13th, Mr. Trevelyan, the Chief Secretary for Ireland, denounced the

Fenian associations in America which supplied the pecuniary means for the outrages in the sister isle. "They were getting," he said, "money for the purposes of murder in open subscription-lists, which are every whit as open and in the face of day as the subscription-lists of the Church Missionary Society." We are glad to find that the Society is regarded as the typical example of publicity and clearness in the matter of the acknowledgment of money.

SOME of our readers may have noticed in the newspapers the case of Woodhouse *v.* Torriano, in which the Church Missionary Society was concerned. Mrs. Hanson-Torriano was the daughter of a clergyman who, when he was a boy, assisted, at his father's house at Madras, in entertaining Henry Martyn, when the latter touched at that port on his way to Calcutta. By her will, Mrs. Torriano left her property, said to be 15,000*l.*, to the C.M.S., "to found and maintain a Mission in Tanjore, to be called the Hanson-Torriano Mission." This will was disputed by the next-of-kin, on the ground that the testatrix was not sane. It was admitted that she was eccentric, and had led a life of very sad and strange impropriety. She certainly took no interest in Missions herself, but she said she wished her money to assist a cause in which her father had been deeply interested; and it was not disputed that she disliked the cousins who were her nearest relatives. It was represented to the C.M.S. Committee that the trial would elicit facts regarding her of a painful character, and that for the Society to take money from such a source would be a scandal. The Committee would most gladly have declined the legacy altogether. It could not have benefited C.M.S. Missions, but, on the contrary, would have compelled the Society to undertake work in a part of India beyond the limits of its own fields. But they felt that they had no right to make any concession that would admit the lady's alleged insanity, and, moreover, that to refuse the trust might be to rob India of a large sum intended for its benefit. The jury having found, however, that the insanity was proved, we can only say that we are very thankful the Society has been spared the responsibility of dispensing the fund.

THE Rev. Bhola Nath Ghose, who since 1875 has laboured at Narowal and Amritsar, has been transferred to the charge of the Native Pastorate at Karâchi. On Mr. Ghose's arrival a *fête* was arranged for, and carried out by the Committee of the Karâchi C.M. Union, a newly formed Association of European residents; its objects being (*a*) to assist local Church Missionary efforts by prayer and work, and (*b*) to seek to lead Native converts to recognize their oneness with European Christians as members of the one Church of Christ. New Year's Day was chosen for the celebration. An afternoon service in Urdu was held in the Mission church, when prayers were read by the Rev. J. Bambridge and an address given by Mr. Ghose. After service a tea was given to the Native Christians, and in the evening there was a social gathering of Europeans and Natives. Games of various kinds were provided for the latter during the day.

THE Rev. A. J. Hall writes as follows from the Society's Kwagutl Mission, Alert Bay, Vancouver's Island:—

Alert Bay, Oct. 9th, 1883.

Two weeks ago the Nāgwākdāhu Indians came here to attend a potlatch, and taunted the Nimpkish Indians, saying, "And so you have a teacher to take care of you! What children you

must be! Every other tribe can take care of itself!" This was said publicly at a feast, and at once all the children were forbidden to attend school, and last Sunday we had only ten at the morning, and only four at the evening service, besides our own household. A woman called on us last week, and said, "There has been a great deal said of you at a feast to-day. The Indians say your presence interferes with their Indian ways, and they are going to ask you to go away. They don't want a teacher." However, I have heard no more about it. It is right you should know that several tribes of Indians are very hostile to the missionary; not personally, but they know his teaching is meant to turn them from their heathenism, especially potlatching.

On September the 13th I travelled fifty-five miles in my canoe to the end of Kingcombe Inlet, and arrived at 11.30 p.m. Here I found 500 Indians gathered together to a potlatch. The next morning, before we were up, a large number were calling for me outside the tent. With the aid of pictures I held several services, speaking to those who gathered at the tent-door, principally for medicine. When out for a walk I met a boy, and in conversation he said, "There has been a great commotion at a feast to-day. Many men said your medicine has been the cause of death." A few minutes after I was called to a feast, and God cheered me by permitting me to address about 200 men. They were seated out of doors in a great circle, and I stepped inside this ring. After singing a hymn, and offering prayer, I spoke of God's goodness to them, showing them He had given them everything their bodies could require, and all that they lacked was a knowledge of the great Creator, who had thus supplied their wants. My work was to teach them God's purposes of mercy to them. The river at my feet is filled with fish. I pointed to the mountains all around us on which they hunt for game, and the fertile valley in which their village stands, full of wild fruits and vegetables. I then spoke of God's greater gift, as revealed in the Gospel, which neither they nor their fathers possessed, and urged them to call upon God for His Holy Spirit. They were very quiet, and sat with their heads bent to the ground till I had finished. Then an old grey-headed chief stood up and said, "We believe what you have said. We are glad to see you. Our tribe is a good one; it always receives gladly the teachers who come to us. Look at the faces of our men; there are no scars on their faces made by knives in drunken quarrels." I then taught them the first verse of "Lo! He comes" in Qāgŭtl. They were delighted with the tune, and one man jumped up and shouted out to me, "All same Siwash kumtum" (Indian song). I addressed them again at a feast the next day, and held services in the evenings in many houses, always taking Scripture pictures with me, which never fail to arrest the attention, even of the little ones.

We are thankful to say that the Lord has graciously pleased to bless the eldest girl in our house, who has been with us four years. She tells us that for some months she has prayed for the forgiveness of her sins, and she has for the past month been able to rejoice in the forgiveness of her Saviour. I can see a great change in her behaviour. A few days ago she asked me the meaning of confirmation, and afterwards expressed a wish to be confirmed.

A HINDUSTANI translation of *Lessons on the Life of our Lord* has been published by the Punjab Religious Book Society. It is the work of Miss Wauton of the C.E.Z.M.S., assisted by Native scholars, and has been printed at the Ludhiana American Mission Press.

A CORRESPONDENT, signing herself "Spes," has sent a gold ring, to be sold in aid of Mr. Cain's work among the Kois, described in the *Intelligencer* for February, p. 118. Contributions for individual missionaries are not acknowledged in our columns, but in this instance we may mention that the money realized (*7s. 6d.*) has been sent to Mr. Malaher, Missionary Leaves Association, *to be forwarded to Mr. Cain.*

HOME WORK OF THE SOCIETY.

NORFOLK CHURCH MISSIONARY UNION.

MY DEAR EDITOR,—We held our seventeenth annual gathering of Norfolk District Secretaries at the hospitable home of F. Elwin Watson, Esq., on March 4th, followed by the spring gathering of the members of the C.M. Union at Norwich, as usual. This Union, the first of the kind in the country, was instituted on March 7th, 1854, for the purpose of keeping alive, organizing, and extending missionary interest in this county, and has from the first been, more or less, a very efficient help in our work. At Thickthorn, twenty of our District Secretaries were present, two or three being unavoidably absent. Vacant districts in the county were all filled up by nominees, whose names I have already sent to the Committee in London for their appointment; then every district, and every parish in every district, for or against C.M.S., was overhauled and canvassed by each secretary (for his district) in personal conference with the Association and County Secretaries,—the result being that we remain pretty much *in statu quo ante*. I do not expect to gain much ground or lose much annually, save as changes of incumbents take place. It is one of the benefits of our system, that every such change is immediately noticed, and, where possible, new ground gained or old solidified. At any rate, as a rule, nothing is lost for lack of inquiry and prompt attention. Then we had a devotional meeting before dinner, specially directed to missionary principles and interest, and prayer was made unto God on behalf of our work, home and foreign. Some thirty guests sat down to dinner, the Bishop coming amongst us as he is wont, heartily welcomed as an old C.M.S. County Secretary, and giving our little band of workers the advantage of his moral support. After dinner, prayer was again offered, and then we had two addresses from the Rev. W. H. Barlow and the Rev. J. Barton,—dwelling especially upon the need of fresh additions to the ordained missionary staff, and certainly hitting a blot in our Norfolk operations by pungently asking, "How many missionaries has Norfolk contributed in your seventeen years of existence?" Alas! the answer was, "Very few." For myself, I can only say, I felt the rebuke severely; but then I remembered that the object of our institution was not the providing of men, but the keeping alive, organizing, and extending Church Missionary work at home.

On March 5th some seventy members of the C.M. Union gathered in Norwich, and were again addressed upon the same topics, very incisively and powerfully, by Mr. Barlow; fervent prayer was again offered, many new members elected, and, upon the whole, the general impression left behind was that a valuable gathering had again been held, much important information communicated, and some impulse, under the divine blessing, given to the work. The whole company then partook of the usual cold collation, and we once more dispersed to our homes, I hope, to pray and work and influence all we can reach; and if the hearts of the leaders are somewhat heavy, because we know that the pressure of agricultural depression, together with some unfavourable changes during the year and some grand old soldiers being retired, have made certain a considerable falling off in our annual income, we were yet cheered by some very recent accessions to our forces, and by the hope of some renewal of life from the infusion of new blood; at any rate, we are as full of life and vigour as ever, as leal to the original principles of C.M.S. as ever, feeling as strongly as ever her intense importance as a factor in the Church's work at home as much as abroad—our Secretariat in its eighteenth year as full as *ever, our* Union in her thirty-first year still gathering strength, and both

rejoicing in the thought that their children are multiplying in the land, and hopefully expecting that their progeny will tread closely upon their heels and urge them into greater activity.

I left the two meetings, more than ever convinced that the first gathering of the two, to overhaul the county in conference with each secretary, is of the very first importance; and the social gathering, under our friend's hospitable roof, no mean factor in our work. Seventeen years' experience as a humble whipper-in has taught me that roast beef is not to be despised.

Swanton Morley, March 14th, 1884. ED. LOMBE.

Blackburn.—On February 11th a Ruri-decanal Meeting was held at Blackburn for the purpose of hearing a paper read by the Rev. W. J. Smith, Vicar of St. Thomas's, Pendleton, on the "Desirability of forming a Prayer Union for the Rural Deanery of Blackburn, for the promotion of Home and Foreign Missions." After discussion, a committee, consisting of the Rural Dean and several of the Blackburn clergy, was appointed to form a scheme. This Committee met on Februrary 21st and prepared a scheme, which will be submitted to the Clerical and Lay Conference of the Deanery on May 12th.

Bootle.—On March 3rd a large number of the parishioners of Christ Church, Bootle, met in the schoolroom, on the invitation of Charles Mather, Esq., a very old friend of the C.M.S. After tea, to which 130 sat down, addresses were given by the Revs. A. E. Barnes Lawrence and E. J. Eyre, and the newly-appointed Assoc. Sec., the Rev. T. T. Smith. Curiosities from the Museum in the Society's House, Salisbury Square, and from the private collection of the Rev. F. E. Wigram, were on view during the evening. This is the third year in which Mr. Mather has tried in this way to enlarge the interest in the C.M.S.

Cornwall.—The first Annual Meeting of the Hon. District Secretaries for Cornwall, was held at Fowey on March 5th. Among those present were the Revs. H. Sutton (Central Secretary, from London), G. Perrin, T. Y. Darling (Assoc. Sec. for the county), and H. N. Purcell, Vicar of Fowey, who presided. The statistical returns and reports of the Hon. District Secretaries, which showed progress and pointed to fresh openings, having been read, the formation of a C.M.S. Prayer Union for Cornwall was discussed and approved. The Rev. H. Sutton preached a Missionary Sermon in the Parish Church in the evening.

Coventry.—Sermons in aid of this auxiliary of the C.M.S. were preached in the various churches of the city on Sunday, March 9th, and the Annual Meeting was held next day in St. Mary's Hall. In the absence of the President, the chair was taken by J. Bill, Esq., who reported that on the previous day the collections had amounted to nearly 42*l.*, and that the total receipts for the year showed a sum of 176*l.* 8*s.* 4*d.* Speeches were made by the Rev. A. Pearson, and the Rev. R. Bateman, of the Punjab Mission.

Hampshire Church Missionary Prayer Union.—The seventh meeting of this Union was held at Southsea on March 13th. There was a large attendance of members, and at the Conference more than a hundred, including many (almost entirely laity) who are not members of the Union, were present. Among the lay members present were Major-General Lewis, Admiral Coote, C.B., Colonel Urmston, Colonel Baillie, A. Nisbet, Esq., &c. The day's proceedings commenced with a prayer-meeting at St. Simon's Vicarage. After this there was a service in St. Simon's Church with the administration of the Holy Communion. The Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, preached a very valuable sermon from 1 Timothy iii. 16. Between the service and the Conference the members were most hospitably entertained at luncheon by Rev. F. Baldey, Rev. J. S. Blake, and

Colonel Urmston. The Conference commenced at 2.30, the President, R. C. Hankinson, Esq., J.P., occupying the chair. The Rev. Alex. Baring-Gould gave a very earnest devotional address on part of Psalm xxxv. and was followed by the Rev. J. B. Whiting, who read a very able paper on "The work of the Holy Spirit in Missions, as illustrated in the Acts of the Apostles." He was requested by the meeting to print, if possible, both his sermon and address, the members feeling that their circulation would, under God, tend to advance the cause of Missions. Besides the practical and valuable address of the President, the following friends also took part in the meeting either by giving addresses or leading in prayer, the Right Rev. Bishop Cheetham, General Lewis, Colonel Urmston, Revs. H. W. Sheppard, W. S. Dumergue, and F. Baldey, and the Hon. Sec. (Rev. A. B. Burton). Both in attendance and interest it was one of the most successful meetings of the Union.

Leamington.—On March 10th the Annual Meeting of the Leamington Association of the C.M.S. was held in the Music Hall at Leamington. The Vicar, the Rev. W. C. Furneaux, presided. The Report was read by the local Secretary, the Rev. G. Furness Smith, who stated that the total receipts of the Association for the year amounted to 738*l.* 6*s.* 2*d.*, and showed an increase of 25*l.* on the receipts of the previous year. Interesting speeches were subsequently made by the Vicar, the Rev. W. Allan, of St. James's, Bermondsey, formerly C.M.S. Assoc. Sec. at Leamington, and the Rev. Rowland Bateman, of the Punjab Mission. In the evening a Juvenile Meeting was held, at which addresses were given by the Rev. W. Allan and others.

Windsor.—In connection with the Windsor and Eton C.M. Association, special sermons were preached in the Parish Church on Sunday, Feb. 17th; in the morning by the Bishop of Caledonia, and in the evening by the Dean of Windsor. The Annual Meeting was held on the next evening in the Town Hall, at which speeches were made by the Rev. T. Dalton (Chairman), Bishop Ridley, the Dean of Windsor, the Mayor of Windsor, and others. The Dean's speech is printed *in extenso* on p. 253.

MISCELLANEOUS.

Cheshire.—Between Jan. 27th and March 11th, sermons at Stockport (St. Matthew's, and St. Paul's), Offerton, and Marple; sermons and meetings at Marbury, Stockport (Parish Church), High Lane, Great Moor, Cholmondeley, and Woodford; meetings at Great Sutton and Knutsford. Preachers, &c., Revs. W. J. Richards (Travancore), A. B. Irvine, J. W. Consterdine (H.D.S.), and R. Palmer (Assoc. Sec.), and Local Clergy.

Cornwall.—Between Jan. 3rd and March 11th, sermons and meetings at Tywardreath, Tregaminion, and St. Keverne; sermons at Broadwoodwidger, St. Breoke, and Egloshayle; meetings at Holland and Bodmin. Preachers, &c., Revs. G. D. Symonds, J. R. Brown, and T. Y. Darling (Assoc. Sec.).

Cumberland.—On January 29th, a meeting of Honorary District Secretaries at Carlisle. Deputation, Revs. F. E. Wigram and T. T. Smith (Assoc. Sec.). A meeting at Buttermere; and sermons and meetings at Camerton. Preachers, &c., Revs. J. Williams (Japan) and T. T. Smith.

Derbyshire.—Between Jan. 27th and March 11th, sermons at Riddings, Somercotes, Derby (St. Paul's), and Darley Dale; meetings at Riddings, Derby (St. John's), Edlastone, Brailsford, Darley Dale, Doveridge, and Aldercar. Preacher, &c., Rev. R. Palmer (Assoc. Sec.).

Devonshire.—Between Jan. 3rd and March 11th, sermons and meetings at Heavitree, Coryton, Escot, Barnstaple, South Molton, and Hatherleigh; sermons at Whipton, Wanford, Kenton, Topsham, Axminster, St. Petrock (Exeter), Chudleigh, Awliscombe; meetings at Exeter (Ann. Tea), Spreyton, Drewsteignton, Totnes (juv.), Teignmouth (juv.), Culmstock, Pilton, Exe Island, Sidmouth (juv.), Halwell, Bridgerule, and Charles (Plymouth). Preachers, &c., Revs. T. C. Wilson, (Palestine), H. Townsend, F. Bellamy, (Palestine), H. Newton, (Ceylon), J. D. Thomas, W. G. Mallett, J. R. Brown, J. W. Banks, J. Pitkin, C. J. Down, S. H. Phillips, and T. Y. Darling (Assoc. Sec.).

Dorsetshire.—Between Jan. 3rd and March 11th, sermons and meetings at Long

Crichel, Moor Crichel, Stoke Abbot, Stoke East, Frampton, and Okeford Fitzpaine; meetings at Swanage, Broadmayne, Owermaigne, Lewcombe, Alton Pancras, Tyncham, and East Lulworth. Preachers, &c., Revs. R. C. Macdonald, R. R. Travers, C. P. Phinn, R. R. Meadows, F. P. Wickham, and T. Y. Darling (Assoc. Sec.).

Durham.—Between Feb. 17th and March 13th, sermons at West Rainton, and Burnopfield; meetings at West Rainton, South Hylton, Bensham, Bishopwearmouth (St. Peter's), Eighton Bank, Spennymoor, Hedworth, Escomb, and Sedgefield. Preacher and speaker, Rev. H. P. Grubb (Assoc. Sec.).

Hampshire.—During February, sermons at Whitchurch, Selborne, North Waltham; sermons and meetings at Gosport, and Medstead; meetings at Banghurst, Itchen Abbas, West Tisted, and Penton Mewsey. Preachers, &c., Revs. H. H. Streeten (Assoc. Sec.), Dr. Kealey, J. Henderson, W. Clayton, R. Bren, E. A. Parsons, W. O. Giffard, and C. Tanner.

Isle of Wight.—During February, sermons and meetings at New Church and Wroxall; meetings at Shalfleet, Carisbrooke (St. Mary's), Shanklin, and Sandown. Preachers, &c., Revs. C. Tanner, H. D. Hubbard, and H. Sutton (Central Sec.).

Herefordshire.—Between Feb. 15th and March 15th, sermons at Peterchurch; sermons and meetings at Bromyard, Vonchurch, Wellington Heath, and Putley; meetings at Madley, St. Devereux, and Coddington. Preachers, &c., Revs. J. Denham and R. Pargiter (Assoc. Sec.).

Kent.—Between Feb. 3rd and March 5th, sermons at Plaxtol; meetings at Strood, Stalisfield, Bonnington, and Brenzett; and sermons and meetings at Hernhill, Teynham, Bapchild, and Murston. Deputation, Revs. W. D. Springett, H. Fuller, Canon Scott Robertson, H. D. Hubbard (Assoc. Sec.), and Mr. Read.

Lancashire.—Between January 21st and February 13th, meetings at Southport (collectors' and tea), Liverpool (quarterly), and Great Broughton; sermons and meetings at Whalley (also juv. address) and Rawtenstall; and sermons at Wiswell, Deane, Great Lever, and Bolton (St. Bartholomew's). Preachers, &c., Revs. N. Vickers, J. Williams (Japan), and T. T. Smith (Assoc. Sec.). Archdeacon Bardsley presided at the Liverpool meeting. Between Feb. 10th and March 6th, sermons at Deane, Great Lever, Blackburn, Walmsley, Bolton-le-Moors, Bolton, Ormskirk, Lathom, Pendle, Manchester and Bootle; meetings at Walmsley, Bolton, Horwich, Ormskirk, Pendle, Liverpool, Wigan (St. Catherine's). Preachers, &c., Revs. T. T. Smith, H. S. Pigot, Archdeacon J. Bardsley, W. R. Waring, — Pearce, T. Green, E. J. Eyre, A. E. Barnes Lawrence, J. Cronshaw, and E. A. Drury.

Northumberland.—Between Feb. 17th and March 13th, sermons at Newton-on-the-Moors and Shilbald. Preacher, Rev. Canon Tristram. Meetings at Shilbald, Cullercoats, (St. George's), and Corbridge. Speakers, Revs. Canon Tristram (Hon. Assoc. Sec.) and H. P. Grubb (Assoc. Sec.).

Staffordshire.—Between Jan. 13th and March 12th, sermons at Pennfields, Thorpe, and West Bromwich; sermons and meetings at Rocester, Darlaston (Parish Church), Perry Barr, Ellestone, Stanton, and Rugeley; meetings at Northwood, Oakamoor (new parish), and Cheadle. Preachers, &c., Revs. S. Coles (Ceylon), J. H. Acheson, W. J. Richards (Travancore), and R. Palmer (Assoc. Sec.), and Local Clergy.

Sussex.—Between Jan. 27th and March 12th, sermons and meetings at Henfield, Wadhurst, Lower Beeding, Cowfold, Hastings, and St. Leonard's; sermons at Rye; and meetings at Hailsham, Frant, Hollington, Ore, and Petworth, and a juvenile meeting at St. Leonard's. Deputation, Revs. J. D. Thomas (Madras), S. Coles (Ceylon), J. Hannington (Nyanza), A. H. Lash (Tinnevelly), R. Bateman (Punjab), H. Sutton (Central Sec.), R. Lang, and H. D. Hubbard (Assoc. Sec.).

Yorkshire.—Between January 6th and February 10th, sermons and meetings at Todwick, Leconfield, Cherry Burton, and Bridlington Quay; sermons at Brownhills, Bolton (Bradford), Rossington, and Walkington; and meetings at Whitby (also tea), Huddersfield (Holy Trinity, with tea), Farnley (iron-works), Greenfield, York (St. Thomas'), Seacroft, Pateley Bridge (also juv.), Darley, Harworth, and Rillinghall. Preachers, &c., Revs. W. C. Badger, J. Williams (Japan), R. Bateman (Punjab), and C. L. Williams (Assoc. Sec.). Between Feb. 17th and March 14th, sermons and meetings at Whitwood, Mere, Normanton, Bolsterstone, Wentworth, Knottingley, Almondbury, Longley, Clapham, and Lindley; meetings at Hopetown, York, Burley, Mossley, Grosmont, Harrogate (juv.), Ilkley, Ripon, Mytholmroyd, and Brayton. Preachers, &c., Revs. C. L. Williams (Assoc. Sec.), J. Williams (Japan), J. Fleming, R. Collard, and H. P. Grubb (Assoc. Sec.), and Mr. E. Mantle.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 19th, 1884.—A letter was presented om Mr. Baden Powell, a member of the Punjab and Sindh Corresponding ommittee, written at the request of that Committee, drawing the earnest ttention of the Society to the importance and value of Medical Mission ork as an evangelistic agency, and appealing against the reduction of the ociety's grants to that branch of the work, and stating that it was quite impossible for the present to supply the necessary funds from local resources. The Committee agreed to restore the grant to the Punjab Medical Missions to the figure at which it stood last year, and directed that Mr. Baden Powell be thanked for his letter, and be assured that the Committee attach very real value to the Medical Missions in the Punjab.

A letter was read from the Ven. Archdeacon Matthew, a member of the Punjab and Sindh Corresponding Committee, also written at the request of that Committee, urging the importance of supplying a specially chosen University man to Lahore, to work with the Rev. F. A. P. Shirreff, and release the Rev. A. Lewis, temporarily transferred from the Beluch Mission. The Committee expressed their earnest hope that they may be able soon to supply the man required.

The Sub-Committee in charge of the India Missions brought up the subject of the *locale* of the Divinity School for Western India, which had been started by the Rev. R. A. Squires at Kirkee, near Poona. The Bombay Corresponding Committee desired that the School should be in Poona itself, where they considered the Society was entitled to establish the headquarters of its Mission in that district, notwithstanding the presence there of other missionary bodies. The Sub-Committee had considered the whole question, and bearing in mind that to establish the Divinity School in Poona would be to add a new centre to those already existing, which it was so difficult for the Society to work efficiently, and would also draw off attention to some extent from the work amongst the rural population—and having regard to some difficulties felt by the Bishop of Bombay—and believing that either Bombay or Nasik presented many advantages for the *locale* of the School,—recommended the following Resolution :—"That the Committee, while not withdrawing from the opinion expressed in a letter written by the late Rev. Henry Venn, in 1872, that Poona ought to be regarded as neutral ground where either Missionary Society might have its headquarters without any violation of the principle of non-interference, yet considered that Bombay or Nasik should be selected as the place for the Divinity School rather than Poona." The Resolution was adopted.

The Committee took leave of the Bishop of Caledonia, who was about to return to the North Pacific Mission. The Bishop having been addressed by the Rev. C. C. Fenn, and having replied, he was commended in prayer to the favour and protection of Almighty God by the Rev. H. W. Webb-Peploe.

Mr. George Holmes, a young farmer from Burton, in Westmoreland, who had offered himself to the Society in December, 1881, and had since then studied first privately and afterwards at the Society's Institution at Reading, and had also worked in the parish of St. Paul's, South Kensington, was appointed to the Athabasca Mission as a Christian farming instructor and catechist in the Peace River district, under the direction of Bishop Bompas.

A letter was read from the Rev. Trevor Bomford, the Society's Missionary *at Multan, stating* that he had been greatly struck with the accounts in the

Society's publications of the urgent need of more labourers in Japan, and offering to remain single-handed at Multan for the next five years, if the Society would send the additional man now required for there to Japan instead. The Committee directed that Mr. Bomford be heartily thanked for his interesting letter and the offer made by him; but that he be informed that, while not forgetting the great call for labourers in Japan, they do not think it right to diminish at present the European staff in the Punjab.

Committee of Correspondence, March 4th.—The Ecclesiastical Sub-Committee brought up a report respecting the Resolutions of this Committee of November, 1883, which directed that a Corresponding Committee be formed for the Ceylon Mission, and that the Bishop of Colombo be informed that if he became a member of the Society he could, under Law II., be a Vice-President, and therefore a member of such Corresponding Committee. The Sub-Committee presented a letter from the Bishop of Colombo, approving the Committee's proposal, stating his intention of becoming a member of the Society, and expressing his hearty desire that his presence on the proposed Corresponding Committee might be an aid to its work in the island; also letters from the Rev. W. Oakley and other Missionaries, and Minutes of the Ceylon Missionary Conference, representing the difficulty of forming, in Ceylon, a Corresponding Committee similar to those in India, owing, among other reasons, to the probable reluctance which the Society's lay friends in the island would feel to accept seats on such a Committee. The Sub-Committee recommended the following Resolutions, which were adopted:—

(1) That the Committee adhere to their conviction that the appointment in Ceylon of a Corresponding Committee of which the Bishop, as a Vice-President of the Society, would be a member, would be the best mode of dealing with the difficulties of the Ceylon Mission.

(2) That the Bishop of Colombo be informed that obstacles have arisen to the immediate formation of the Corresponding Committee, which obstacles the Committee are taking steps to overcome.

(3) That a letter be written to the Missionaries, pointing out to them that the Committee most fully recognize the noble stand that they have made in past times for the truth of the Gospel, but would point out that the Committee at home are as much in earnest as they are in the maintenance of the great Evangelical principles of the Society, and have adopted the idea of a Corresponding Committee in the belief that they would thereby give additional strength to the maintenance of those principles. They would request them to reconsider the whole subject, with a view of carrying out the wishes of the Committee.

(4) That the Secretaries explain to the lay members of the Ceylon Finance Committee the reasons which induced the Committee to propose a Corresponding Committee in Ceylon, and express a hope that they will consent to act upon such a Committee.

The Secretaries reported the death, on February the 19th, of the Rev. Alfred Menzies, who, after being educated at the Church Missionary College, proceeded to Sierra Leone in 1858, where, first at Wilberforce and afterwards at Sherbro, he rendered faithful service till 1876. On the Rev. J. A. Lamb's return home from East Africa, Mr. Menzies was invited to superintend the spiritual work at Frere Town, whither he proceeded in 1879, and after three years' labours, brought to a close by an illness from which he was raised by an almost miraculous deliverance, returned home in 1882. The Committee felt that in his death the Society had lost, not only a valued labourer, but one who took a deep interest in the Society's work. His gentle spirit and earnest missionary zeal won for him the respect and

affection of those with whom he associated, and he had left behind him the savour of a holy and devoted life.

The Principal of the Church Missionary College reported that the third year students in the Islington College had been examined by the Revs. R. Sinker, H. C. G. Moule, and P. Ireland Jones, and that after a most careful examination all the examiners had reported favourably of the work done, and were of opinion that all the five students of that year would be quite ready for the examination for Holy Orders at Trinity, 1884. The Secretaries were instructed to convey to the gentlemen who had conducted the examination the best thanks of the Committee for their valuable services.

A letter was read from the Bishop of Sierra Leone, requesting information with regard to the position of the Native Church in that colony in relation to the Society's property in the several pastorates. The Committee directed that the Bishop be informed that they had always contemplated the transference of the Society's churches and mission-houses in the colony to the Sierra Leone Church, but were of opinion that such transference should be deferred so long as that Church was in receipt of a grant-in-aid from the Society. They further directed that the opinion of the Bishop be requested as to the advisability of such a transfer within a reasonable time, and as to the mode in which it might best be effected.

On the recommendation of the Sub-Committee in charge of the Africa Missions, it was resolved to apply to the S.P.C.K. for a grant of fifty copies of the new edition of Bishop Steere's *Swahili Handbook*. Arrangements were also sanctioned for the preparation of a Swahili Hymn-book for the Society's East Africa Missions, based upon Bishop Steere's selection, and edited by the Rev. T. H. Sparshott.

The Sub-Committee in charge of the Palestine Mission brought up a proposal from the British and Foreign Bible Society, communicated to them by the Rev. C. E. B. Reed, with whom they had also had a personal interview, that the two Societies should combine to establish a system of joint colportage in the villages of Palestine, there being an open door for the work of evangelistic colporteurs, although not for the direct sales of Scriptures. The Committee heartily agreed to an arrangement by which this Society should select and superintend three colporteurs for the Jerusalem, Salt, and Jaffa or Nablûs districts, the Bible Society paying half the amount of their salaries and allowances.

General Committee, March 10th.—On the confirmation of the Minute of the Committee of Correspondence of March 4th, with regard to a Corresponding Committee for Ceylon, an amendment was moved, to the effect that the Bishop of Colombo be informed that the proposal had proved impracticable and could not be carried out. After full discussion, the amendment was lost on a division by 38 to 9, and the Minute of the Committee of Correspondence was then confirmed *nem. con.*

The Bishop of Bombay, being present by invitation, addressed the Committee, and gave expression to his own deep feeling of how inadequately the importance of missionary enterprise was realized in this country. The Missionaries in the field were struggling against the difficulties which confronted them, and sorely needed the support and prayers of the Church at home. The need was great of larger measures of the Holy Spirit to produce a tone of deeper missionary earnestness in all engaged in the work. The Bishop referred also to the great importance of efforts in the direction of the *thorough training* of Native agents for the work of the ministry and to

other matters connected with the working of the Western India Mission. The Bishop was addresssd by Bishop Perry and others, and thanked for the remarks he had made, and prayer was offered by the Rev. E. H. Bickersteth.

The Secretaries reported the death, on February 11th, of Dr. John Hutton Balfour, Professor of Medicine and Botany in the University of Edinburgh, and an Hon. Life Governor of the Society. The Committee received with much concern the intelligence of the death of Professor Balfour, who in spite of the many absorbing occupations which his duties entailed on him devoted much of his valuable time to the promotion of the interests of the Society, manifesting thereby his own strong faith in those blessed truths of the Gospel for the promulgation of which the Society exists; and they directed that the assurance of their sympathy be conveyed to the bereaved family.

Reference having been made to a letter from the Hon. Clerical Secretary to the Archbishop of Canterbury, referring to a recent discussion in the Upper House of Convocation, and inquiring whether any change was contemplated as to the date of the observance of the Day of Intercession, a letter was read from his Grace stating that in the opinion of the Bishops in Convocation it was too late to depart from the Rogation season this year, and that a Committee of Convocation had been appointed to consider the best course to adopt, and inviting the Society's views on the subject. The Secretaries were instructed to state that the Committee believe that a return to St. Andrew's Day as the Day of Intercession would be cordially welcomed by the friends of the Society at home, and also, as far as can be ascertained, in the mission-field.

The Sub-Committee of the Frances Ridley Havergal Fund reported that, under the section of the Fund appropriated to the support of Bible-women, there had been bonuses on the investment received for the last two years amounting to 13*l.* a year, and that there was now an accumulation of money in hand amounting to 36*l.*, and that they considered that another Bible-woman might be placed on the Fund. They stated also that the Fund at present supported, in whole or in part, one Bible-woman at Jabalpur, one in the Punjab in connection with Miss Clay, one in Western India, and one in Masulipatam; and recommended that an additional Bible-woman be engaged, at a cost not exceeding 12*l.* annually, for Miss Clay's Punjab Village Mission.

Reference was made to a proposal made in December last by Mr. T. J. Sawyerr, a Native merchant at Freetown, Sierra Leone, to place in the Society's hands a sum of 1000*l.*, to be invested for the benefit of the Native Church in Sierra Leone and its missionary work. The Secretaries now reported that Mr. Sawyerr had remitted the money, and the Committee undertook to hold it in trust, until such time as the Native Church in Sierra Leone is so organized as to be able to undertake the trust itself.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the many causes of encouragement suggested by a review of the Society's past ten years' work in India. Prayer for an ever-increasing blessing on all branches of the work. (P. 193.)

Thanksgiving and prayer for all departments of the Umritsur Mission. (P. 225.)

Prayer that one heart and one mind may be given to all concerned in making and carrying out plans for the administration of the Ceylon Mission. (P. 235.)

Thanksgiving and prayer for Shanghai (p. 241), Kisulutini (p. 242), the Divinity School and the Girls' Boarding School at Calcutta (pp. 244-5), Jabalpur (p. 247), the Kwagutl Mission (p. 260), the new C.M.S. mission-boat *Eleanor* (p. 258).

NOTES OF THE MONTH.

ORDINATIONS.

South India.—At Bishop Sargent's Ordination on December 23, 1883, the following Native Deacons were admitted to Priest's Orders:—S. Perupettan, A. Gurubatam, J. Selvanayagam, S. Arulanandam, and P. Suviseshamuttu.

N.-W. America.—The Rev. W. Spendlove was admitted to Priest's Orders, and Mr. W. J. Garton to Deacon's Orders, by the Bishop of Athabasca on September 3, 1883.

RETURN HOME OF MISSIONARIES.

East Africa.—The Rev. W. E. Taylor arrived in London from Frere Town on March 18.

Punjab.—The Rev. A. T. Fisher left Amritsar on February 15, and arrived in London on March 20.

REPORTS, &c., RECEIVED FROM THE MISSIONS, From February 18th to March 20th, 1884.

Yoruba.—Revs. A. Mann, D. Coker, J. Johnson, J. White, and W. Moore (Annual Letters).

East Africa.—Mr. J. A. Wray (Annual Letter).

Palestine.—Revs. N. Odeh, T. F. Wolters, and C. Jamal, and Mr. G. Nyland (Annual Letters); Reports for the various Stations for 1883.

North India.—Revs. A. Stark, P. M. Rudra, C. S. Harington, H. Lewis, E. Droese, H. Stern, and R. J. Bell (Annual Letters).

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North Pacific.—Revs. T. Dunn and A. J. Hall (Annual Letters).

Contribution List.

In the following list of receipts from February 11th to March 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire	100	0	0
Berkshire: Swallowfield	1	15	0
Wargrave	5	0	10
Welford	1	6	2
Buckinghamshire: Bledlow	5	9	6
Boarstall		10	0
Brill	2	6	2
Chilton	4	1	6
Denham		6	9
Haddenham	2	13	4
Iver	49	0	7
Penn Street	16	5	7
Shabbington	1	13	9
Weston Turville	37	13	3
Cambridgeshire: Cottenham	3	2	0
Cheshire: Baddiley	9	5	4
Stockport	23	1	9
Cornwall: Liskeard	4	7	9
Maker	5	19	2
Padstow	16	6	1
St. Austell	50	4	10
St. Columb Minor and Crantock	9	9	3
Tywardreath, &c.	5	14	7
Cumberland: Buttermere	3	6	0
Camerton	27	8	0
Cockermouth and Workington	25	14	7
Dalston	3	4	7
Holme Cultram	3	6	2
Workington: St. John's	15	18	3
Derbyshire:			
Derby and South Derbyshire	200	0	0
Horsley	3	12	6
Measham	23	8	9
Devonshire: Combe Martin	42	0	6
Devon and Exeter	400	0	0
Plymouth and S.-W. Devon	75	0	0
Dorsetshire: Blandford	2	2	0
Buckland Newton	3	8	0
Crichel	7	10	8
East Stoke	2	11	6
Edmondsham	8	1	1
Lewcombe	7	6	0
Long Bredy, &c.	37	14	5
Lyme Regis	9	12	0
Pimperne	5	10	3
Stickland	10	5	0
Tyneham	8	14	6
Weyworth	115	0	0
Durham: High Fell: St. John's	5	6	4
Borough of Sunderland	100	0	0
Essex: Chelmsford, &c.	110	0	0

Forest Gate: All Saints'	18	10	0
Havering-atte-Bower	38	7	7
Wanstead	51	14	0
Woodford Wells: All Saints'	17	14	6
Juvenile Association	3	12	9
Gloucestershire: Cheltenham	1327	11	6
Gloucester	200	0	0
Longborough	6	6	0
Meysey Hampton	9	13	8
Tetbury	5	10	0
Uley, &c.	37	0	0
Hampshire: Basingstoke	18	18	7
Bournemouth: St. Michael's	7	13	6
Fareham	36	0	0
Fawley	12	7	4
Gosport: St. Matthew's	30	0	0
North Waltham	1	13	1
Petersfield	16	13	9
Southampton, &c.	120	0	0
Winchester and Central Hants	200	0	0
Isle of Wight: Carisbrooke	15	3	0
Cowes West: St. Mary's	35	15	7
Sandown: Christ Church	18	0	0
Wootton	17	18	2
Channel Islands: Guernsey	30	0	0
Herefordshire	20	0	0
Hertfordshire: Chipperfield	7	11	0
East Hertfordshire	200	0	0
Graveley	3	10	0
High Cross	11	18	4
King's Langley	18	4	10
Sarratt	15	3	3
Kent: Belvedere	36	13	11
Blackheath	136	9	2
Deptford: St. John's	13	18	3
Erith: St. John Baptist	3	7	4
Greenwich: Holy Trinity	7	18	3
St. Paul's	52	19	5
Kidbrook	25	4	7
Lamorbey	9	6	0
Luton	27	17	6
Sandwich	30	0	0
Sheerness-on-Sea: St. Paul's	2	3	10
Sidcup	19	18	5
Stockbury	13	8	10
Woolwich: Ladies' Association	34	1	9
Lancashire: Blackburn	300	0	0
Bolton: St. George's	50	16	2
Horwich	26	3	1
Liverpool, &c.	387	10	0
Skelmersdale	4	13	0
Whalley	13	6	0
Whittle-le-Woods: St. John's	20	0	0
Leicestershire: Leicester, &c.	300	0	0
Market Harborough	7	8	6
Melton Mowbray	11	18	11
Sheepshed	6	4	0
Lincolnshire: Boston	140	0	0
Edlington	10	16	6
Gainsborough	11	15	5
Horbling	7	0	0
Kirkby Green	2	15	0
Sleaford	30	0	0
Middlesex: City of London:			
Christ's Hospital Boys	3	0	0
Holy Trinity, Gough Square	1	1	0
Belgrave Chapel	50	0	0
Bethnal Green: St. James-the-Less	11	7	3
Bow: Parish Church	19	15	8
Chelsea: St. John's	6	7	6
Chelsea, Upper: Holy Trinity	170	5	0
Covent Garden: St. Paul's	8	4	6
Hampstead	921	14	6
Harrow Weald	13	9	7
High Barnet: Christ Church	10	9	4
Hornsey: Christ Church	16	4	7
Islington	150	0	0
Kilburn: St. John's	28	12	10
St. Jude's	57	12	6
Mayfair: Christ Church	10	4	8
North-East London	31	12	3
North Bow: St. Stephen's	16	13	4
Oakley Square: St. Matthew's: Juvenile Association	10	7	9
Paddington	1185	0	5
Regent's Park: St. Mark's	12	15	10
Spital Square: St. Mary's	10	0	0
St. Marylebone: All Souls'	249	4	0
St. Mary's and Quebec	15	3	8
Southgate: St. Michael's	20	10	11
Stepney: St. Benet's	1	9	1
Turnham Green	2	14	8
Uxbridge	9	8	0
Westminster: St. Margaret's	113	15	10
St. Stephen's	8	4	2
St. Matthew's	3	13	9
Monmouthshire: Pillgwenlly	5	0	7
Northamptonshire: Towcester	7	9	0
Northumberland: Tweedmouth	3	4	0
Nottinghamshire: Nottingham, &c.	900	0	0
Ossington	5	5	8
Oxfordshire: Thame	39	2	6
Rutlandshire: Exton	40	14	7
Uppingham	21	5	5
Somersetshire: Bath	500	0	0
Bridgwater District	3	11	0
Cannington		10	0
Ilminster and District	31	6	11
Long Sutton	7	11	9
Luccombe	10	4	3
Selworthy	2	12	7
Stanton Drew	1	5	0
Yatton District	36	6	6
Staffordshire: Biddulph	35	13	8
Cheadle	3	1	6
Coven	15	0	0
Lichfield	70	0	0
Oakamoor	1	11	1
Shareshill	21	9	2
Suffolk Benhall	25	2	6
Bungay	22	19	10
Mutford and Lothingland	45	0	0
Surrey: Brixton: Christ Church	122	8	4
Brixton Rise: St. Saviour's	24	18	9
Brixton West: St. Paul's	30	0	0
Clapham	341	15	4
Coulsdon	2	2	0
Gipsy Hill: Christ Church	55	8	6
Kingston-on-Thames	20	0	0
Lambeth:			
St. Andrew's	10	0	0
St. Mary's	1	13	6
St. Philip's	3	2	6
St. Stephen's	47	17	4
Merton: Christ Church	7	4	6
Newington: St. Andrew's	5	5	0
Richmond	204	10	0
Southwark: St. Saviour's	4	0	0
Streatham: Christ Church	14	4	5
Surbiton: St. Matthew's	3	16	6
St. Mark's	3	16	0
Titsey	5	10	0
Tulse Hill: Holy Trinity	3	3	0
Wandsworth: St. Mary's	35	12	0
Wimbledon	130	1	10
Woking	10	14	0
Sussex: Burgess Hill	12	0	0
Cowfold	26	15	9
Dorman's Land	1	11	5
East Sussex	300	0	0
Jevington		12	6
Lower Beeding	13	17	0
Northiam	27	11	2
Rye	20	11	0
Silverhill: St. Matthew's	15	19	8
Warwickshire: Birmingham	850	0	0
Coleshill	19	12	3
Exhall-cum-Wixford	1	6	10
Leamington	99	0	1
Westmoreland: Brough	20	10	0
Wiltshire: Chippenham: St. Paul's	60	1	9
Highworth	16	17	4
Liddington	15	2	8
Marlborough	20	0	0
Neston	8	15	10
Worcestershire: Bewdley	20	0	0
Clent	28	7	6
Evesham	19	7	6
Whitton	2	0	0
Worcester Ladies	34	0	0

Yorkshire: Ampleforth	5	0	0
Armley	11	1	0
Barnsley	50	11	6
Barnsley	40	0	0
Crossley	36	4	2
Hampsthwaite	4	4	0
Kirkby-Overblow	4	15	6
Leathley	4	11	6
Masham	61	8	11
Northallerton	126	5	8
North Cave, &c.	33	5	10
Otley	42	5	6
Ripley	51	12	6
Ripponden	13	8	2
Sowerby	2	10	7
Stainforth	57	0	0
Thirsk	11	1	8
Wales	47	5	4
York	164	11	11

ASSOCIATIONS IN WALES.

Brecknockshire			
Llanfrynach and Cwmdu, by Rev.	11	7	5
Denbighshire: Clerk	14	8	11
Denbigh	1	1	1
Ruabon	2	8	0
Trefnant	6	4	2
Flintshire: Overton	7	1	6
Rhyl	14	1	2
Glamorganshire: Penarth	4	1	6
Montgomeryshire: Churchstoke	11	2	3
Pembrokeshire: Johnston	1	7	0
Stepaside	1	15	6

BENEFACTIONS.

A Friend	45	0	0
Alderson, Misses, Tenbury	10	0	0
Barker, Rev. F. H., for Sarawak	50	0	0
Brown, S. H., Esq., Warrington	50	0	0
Browne, Mrs. Wimby, a Thankoffering	11	15	0
Butler, Henry, Esq., Chingford	5	0	0
Chambers, Miss E. A., Dorchester	5	0	0
[illegible]	5	0	0
* E. C. F.	1	0	0
* F. S. N.	20	0	0
H. B.	5	0	0
Hope, Mrs. Lewis, Torquay	5	0	0
L. S.	2	0	0
[illegible]	10	0	0
[illegible]	1	0	0
Mack, Miss M. A., Bournemouth	10	0	0
Mayor, F. Mackarness, Esq., by Rev. J. H. Pearse	10	0	0
Nicholson, Wm., Esq.	5	0	0
Orme, Mrs., Hathway	1	0	0
S. M. F., by Rev. J. M. West-Watkins	5	0	0
S. M. T., Barnstaple	1	0	0
Thorp, Miss, a member of Bethesda Sunday-school, Manchester, Thank-offering	10	0	0
Two Thankofferings, in memory of a departed friend	25	0	0
Wade, Miss, Penge, Sevenoaks	1	0	0
[illegible]	1	0	0
[illegible]	1	0	0

COLLECTIONS.

A. M. A. and E. A.	12	0	0
Bible Class	1	10	0
Bowen, Rev. E. E., Aberdare, Thank-Box	2	0	0
Cambridge, Rev. G. Pearson, Missionary Box	4	11	0
Cave, Rev. W. R., Wandsworth, Missionary Box	11	0	0
Church Lads' Brigade, Mission Box	1	0	0
Fraser, Miss, Penny Readings	2	2	0
Friends, Annual Collection	11	0	0
[illegible]			

Fulham: St. Clement's Sunday-schools, by Rev. W. P. Hartley	1	14	1
Fuller, Miss, Hextable (*Miss. Box*)		16	6
Hale, Miss Mary (*Miss. Box*)		11	9
Hendon Girls' School, by C. Pelly, Esq.		18	10
Humphreys, Miss, Chatham (*Miss. Box*)	18	14	6
Jones, Miss, Beckenham (*Miss. Box*)		13	0
Lewis, Mrs., Clapham		10	0
Little Ilford Sunday-school, Boys' Class, by Miss E. Cartwright		11	6
Lythgoe, Miss, Warrington	2	17	6
Lythgoe, Miss M., Holy Trinity Girls' Sunday-school Class, Warrington	1	2	6
Parry, James, Esq., Pasgwyn	4	0	0
Roberts, Mr. G. H. (*Miss. Box*)	1	5	6
St. Bartholomew's, Gray's Inn Road, Girls' Sunday-school, by Rev. R. J. Lee	1	0	6
St. Mark's, Regent's Park, Boys' and Girls' Sunday-school and Friends, by Mr. S. B. Peirson	5	0	0
Vine, Miss, Kew		15	4
Wade, Miss Teresa, Ealing	0	15	0
Wilkinson, Rev. R., Cameron's Mine	1	19	0

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Cazalet, Mrs. Caroline E., of Folkestone: Exors., G. Morris, Esq.	100	0	0
Clarke, late Miss Ellen, of Southport: Exors., G. Bolton, Esq., and R. P. Smith, Esq.	5	0	0
Cockerton, late Mrs. Jane: Exors., W. G. S. Hoare, Esq., and E. Kimsford, Esq.	22	10	0
Howard, late Thomas, Esq.: Bahr: Exors., Rev. J. F. Wightman and Fullford Smith, Esq.	303	18	2
Kingsford, late Sir W. H. F.	10	10	0
Sewell, Thomas, Esq.: Exors. and Trustees, Mrs. A. C. Sewell, and T. Sewell, Esq.	225	0	0
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Germany [illegible]		15	0
[illegible]	35	0	0
Prince Edward Island: Charlottetown: St. Paul's	47	0	0

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Christian Knowledge (for Egypt)	5	0	0

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Sykes, Rev. [illegible], York Times	5	0	0

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[illegible]	1000	0	0

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OBJECTS.

1. To maintain the Principles and Doctrines established at the English Reformation, and to preserve the purity of Protestant worship in the Church of England.

2. To resist all innovations on the order of the Service as prescribed by the joint authority of the Church and State whether these innovations consist in vestments, ornaments, gestures, or practices borrowed from the Church of Rome, and symbolical of her errors and specially to prevent the idolatrous adoration of the elements in the Lord's Supper, contrary to the order of our Communion Service and the terms both of the Liturgy and Articles.

3. To resist all attempts to restore the use of the Confessional, and every exercise of that Priestly authority which was put down at the Reformation, and also to oppose the introduction of doctrines contrary to the teaching of the Church, as set forth in her Liturgy and Articles.

4. *To effect these objects* by publicity through Lectures, Meetings, and the use of the Press, by Appeals to the *Courts of Law in order to obtain* a clear decision what the Law is—and by Appeals to Parliament to pass such *measures as may be needed to* restrain Clergymen from violating the order of their Church, and obtruding on their *Parishioners practices and doctrines* repugnant to the Formularies and Articles of our Reformed Church.

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MAY
1884.

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Church Missionary INTELLIGENCER AND RECORD

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[*We are requested to insert the following letter.*]

THE CHURCH MISSIONARY HOUSE, SALISBURY SQUARE.

TO THE EDITOR OF THE "RECORD."

SIR,—The new wing of our Church Missionary House in Salisbury Square, which will nearly double its business capacities, is almost completed. The extra accommodation was absolutely needed for the transaction of the enlarged correspondence and labours which, through the good hand of our God upon us, have been committed to our Society. Indeed, the necessity is only another evidence of answers to prayers and of blessing on work.

Our present building, erected 1862, cost in all £23,338. It is our own freehold. Of this sum £13,338 were paid by the general income of the Society, and the trustees of our Disabled Missionaries' Fund advanced the balance £10,000 on mortgage at 3½ per cent. interest. The new wing, with the purchase of the site on which it stands, will cost from £14,000 to £15,000. An additional mortgage of £8000 has already been effected with the trustees of the same Fund; and it is proposed to ask them to advance the further sum of £6000 or £7000 now required, or so much as the building when valued will bear, on the same terms. But the payment of the interest on these loans, amounting together to £24,000 or £25,000, means a deduction from the Society's available income of between £800 and £900 a year, a sum which would suffice to maintain two missionaries in the field, and to supply the contingent expenses of their mission.

Now the question seems forced upon us, Shall we enter on the enjoyment of our enlarged premises with the conviction that our use of them is to this extent crippling our General Fund?

When the British and Foreign Bible Society in 1865 built their noble mansion in Queen Victoria Street, £17,500 were realized by the sale of their old premises; but the supporters of that great and good Society raised the remainder, amounting to upwards of £30,000, as a freewill offering to the cause of Christ, and they use their house with the joyful sense that it is altogether unburdened by debt. Our house in Salisbury Square has been

built on a humbler scale, in a less prominent situation, and with its new wing will cost at the outside £38,338 in all. Is there not heart enough in our Society to wipe off the debt of £25,000 which still remains on it? Are there not one hundred friends throughout the length and breadth of our land who would each contribute £250, without diminishing their ordinary annual subscriptions, and thus have a substantial share in that which many of us feel to be a nobler edifice than the Royal Exchange?

It would add to the interest of the effort, if the donors were to associate with their gifts the name of one they honoured and loved, and if the names of these sainted men and women were engraven on a brass tablet placed in the hall of the enlarged building. I, for one, will most gladly give £250 in memory of my beloved father, if ninety-nine others will do the same in remembrance of those dear to them. Probably some who are able would willingly give twice as much or more for the sake of a Society whose cause they feel to be so intimately bound up with the progress of the Redeemer's kingdom. And the members of some family circles, and perhaps of some congregations, would unite their gifts to present such a tribute to the memory of a parent, a pastor, or a friend who now sleeps in Jesus. Would it be a less acceptable monument than a memorial window or a costly tomb?

I ventured to name this subject the other day to Mr. Barlow, the late Principal of our Islington College, and he at once replied, "I will work with you heart and soul to free our house in Salisbury Square from debt." His warm response greatly encouraged me. And I trust, if all the Association Secretaries would bring the subject before our friends, there may be a generous enthusiasm kindled to be among those who thus offer a thank-offering to God, a free home to our Society, and a grateful memorial of those whose work on earth is finished.

E. H. BICKERSTETH.

CHRIST CHURCH VICARAGE, HAMPSTEAD,
April 12th, 1884.

THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1884.

HENRY WILLIAM SHACKELL.

By the Rev. W. T. Storrs.

I.

ON the 23rd of October, 1882, there passed away at Bournemouth one whose name is less widely known than that of some of the more eloquent or more successful missionaries of the C.M.S., but whose "record is on high," and of whom we may safely say, that no name in the North India Missions has in the last generation been more worthy of remembrance and of honour.

Henry William Shackell was born December 11th, 1832. He was apparently a strange, quaint, quiet child, sitting down as soon as he had learnt his letters, and trying and trying until he had made out something and managed to read. Not a melancholy child, for though, even as a little thing in petticoats, the cemetery was a favourite resort, it was that he might calculate the ages of people from the dates upon their grave-stones, and not from any morbid feeling. His tastes as he grew into a boy were all more or less those of a student; he studied zoology, and himself stuffed birds beautifully; he studied mineralogy,—indeed, it seems difficult to say what he did not study as a boy. When old enough he was sent to the Charterhouse, and carried off almost every school prize that was attainable. He entered at Pembroke College, Cambridge, where he took his degree in 1857; being 10th Wrangler, middle of the Second Class in Classics, and First Class in Theological Honours. The time at which his heart was first really won for Christ seems, from the following extract from a letter, to have been his confirmation. He writes:—"I used, when a boy, to be so much afraid of death, and prayed every night, 'Let me die the death of the righteous,' &c.; and I do not think I ever lost this fear until my confirmation and first communion, when, I believe, after long striving I was at last really brought to God. I can look back now" (this was written in 1869) "and remember the intense joy I then had, and how everything about me seemed changed; as it still remains." This accounts for his strong views on the necessity for conversion, which decided the Rev. H. Venn at once after an interview to recommend him to the C.M.S. Committee, although his views of baptism were in some respects not those ordinarily held by supporters of the C.M.S. How earnest he was during *his college* life, and how little he allowed

his hard work as a student to interfere with his close walk with God, the following little extracts from his letters will show :—

"*Pembroke College, December 20th*, 1856.

"I have been thinking much of Jacob's wrestling lately, indeed, ever since Trench mentioned it; and I fear that few of us go through anything like a whole night of struggling; and yet if we could, what abundant blessings we might hope for in return. For I am sure we want for our country, for Christ's Church, and for all around us, men like this, who will 'never hold their peace day nor night.' 'I will not let Thee go until Thou bless me.' Would that we had more of this spirit, and we must pray and strive until we get it."

Again he writes, on December 29th, 1856 :—

"Since I first knew what it was to trust in God, I have never had such a time of quickening as this last term has been to me in many ways and from many sources; God grant the effect may not pass away! It has been very undeserved on my part, for I came up with the idea that I should make preparation for the Senate House almost my only object; and so I ought to be the more grateful. I cannot account for it, unless some one has been praying for me. . . . I can trace God's hand so wonderfully in my own life, that I feel as if I could trust Him for anything."

This was written the week before he sat for his degree.

On June 8th, 1857, he was introduced to the Committee of the C.M.S., and was finally accepted: and at Michaelmas he was ordained deacon at Croydon (Addington), by Archbishop Sumner. He preached his first sermon on September 27th, at Stoke Newington Church, on "The pearl of great price;" and went as curate for seven weeks to the Rev. John (now Archdeacon) Richardson, of Bury St. Edmund's. During the few weeks of his ministry while at Bury St. Edmund's, his spirit, expressed in his own words, was, "Feeling ever on the stretch to do something, I seem to be continually praying, and to feel as if I were going out and talking and everything with Jesus' arm under me. Thank God with all my heart that it is so!"

On October 16th, 1857, he was publicly "dismissed," with nineteen others, at the C.M. College, Islington; the saintly Bishop Bowen, of Sierra Leone, occupying the chair. He left for India by the mail of December 4th, having been appointed to Agra; the Rev. George Moule, now Bishop of Mid-China, being his companion from Cairo. He landed in Calcutta about the end of January, 1858; and waited there for some time for Mr. French (now Bishop of Lahore) to come down from Agra. By the next mail Mr. Clinton arrived, who was also appointed to Agra. At the end of March he went up to Benares with the Rev. E. C. Stuart (now Bishop of Waiapu, N.Z.), and it was there that the compiler of this notice first met him. The memory of their first interview is still quite vivid. Mr. Shackell was so slight and fair that he looked even younger than he was: his manner was most quiet and unassuming, almost shy; and yet there was a sharp eagerness about him when any subject connected with missionary work was started, or when information was to be gained. But not a word more was said than was necessary, and there was an unconscious power in his manner that made me feel at once that I was in the presence of a very superior man; indeed, I felt very "small" beside him.

He arrived in Agra the day before Good Friday of that year, and

took up his residence in the house of Mr. French and worked with him in St. John's College, of which Mr. French was Principal. He taught nine hours a week in the College while he was acquiring the language, —Hindustani. In a letter written about this time, he says:—

"I am, contrary to my expectations, and contrary to the intention of the Society when I went out, working in the College here. But it is much in want of help. . . . So I take one hour and two hours alternately each day, and confess to liking it very much, although I did not expect to do so; especially as it gives me some direct work and influence while learning the language. Hindu boys (they go up to about nineteen, much as in English public schools) are certainly very far superior to English boys in manners, and so are much more agreeable to teach. As to other points of character I do not as yet form any opinion. I am afraid they would fall short. French wishes me to take the post of Principal in a few months' time. He has had it seven years, and will be only too glad to give it up. But I have not yet consented, and must think about it. It is quite different from the work I wished for, . . . but I have got very much interested in it and in the boys. . . . I have been a fortnight in Agra, and am beginning to talk a little, so that I think I may expect to get on in time."

So earnest and yet so modest; not snatching at the important and honourable position offered him as Principal of the College, but willing to accept the work; only a fortnight in Agra and yet beginning to talk, but only hopes he may get on in time!

Like most young missionaries, he could not help criticizing the work of his seniors and predecessors. No doubt "the want of heart" is one of the great dangers of missionary life, and one by which afterwards Mr. Shackell found himself hindered. We feel at once that nothing can be done for the Natives, no success hoped for in bringing them to Christ, without deep personal sympathy with them; but it is difficult at first to realize how hard it must be to keep sympathy and tenderness alive, not in the face of opposition (that might be done), but notwithstanding repeated instances of deception and unfair advantage taken of the very kindness by which we hoped to win them. He writes in May, 1858:—

"One encouraging conclusion drawn from my very small experience is, that Missions are not carried on as they might be, that there is not nearly enough heart in them, and I cannot but think that there is the opportunity for the trial of a new plan. My wish would be (D.V.) to speak separately to individuals, to direct effort far more to the heart than to the intellect, to avoid controversy more. Surely these people have hearts as well as Englishmen. C—— quite agrees with me. See the revolutionary spirit of young hands! Perhaps a year or two's experience may teach us something different."

I doubt whether he ever learnt anything different: it is always through the heart that hearts are won for Christ; but I doubt, too, whether his theory was realized in practice; whether controversy did not intrude itself, and whether his own heart sometimes did not fail because hearts seemed so hard, as well as heads so dull. These days were not without spiritual profit to him. The faith that so often is chilled during the first days of missionary life, while the slow, cold, dull process of learning the language is going on, with him grew brighter and warmer.

"In God's hands alone," *he says at this* period, "is our strength. Certainly it is

the one thing I see. I can see it more and more each day; that so long as we work for Him, so only can we walk with Him. . . . I was reading a beautiful sermon by Arnold yesterday about waiting for God. . . . I waited and prayed so long for religion, and thought it would never come, and then at last it came in *like a flood;* and since then I have so often prayed again and again for the same thing, and been answered at last, that I almost feel as if I could be sure at the end of almost every single thing I ask for. How true it is that God answers above that which we either ask or think, above even that which we could have conceived."

Again he writes:—

"One thing I am quite sure about, that we want a higher class of missionaries here. . . . We want men with hearts large enough to love these Natives—who seem to get into discredit with everybody—unto the death. . . . I do so long for some Paul to start up or come out here; some man all on fire, who would set the whole country in a flame, and make the native minds vibrate through and through. To my eyes there seems another great surface fault—the utter want of sympathy, generally speaking, between the European and the Native, even if you judge only by the way missionaries speak of them. . . . These are the opinions of one who has hardly done any missionary work, who has been in the country only five weeks, and who hopes to learn a vast deal by experience."

No doubt he did learn much by experience of the difficulty of sympathy, and yet, doubtless, experience too taught him more of the necessity of that sympathy for successful and happy work. For him to *show* sympathy (I speak of him as I knew him) was particularly difficult. His natural manner was cold rather than "gushing;" his tendency was rather to extreme reticence than to "wear his heart upon his sleeve" and make a confidant of every one. Yet all Natives, as soon as they knew him, knew and felt his deep and true sympathy with them: a sympathy which, notwithstanding many discouragements and betrayals, seemed never to fail. No doubt, the period at which Mr. Shackell arrived in India was one in which confidence in Natives had been much shaken by the Mutiny, and when the relations between Europeans and Natives had been more than ordinarily strained. Yet there is so much truth in his words that they are worth recording and remembering. I quote the following, not because all the writer's sanguine hopes were fulfilled, but because it gives a picture both of his work and of his character:—

"I think in my last letter I must have mentioned having three young men reading the Bible with me, two of our College teachers, Salik Ram and Nanak, and a boy who has left about six months, Madho Ram. The three have now increased to five, and I cannot but hope that I have got what I so much wanted, an opening among the students of the Government and our Colleges, i. e. the English-speaking young Hindus; for they bring one another in such a wonderful way. The first two I asked to come; the third came by a sort of accident; he brought Amrao Singh, number four, who was at the Government College and is now at the Medical College with him. And he, to my inexperienced eyes, is something almost overpowering. I could not understand it at first, but am now sure it is all genuine. He had never read the Bible, nor knew anything of Christianity, when he came to me on Saturday, a little more than a week ago; but somehow or other, while we were reading—and I was trying to explain in Urdu (for he speaks very little English), and much annoyed that I could not get on better, and thinking, 'Well, certainly, he will never come again'—he became so interested."

He then gives more hopeful, and to his mind unmistakable, symptoms, of the man's earnestness and sincerity, unconsciously

giving at the same time still stronger proofs of his own simplicity and love for souls. Then he goes on:—

"I must not boast of it; but is not such a thing worth coming for? if at least it goes on, for this God only knows. We shall see what comes of it, and whether God will give him strength and love to go on. . . . Be prepared for disappointment, as I would hope I am. You may suppose what earnestness such things give one, and how strongly one feels one ought to wrestle for these souls, who are in such case almost committed to your sole charge, and how we ought to wrestle against the evil in one's own soul to be able to be such as may have good and powerful influence over others."

And, no doubt, he *did* so wrestle; yet, as far as I can make out, of all these four who came and seemed so hopeful, only number three, of whom he says he "came by a sort of accident," really came to Christ so as to confess Him, and yet that one has been so true a Christian, and so useful, that one may well be assured that the prayers and wrestlings of the young missionary were not in vain.

In December Mr. French went to England, and Mr. Shackell succeeded him as Principal of St. John's. Mr. Shackell accompanied Mr. French as far as Delhi on his way home, and stopped four days in tents with the catechist at Aligarh; and there in the bazaar he preached his first Hindustani sermon, having acquired the language sufficiently to preach in it in a far shorter space of time than most missionaries have required. Through 1859 and 1860 he taught four hours daily in the College, Mr. Clinton assisting him as professor. In January, 1859, he baptized his first convert, Tarachand, a student of the Delhi College, who owed his first impressions in favour of Christianity to Professor Ram Chander. He came to Agra and read in St. John's College under Mr. Shackell, and became the head-student of the college. He afterwards proceeded to Bishop's College, Calcutta, and was ordained for the S.P.G. Delhi Mission in 1863. In April, 1859, Mr. Shackell baptized Madho Ram, the student of St. John's College who has been previously mentioned. He had entered the Agra Medical School, and while there came constantly to read with Mr. Shackell. He was baptized in St. Paul's Church, Agra, under circumstances of great opposition. He too has been for many years an ordained minister, first at Mathura, and now at Jabalpur. It is not often that the first two converts baptized by a missionary are two such sterling and valuable men as Tarachand and Madho Ram.

Again, in September of that year, he baptized at the same time with two Mohammedans, Chand, the first of the many low-caste "sweepers," among whom Mr. Shackell's work was so greatly blessed, and for whose conversion and to whose benefit he devoted so large a part of his life. A month after this he baptized his second sweeper convert, Raddu, who was introduced to him by Chand. This man, Raddu, had learnt to read from the children of his master when in domestic service, and been taught something of Christianity from a Native Christian whom he had met. After his baptism he showed great zeal as a voluntary preacher to the people of his own caste, and in teaching his neighbours' children. Mr. Shackell always said that this

man did more than any one else to give the impulse that was given to Christian work among these low-caste people. How low an estimate of himself Mr. Shackell had, and yet how large and comprehensive a view of the work, will be seen by the following extracts from a letter during this year—1859. He writes:—

"You ask for some information as to my own opinions as to the prospects of Christianity in India, as to whether I still acquiesce in my leaving home, &c. (I hardly like to call it 'sacrifice,' as you do). I hardly consider myself as yet to have had sufficient experience, or to be sufficiently acquainted with either the Native language or their character, habits, modes of thought, &c., to be able to speak decisively on the subject; my views are at present only developing. . . . You consider the number of *real* conversions 'infinitesimally small.' For one, I have often wondered at the goodness, kindness, and zeal of my own catechist, formerly a Mussulman, but a convert of Mr. French's during the last year he was here. I have often wished to be something like him, not only relatively in proportion to his opportunities, which are, of course, infinitely beneath what an English Christian has, but absolutely. He spends his time in hardly anything else but teaching others; and as he is a very learned man, converted thoroughly on conviction, he is most useful. He occupies the same tent with me when he goes with me on my journeys, so that I have every opportunity of observing him. . . . To give you an instance of his openness; he told me how he had been convinced of the truth of Christianity some year or two before he openly professed it, but had a good situation and was not willing to give it up for the sake of the truth. However, he lost this, and was put into an inferior one, and then he became a Christian. Yet many times on his journey to French (for he lived some distance off) he sat down by the wayside and began to think of his wife and friends, and 'how foolish he was to leave them,' and was nearly going back again. . . . As another instance of his character, at the beginning of last year, when he was not, as now, catechist or preacher, but had a small teachership in the College, he heard of a vacancy in a Government office of double the amount of salary, and asked my permission to apply for it. Of course I told him he was his own master, but I hoped he would keep in mind ordination as his ultimate aim. The next day he came back to me, had inquired about the place, found he should be engaged all day in secular work, should have no time for religious studies, and so withdrew his application. . . .

I am half-sorry you should think me inclined to regret having come here. I am more and more glad of it, and I have little doubt that the longer I am here, and the more capability I have for the work, the more I shall be glad. It would be a terrible blow to me if I were obliged now to return permanently to England; just at present, even to return temporarily would be bad enough. As to sacrifice, my fixed principle now (so far as I can carry it out), is to sacrifice everything possible, if by so doing any good may be effected. And considering the very happy, not to say comfortable, life which I now lead, I am very far more inclined to question if I have sacrificed enough than to regret having sacrificed too much. . . . I think we missionaries, away to a great extent from the most earnest Christian society, often want every aid to keep up our own faithfulness and standard of holiness, and, however strange it may sound to your ears, missionaries in India are not infrequently censured for self-indulgent habits. . . . The hot weather is just setting in, and I seem better prepared for it than before; whether this is to be attributed at all to my new plan of living on nothing but Native unleavened bread and meat, or not, I do not know, but certainly I am particularly well just now."

To one who knows Mr. Shackell's self-denying and abstemious life as well as the writer does, such a letter possesses the interest of being the text of which his life was the commentary. For many years, while he had private means, which, though not very large, were amply sufficient, and more than sufficient, for a liberal style of living, he actually lived on a mere pittance, and spent on his food little more than any

poor Native would have spent: and I would emphasize the word "poor," for he did not spend on what are called the necessaries of life what a respectably wealthy Native would have done. No doubt he carried his abstemiousness to an extreme, and I believe that in later years his health suffered in some measure from the extreme self-denial of many years. I recollect being startled in 1862, when Shackell told me the small sum upon which he subsisted, and yet looked well and happy.

To one who intended to come out as a missionary he writes:—

"Let me advise you,—try to get as near God as you can while you are in the midst of every help in England; among good people and good books, and evidences of the Lord's present work, and prayer-meetings, and church services attended by hundreds of good people; for you will need all the spirituality you can get here, where there is—I really mean it—so much to discourage us, and to try our faith, and to make us cold and lifeless, and where there are few good Christians to talk with, and few evidences of God's presence, and very small congregations. What does that sentence mean, 'To try our faith'? It is one I often read in England, and one you have often read, but I daresay understand as little as I did then. It looks to you like a mere phrase, almost cant. But it *is* a reality; when you see so many people in darkness, and wonder why God has left them so; and so many that will not be melted or even touched by the Gospel, and wonder if the Gospel has lost its power; and see the distress that is caused to friends or family by a conversion, and wonder how it is that Christ came not to send peace but division, and almost doubt whether you are right in letting loose the sword (and when you begin to doubt this, then comes a dead coldness on your efforts!); and have objections to battle with that you never heard of before;—all this has been the trial of my faith, and I doubt not will be of yours too. Therefore, for you own sake, and for your wife's sake, and for the sake of the Gospel, try to live near Christ while you are with His people, that you may not be harassed or distressed by doubts when you are with the heathen, where, instead of sympathy and encouragement, you will get all kinds of opposition—not only that opposition which makes you more earnest and strenuous, but also that which chills and upsets you. But I do not want to discourage you; I only wish you to be more ready before you come into the forefront of the battle."

Mr. Shackell was ordained priest by Bishop Cotton at the end of 1859. The following extracts from Bishop Cotton's letters refer no doubt to him. In writing to the Rev. G. G. Bradley, then head-master of Marlborough, he says: "With the missionaries I have been agreeably surprised. . . . One whom I ordained priest (a high wrangler at Cambridge) is a really superior man, and passed as good an examination as I have ever seen, either as chaplain or as bishop; while Burn, who saw a good deal of him in private, was still more struck with him. His school is the best of the missionary schools, and the only one which could compare in secular knowledge with the Government colleges." In a letter printed in the *C.M. Record*, the Bishop says: "Every one here bears testimony to the influence and exertions of Mr. French, whose place is ably filled by Mr. Shackell. Of the latter I saw a great deal, as he was a candidate for priest's orders, and some of his papers (especially on Christian evidences) are among the best I have seen either as examining chaplain or as bishop." In writing of the ordination he says (and it is easy to fill up the blank of the name): "With —— I was greatly pleased; he is devoted to his work and life as a missionary, and says that he now enjoys it so much, and feels so much

encouragement, that he should think it a real sorrow to be obliged to give it up; and the good effects of a real education were seen in the readiness with which, though a regular Evangelical, he admitted the advantages of Bishop's College and the excellence of its present head, and was generally fair and candid in his judgments and opinions."

In 1860 Mr. Shackell paid his first visit to Mathura (Mattra) to inspect a school which had been opened by Mr. Wright, the schoolmaster at Agra. Afterwards, under Mr. Shackell, the work there became a very important one. Notwithstanding his duties as Principal of the College he managed during the year to make several journeys into the villages. The blessing upon his evangelistic work naturally drew him to it more and more, and it is not surprising that before the end of the year we find him writing:—

"I think I told you that I had asked to be relieved from the College work as soon as practicable, in order that I might be able to devote myself to preaching (in accordance with Venn's prediction). The Calcutta Committee, I am glad to say, have quite entered into my feelings, and promised to relieve me whenever possible. What if we could have an itinerating Agra Mission, as well as Tinnevelly and Ceylon ditto!"

The following extract gives a picture of his tent-life:—

"We Christians, seven of us in all, meet every night in the big tent to read a chapter, and talk about it, and finish with family (?) prayer. How pleasant it was to have such a congregation assembled to service on Sunday, a perfect 'church in the wilderness,' and one of the, as yet, few churches which assemble in all this land. Fifty years hence, if we can look forward so far, there will be a church in each of these villages; no doubt of it; can we not so discern the signs of the times? One of the catechists is usually repeating the Psalms in the next tent to mine before I am up; i.e. while it is quite dark, so that I thought he must have got them off by heart; but the head-catechist, who lives in my own tent, told me he had lighted a lamp for the purpose of reading them. Query—an example to any of us? A lamp here, by-the-bye, means a little clay saucer of oil, perhaps two or three inches in diameter, with a cotton wick laid across it. Last night we went to a village two miles off, walked into the open court of one of the houses, and there sat down and talked to a number of people seated on their haunches round a smouldering fire of dried grass. Presently a pundit began to interrupt, saying, that he never heard of Jesus Christ in his Shasters; but the others, especially the head-man of the village, whose house it happened to be, were too eager to listen to let him go on; and so he was quickly shut up: and after that we suffered no more interruption, beyond occasional walking in between us and the audience of cows who had come in from their pasture or work to sleep for the night in their master's house. While I have been writing this the tents have come, and been put up."

In 1861 Mr. Shackell was elected to a fellowship at Pembroke College, Cambridge, which he had to take up in person, and in February of that year he proceeded to England. He journeyed, not by the easiest route, but by that on which he might see most of India and of missionary work, and went by bullock-cart to Gwalior, and through Indore and Malligaum and Nasik to Bombay. He arrived in England in May. He was not idle during his stay at home, but, after visiting his friends, went with Bishop Cheetham to see the Irish Church Missions. He left England again on October 4th; and, on his way back to his work, stopped a little time to visit the more important

Missions in Ceylon; and afterwards spent some time in the larger Missions of South India, especially in Tinnevelly.

He reached Agra again in January, 1862, and lived with the Rev. John Barton, who, during his absence, had been carrying on the work of St. John's College as Principal, in which office he continued after Mr. Shackell's return. The work among the mehtars occupied most of Mr. Shackell's time and thoughts. It seems strange that he, who, by his talents and scholarship, seemed so fitted for usefulness among the learned and the higher classes should have deliberately taken his place as the evangelist of the very lowest. But no doubt this work among the sweepers seemed to him to be the "open door," and as the Lord had opened it for him, he went in to do his Master's work. Mr. Vines came out in 1863, and relieved him of all the responsibility of St. John's College, and Mr. Shackell lived with Mr. and Mrs. Vines until 1868. At different times he opened branch Missions at Mathura, Aligarh, Hatras, Soron, &c., besides taking charge of the Native Christian Church of England congregation at Bareilly, which had been under the charge of the chaplain, Mr. Cowie, now Bishop of Auckland, New Zealand. In February, 1862, he writes, after his return from England:—

"I am come back to find what I henceforth take as my own peculiar work most encouraging. The sweepers in the city who have become Christians have all remained steadfast and satisfactory, which I could hardly have expected, as they were left almost entirely without European superintendence. Since I came back others are joining them. Already, I am thankful to say, four new heads of families have come forward to be instructed; while I have just taken a census of the families of the first converts, and find forty-six in all; though many of the women are yet sadly ignorant and degraded. But there is the opportunity at least, rather I may say, almost the certainty, with patience and God's blessing, of raising them. In the villages, too, progress has been made by the efforts of the Natives themselves, for no European has been amongst them; . . . and there are now Christians, or candidates for baptism, in at least three villages, and a movement that way in two more. I cannot count these yet, except in one village, where those who have broken caste, including children, are just a dozen."

Writing soon afterwards, he says:—

"The finest and most trustworthy of all, is no doubt the man with whom the movement originated. He at first held an office corresponding nearly to the town-crier of an English town, save that he only rung the bell, or rather beat the drum, while another man read the notice. This office I persuaded him to give up, to take that of schoolmaster. His wife now and then intimates to me that they are not so well off as they used to be; but I do not believe all that she says about this, though they certainly have not improved their situation in a worldly point of view. The town-criership has devolved upon his nephew, who also shortly after became a Christian. Another nice character among these people is a boy of sixteen years old, rejoicing in the harmonious name of Gujju, and whom I am trying to prepare for the new Benares Training Institution for Schoolmasters. He is active as a missionary himself, and he has very nice manners; so that many of the learners like to learn from him better than any one else. As I have taken him from his work, and am consequently supporting him, I cannot say how much of this may be due to zeal on his part, and how much to a wish to please me; but I have certainly been very much pleased with him, and have not, as yet, found him out in any fault, which is something to say for a Native whom you see every day. But one learns here at least to rejoice

with trembling over good characters, so that often the less one says the better. . . . I go on now to Mattra. The origin of the work there is to be derived from a man who came to me from there some time in April; an old man, with a great knowledge of Christianity, which he had picked up in different places, and from different teachers. Hearing of the baptism of the sweepers here, he came over, supporting himself at his own expense, and I had little difficulty in admitting him, after about a month's time, to baptism. Before he came to me he had been already teaching others at Mattra, principally boys, and took some books back with him. When I went to visit him, early in June, I found him teaching altogether thirty-three, boys, girls, and men; and of these, five, that is, four men and a woman, were professed candidates for baptism. I went over again last Saturday, and found his work still progressing satisfactorily, and baptized one more man and four children."

In January, 1865, Mr. Shackell was sent down to Calcutta to open and take the post of Principal of the new Cathedral College until Mr. Barton, who had formerly taken Mr. Shackell's post at Agra, should arrive from England to be head of the College. Mr. Shackell at once gave up his loved work among the low-caste people, and the preaching which was to him such a pleasure, and gave himself again for a time to educational work. Still, his heart was with the people in the North-West.

In 1865 he wrote to offer to resign his fellowship. This was such an extraordinary and unusual step, that the Master and Fellows wrote to him before accepting his resignation, and I have their letter before me now, in which they assure Mr. Shackell that there is nothing in their statutes to prevent his retaining the fellowship. He seems to have had some scruple about the propriety of keeping it, though, in his letter of resignation, he expressly said that he knew his case did not come under the letter of the statutes, and that there was nothing to compel him to resign. The Master wished to know whether he really adhered to his intention of resigning, and they all expressed great regret at losing him as a member of their Society. He never boasted of his resignation of this source of income and honour; he never even mentioned it to his friends. Some years after, when talking over money affairs in the Santâl district with the writer of this, he incidentally mentioned the resignation; and when asked why he did it, said, very naïvely, that he thought "he might be keeping a better man out of the fellowship!" Was ever such a reason given before for resigning a fellowship worth, I believe, 400*l.* a year?

In 1866 he felt that he was becoming weaker, but was very disinclined even to think of coming home, and wrote:—

"My work is now more comprehensive than it was, as I have the oversight of the congregation, and indeed of all the evangelistic, as distinguished from educational, work in the Agra city, besides what I had before. So that I have now three Missions and the commencement of another to look after. The one beginning at Hatras is in charge of a Native catechist, that at Aligarh under a German catechist, that at Mattra under a Bengali, who is a candidate for the ordination in October; while my headquarters are at Agra, where I am most efficiently assisted—perhaps, I should rather say, assist, a Native *clergy*man."

In the next letter which I have seen, written in 1867, he speaks

of one or two things which are so interesting that I cannot omit them, though having little to do with Mr. Shackell personally:—

"We have been having grand doings at Agra lately, first the Darbár, and now the Industrial and Agricultural Exhibition. I see that the *Times* correspondent has given what is said to be a very interesting account of the former, and that he has mentioned that seven (or nine) Native gentlemen were rewarded for literary or educational services. He has mentioned the names of three, but has omitted that of the one most interesting to us as a Christian convert, and who is probably equal in ability to any, but very retiring and modest. He is the only original Native mathematician in India at present; a mathematical work of his was reprinted by Professor de Morgan. His name is Ram Chunder; he was baptized with a Hindu doctor, his friend, a few years before the Mutiny, in which his friend was killed, and himself narrowly escaped by concealment. He was then mathematical professor in the Government College at Delhi, and had great influence over his pupils, several of whom have become, more or less, believers in Christianity; two at least, if not more, have been baptized, while one is now ordained at Delhi. . . . Last Sunday two interesting men were baptized, both of whom had been for a long time disciples of our Native clergyman, Joseph. . . . Each gave a thankoffering of an Australian sovereign (the first I remember to have seen) on their baptism: a very good precedent. However, I hope our people are learning liberality. The other day we had a donation of Rs. 50 (or 5*l.*) to our Church Fund, in consequence of the recovery of a theft; this was from one of our Native clergymen, whose income is not 100*l.* a year."

(*To be continued.*)

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 234.)

VII.—LAHORE.

IN 1867 the American missionaries of Lahore invited the Church Missionary Society to undertake the charge of the Native Christians of the Church of England, and to establish a Mission in Lahore. The invitation was accepted, and the Rev. James Kadshu, a convert of the Kotgurh Mission, was sent there from Umritsur. His first service was attended by ten or twelve Christians; but on his departure to Simla in 1875, Mr. Kadshu's congregation numbered 275 members, of whom seventy-one were communicants. The present Native pastor is the Rev. Yakub Ali, who zealously and lovingly ministers to his congregation, which consists of 237 members, of whom forty-nine are communicants. Through Mr. Weitbrecht's influence, a suitable and handsome new church, which at present accommodates 150 people, and when completed will hold 300 people, has been erected in a suitable position in Anarkullee.

The *St. John's Divinity School* was established by the Rev. T. V. (now Bishop) French, in 1869. The *raison d'être* of this seminary of theological learning is illustrated by the following suggestive remarks of Mr. French:—

The very last thing which has been practised among us as missionaries was, what

the greatest stress was laid and effort expended upon by Hindu sect leaders, and by the early British and Anglo-Saxon missionaries, as well as by Mohammedan mullahs everywhere; I mean, giving a few instruments the finest polish possible, imbuing a few select disciples with all that we ourselves have been taught of truth, and trying to train and build them up to the highest reach attainable to us. It is but seldom that this has been the relation of the missionary to the catechist, of the schoolmaster to the student, what the *Sufi* calls *iktibas*, lighting the scholar's lamp at the master's light. The perpetuation of truth (must we not add, of error also?) has, in every age, depended on this efficacious method of handing down teaching, undiluted and unmutilated. To this we have become scarcely awake as yet. The learned missionary, or the deep spiritually-taught missionary, is rather in his study and his books than reproducing his doctrine, spirit, and character in the minds and hearts of some chosen followers. It was such a method of working to which our Lord has encouraged and led us, not by His own example alone, but by those memorable words: "The disciple is not above his master; but every one that is perfect shall be *as* his master."

Almost all of our Native clergy, and most of our catechists and readers, have been trained at this Divinity College. The importance of it, therefore, cannot be over-rated. It is the school in which our Native teachers of Christianity are themselves taught; where they sit at the feet of their teachers, as St. Paul sat at the feet of Gamaliel; or let us rather trust that they sit at the feet of Christ Himself, as the disciples did, when they learnt from Him those lessons of practical theology which influenced both their minds and their hearts; and when they were daily associated with Him, and drank of His Spirit, in all they saw Him do and teach.

It is now recognized by all Missionary Societies that it is to the Natives themselves that we must ultimately look to perform the chief part of the work of evangelizing their own countrymen.

The Principals of the College have been the Rev. T. V. (now Bishop) French, the Rev. W. Hooper, the Rev. F. A. P. Shirreff, the present Principal, and the Rev. H. U. Weitbrecht, who officiated for Mr. Shirreff during his absence in England. The assistants have been the Rev. Messrs. Knott, Clark, Gordon, Wade, Bateman, Merk, and Dina Nath.

The subjects taught in the College are the Holy Scriptures in the original Hebrew and Greek languages, the Book of Common Prayer, Church History, Christian Dogmatics, Christian Evidence and Analogy, Pastoral Theology, and Natural Theology. The teaching has special reference to the religions and circumstances of the country.

The students are trained not only in the class-room and chapel, but also in itinerations with their teachers in the villages, and stated preaching in the Bazaar.

No account of the Divinity College of Lahore can be complete without special reference to the Rev. G. M. Gordon, who was one of its warmest friends and supporters from its foundation. In the first year of its existence Mr. French wrote in his Annual Letter:—

My old friend Mr. Gordon (late of the South India Mission) has added during the last year another most generous contribution of money to two former ones, which have allied and identified him with us in a marked way not to be forgotten; and more than all, he has resolved—in spite of urgent and repeated pressure, *brought to bear* upon him by those who know his value to secure him for other *fields of labour*, one of which would have given him promotion in the Church, but

of which he would not like me to speak publicly—to throw himself into our work as a fellow-labourer. It is no longer a secret that the post which Mr. Gordon thus declined was the Bishopric of Rockhampton in Australia.

The Bishop again wrote in 1880, after Mr. Gordon's death :—

It was in November of 1872 that, having bidden farewell to Mr. and Mrs. Bruce, and to Persia, he joined me at Lahore, in fulfilment of his long-projected purpose to be my comrade once more. And from that time onwards, the burden of his thoughts and words by day, his dreams by night, his letters to friends far and near, was the bringing home of the long-lost Moslem to the Shepherd and Bishop of souls: the Moslem of the frontier, in lands where the blending of the Pushtu and Persian speech made his old and new work to be as one. He found me, on his arrival, broken down with a second and more dangerous illness, and scarcely recognized me on our first meeting, so that we were only working actually side by side for one year and a half. But whether in exchange of thought, in conversation, then and afterwards, or in steady flow of correspondence between England and India, while I was recovering strength, there was no swerving from what had become his life's grandest and maturest work—his unstaggering purpose of spending all, and being all spent, for the Beluchi and the Afghan.*

By Mr. Gordon's will he left no less than Rs. 75,000 towards the erection of the College Chapel and the carrying on the missionary work at Pind Dadan Khan and Dera Ghazi Khan, which he had inaugurated. The beautiful chapel has been lately completed by Mr. Weitbrecht at a cost of Rs. 12,000, and was opened by the Bishop in March last. The design is elegant and the structure substantial.†

The Pind Dadan Khan Mission, which was established by Mr. Gordon, was formerly a branch of the Lahore Divinity School. It is now carried on by the Rev. Thomas Howell and Native assistants. The northern part of the district is famous in history, both ancient and modern. It was here that Alexander the Great founded the cities of Bukephalia and Nikaia, one on each side of the Jhelam, to commemorate his victory over Porus and his conquest of the Punjab. Not far from the battle-field of Nikaia lies that of Chillianwala, the battle of which place, together with the subsequent victory of Gujerat, resulted in the annexation of the Punjab.

The Pind Dadan Khan Mission was commenced by Andreas, an orphan boy, who had become a catechist in the Amritsar Mission, and was afterwards trained at the Divinity College, Lahore. He died in 1875, strong in spirit, and most patient in suffering. "Tell Mr. French," he said, "that I have no fear of death, but joy and confidence."

VIII.—SIMLA AND KOTGURH.

We have spoken of our Church Missionary Society's central stations in the midst of the Punjab Proper. We now proceed to give a brief account of our long line of Frontier Missions, which begin at Simla, and terminate in Kurrachee on the sea.

It was in the year 1840 that the first committee met together in Simla to establish a Christian Mission in the Himalayas. It consisted of Mr. Gorton of the Civil Service, Captain Jackson of the Bengal

* The rest of the Bishop's account of Mr. Gordon was printed in the *Intelligencer* of March, 1881.—ED.

† A picture of this chapel appears in the *C.M. Gleaner* of the present month.—ED.

Artillery, Captain Graham, General Smith, Dr. Dempster, Major Boileau, and Captain Rainey. They were amongst the first residents at Simla; and the names of two of them are handed down to the present day in "Gorton Castle" and "Boileau Gunge." The Simla and Kotgurh Missions are thus the oldest Missions of the Church of England in the Punjab, and in the Diocese of Lahore. All other Missions were commenced afterwards. We notice that Simla, as well as Kotgurh, has always been one of the Missions of the Church Missionary Society. These Missions, like most others in the Punjab, owe their origin to the earnest zeal and effort of Christian laymen, who in a few years collected more than Rs. 15,000 for them. Mr. Gorton alone subscribed Rs. 100 a month to the Himalaya Mission; and at his death, in 1844, he bequeathed to the Mission Rs. 22,000, which has since become Rs. 31,500, and is still called the "Gorton Fund," from which the chief part of the expenses of the Kotgurh Mission are now defrayed. In transferring the whole of the funds of the Himalaya Mission to the Church Missionary Society, the local Committee wrote thus to the Parent Society:—"From the first we were anxious to enter into the closest connection with you. We are anxious to secure not only the permanence and enlargement of the Mission, but the acknowledgment and continuance of decided evangelical views. We want to be clear on this subject; and desire, as far as in us lies, the prevention of any '*uncertain sound*' of the Gospel trumpet. The blessing of God has hitherto accompanied you. You have been enabled to uphold and maintain the truth as it is in Jesus; and you have the means to undertake the important work which we have pointed out to you. We are persuaded that if you undertake the Himalaya Mission our whole object, and more than that, will be gained."

The missionaries who have laboured in Kotgurh and Simla have been Mr. Rudolph (who afterwards joined the American Presbyterian Society), the Rev. M. Wilkinson, the Rev. Dr. Prochnow, the Rev. J. N. Merk, the Rev. W. Keene, Mr. Sandys, Mr. Beutel, and the Rev. A. W. Rebsch, who, after more than twenty years of faithful and devoted labour in Kotgurh, and as many more years of missionary toil in other stations in the plains, has at last retired from the direct work of the Society and now lives in Simla, where he still assists the Society's missionary work. Our present missionary in Kotgurh is the Rev. A. Bailey; and our Native pastor in Simla is the Rev. T. Edwards, who has left a lucrative position to minister to the Native congregation, and has lately been ordained by the Bishop of Lahore to the pastorate charge of the Christians in this station.

Kotgurh (called by the Natives Guru-kot, or the residence of the guru, whose grave is still seen in the midst of the village, decorated with coloured flags) is situated on the high-road from Simla to Thibet. It is fifty-four miles from Simla, and is 6700 feet above the level of the sea. It is built on a spur of Mount Hattu, which is 11,000 feet high.

The well-known traveller, Captain Gerard, who for a time lived in *Kotgurh, writes*: "Kotgurh is free from fogs; has good water; a

population close together of 1200 souls; and is just opposite to Kulu, a populous district on the other side of the Sutledge. The people are very simple, and show a great anxiety to be educated by us; and fairs are held in the neighbourhood which would greatly help the spread of the Gospel to distant nations. It is a most interesting tract, and a better field could not offer itself for a missionary establishment."

This was written forty years ago. In 1873 Kotgurh contained forty-one villages, with a population of 2400 souls. Human sacrifices were formerly offered up to the gods; and a cave is still seen near Kotgurh where a young girl was annually sacrificed to the demon of the place. It is a bleak and weird-looking spot, and is still accounted an accursed place, on which goats and cattle are not permitted to graze. When we visited it in 1881 we were told that on the last occasion, when a beautiful girl of fifteen was brought by the priests to be immolated, a storm arose, and the swollen stream carried away both altar and temple, and scattered all the people. The offering up of human sacrifices has, from that time, ceased. In former years infanticide used to be common; and as lately as the year 1840 four cases were brought to light by Government in which parents had buried their children alive.

Polyandria was also practised. It was not uncommon for three or four brothers to marry one woman, who was the wife of all in rotation. As most men had not sufficient means to purchase and maintain a wife it was the custom for several men to club together and buy one common spouse. The children belonged to all. Soon after the school at Kotgurh had been opened it was observed that two men brought food to one of the boys; and that both called him son. The two men had married one woman; and they had only one son, whom each considered as his own. Superstition and ignorance then everywhere prevailed. Every accident or misfortune was attributed to the genii of the different places, some of whom were believed to preside over the crops; some held influence over the heart of man; some over the mountains, or forests, or sources of rivers. In most villages flocks of goats were kept for sacrificial purposes. Every peak, cave, forest, fountain, and rock still has its presiding demon, one of whom is appropriately called "Shaitan," whose effigy is brought out on special occasions, with human masks fixed on it, and the people dance before it, waving branches or swords. And in this land of vice and ignorance we see that tea and wheat and barley and other cereals grow; and that rice, which rivals that of Bengal, is largely cultivated. We see that all the timber trees of the Himalaya are represented in the forests; and that apricots, peaches, apples, pears, mulberries, figs, oranges, citrons, limes, plantains, walnuts, hazelnuts, grow in profusion wherever they are planted. No wonder that the feelings of Christian men were moved when they saw the ravages which idolatry and ignorance of God had made in a country like this, a country which lay at their very doors, and which in their excursions from Simla they often visited. No wonder that Captain Jackson, in a most affecting letter, writes thus: "For my part, it seems that the Lord hath opened the way, and made

it plain for us to establish here a Church Mission; and I pledge myself, as long as the Lord may spare my life, to pay 60*l.* annually, in any way the Committee may direct, either in England or India."

Kotgurh lies midway between Brahminism and Lamaism. Some twenty-five miles beyond Kotgurh scarcely a Brahmin can be met with, although occasionally Hindu temples are seen in the interior, often in close proximity with the Lama temples. Sixty miles from Kotgurh is one of the most celebrated Lama monasteries, containing, it is said, a considerable library; and nunneries may be also found not far from it. A little beyond Kotgurh the distinction of caste altogether ceases, and the peculiar physiognomy of the people points to Tartar origin.

Boys from Chinese Tartary have occasionally come from their homes to study in the Kotgurh Mission School, who were the sons of wealthy and influential men. They have there learned to read and understand the Word of God, and have attended family worship and the Sunday services in church. On the approach of summer they have returned to their Native highlands, "fearing that Kotgurh," which is only 6700 feet high, "would be too hot for them." During the winter of 1864-65 eleven youths arrived from the snow regions of Kanawur, to study in Kotgurh. They were lodged and boarded in the Mission; and in the short winter days they learned to read the Bible, which they took back with them on their return to their home. One of these lads had been trained to be a schoolmaster, but on his return the rajah claimed his services as a munshi.

The Kotgurh Mission is essentially an itinerant Mission to the hill tribes which lie between the plains of India and the borders of China. We remember the interesting accounts of the long tours and adventures of Dr. and Mrs. Prochnow, as they traversed range after range, to tell to these highland people the Gospel of Christ. We remember, too, a picture in the *Church Missionary Intelligencer*, of Mrs. Prochnow, mounted on a yak, and crossing one of the difficult snow-clad passes. It was never intended that the missionary should remain always in the neighbourhood of his headquarters in Kotgurh; but it was always hoped that his influence would manifest itself by his frequent presence in many states, in which missionaries have been often welcomed as the friends and benefactors of the people.

In Kotgurh and its neighbouring villages are our principal schools, which have now 163 boys and twenty-seven girls. Some schools are also carried on at a distance from the central station, by means of which the Gospel of Christ has reached the more distant parts of the hill country. Men of mature age have often joined their children in learning to read and write in these schools. Mr. and Mrs. Rebsch acquired also much influence in their direct missionary work through their knowledge of medicine. Morning after morning was the missionary's study more or less filled by constant visits from villagers, many of whom came from a great distance to obtain medical relief *from sickness* and disease, and were there told of Him who is the *Great Physician* of souls. These Hill Missions have not been without

fruit. Many converts, men and women too, have been given to our missionaries. Amongst them we may mention the Rev. James Kadshu, the first Native pastor of Lahore, who was baptized by Mr. Merk in 1852 at Kotgurh, when twenty-six years of age. Unlike other Missions, where converts often assemble from other stations, almost every Christian at Kotgurh is a convert from the country itself. There is one exception, that of a Chinaman who came from China to work in the tea-gardens at Kotgurh, and who became a Christian and married one of the Christian girls. One of the greatest losses that the Kotgurh Mission has suffered has been that of Timothy, a young man of quiet, earnest, zealous faith and love, whose influence was specially felt amongst the young men who had formerly been his schoolfellows. In the year 1873 the whole of his household, consisting of six souls, together with four others, were baptized. He was sent to be trained at the Lahore Divinity College, in the hope that he would become the Native pastor of Kotgurh. But his life, which appeared to be of so much value to the Christian cause, was cut short by consumption, that terrible disease of Indian students, who have not often been accustomed to much study. His happy death made a great impression on all who were around him. He was constantly repeating his favourite Urdu hymn, "When shall I go, when shall I go, when shall I see Jesus?" Mr. Rebsch was in Simla when Timothy lay dying; but Timothy had the assurance that he would see him once more before his end; and though the snow in some places was six feet deep and more on the way, Mr. Rebsch went over to see him, and was with him when he died, on the 25th March, 1881.

The Kotgurh Mission has now thirty-seven Native Christians, of whom twelve are communicants. In 1870 this little congregation commenced a Church Building Fund, to which each contributed according to his ability. When the Hindus heard that a Christian church was to be erected in Kotgurh, they also came forward to add their contributions. In this way more than Rs. 100 were collected, chiefly in annas and pice. Those who had no money contributed rice or grain. Rich and poor, they did all in their power that they might have a Christian church of their own. The Maharajah of Puttiala gave Rs. 250 towards it. One poor man, a Hindu, who had promised to give Rs. 15 towards it, but "forgot" to do so, two years afterwards brought Rs. 17:4; namely, Rs. 15 for his subscription and Rs. 2:4 for the accumulated interest on it. The church, through Mr. Rebsch's efforts, was built in 1873. It is sixty feet long and twenty broad, and is intended to accommodate 200 persons. The total cost of this pretty church was Rs. 4000. Permission was very kindly given by the Deputy Commissioner of Simla to cut the timber, without cost, from the Government forests.

We must not forget to record the sympathy and help which was always given to the Kotgurh Mission by Archdeacon Pratt. Without his help, the Mission would have been more than once in danger of collapse. It was he who appointed Dr. Prochnow to it; who guided the counsels of its Committee; who turned Bishop Wilson's attention

to the people of the Himalayas; who aided the work by collecting large sums, and by advocating its cause. During his last visit in 1880 all that had taken place came vividly before his mind. He went to the outlying villages with the missionary, visited the schools for boys and girls, and expressed his delight at the marked improvement amongst the people. With almost a presentiment of his approaching end, he expressed his fear that he would never again see the glorious hills and dales of Kotgurh. On the day before he left, he attended divine service. And when he died from cholera in the following year, the Christian community of Kotgurh were amongst the chief of those who mourned what was to them an irreparable loss.

The number of Native Christians in Simla, which is, as we have said, under the charge of the Rev. T. Edwards, is 150, of whom fifty-three are communicants. The pressing want of Simla is that of a church for the Native congregation, towards which Mr. Edwards has collected about Rs. 6000. The difficulty of finding a suitable site is very great. There are two schools in Simla of forty-two boys and fourteen girls, which are conducted by Mr. Edwards.

The Simla Mission has received very efficient help, epecially from Archdeacon Baly and Archdeacon Matthew, who have assisted it with their counsel and influence; and have furthered its work by much pecuniary support, received from the English congregation.

The importance of Simla to the Church Missionary Society is very great. It has, more than any other place, become of late years the political capital of India. It is the residence, for six or seven months of every year, of the Viceroy, the Commander-in-Chief, and of the Lieutenant-Governor of the Punjab. The heads and secretaries of the Civil and Military Departments of the Government have their homes in Simla; and live there for a longer time every year than they do anywhere else. Some of the chief Native talent of the country is also to be met with there, in the different offices of the State; and Native princes and chiefs are continually coming there to visit the Viceroy and the Lieutenant-Governor. Simla is becoming more and more the place where the laws of India are made, and where plans are formed for the general administration of this great land. But not only is Simla the chief seat of the Indian Government, but it is also, as such, the constant residence of many of the best and the most influential friends of the Church Missionary Society in the country. It would seem as if in some respects Simla would afford the same advantages, and occupy the same position in India, as regards the work of the Society, as London does to the Parent Society at home. It would be well for the interests of our missionary work if our Church Missionary Society were to take up a more defined position in Simla than it has yet done.

IX.—KANGRA.

[*Under this head Mr. Clark reproduces in substance the interesting article by him which appeared in the "Intelligencer" of Jan.*, 1883.]

(*To be continued.*)

JOURNAL OF A VISIT TO UHÉHÈ.

By the Rev. J. C. Price, Mpwapwa.

[This paper, which we are sorry not to have printed before, describes a journey through a country never before visited by Europeans. Mr. Price and Dr. Baxter marched south, or rather about south-south-east, from Mpwapwa, until they struck the route followed by Burton and Speke in 1857, and crossing that, reached one of the affluents of the Rufiji River, a stream "as broad as the Thames at Blackfriars." Most of the places mentioned by Mr. Price are not marked even on Ravenstein's recently issued great map of Eastern Equatorial Africa, which is now the accepted authority.]

FEB 22*nd*, 1883.—We got off, Dr. Baxter and I, with about twenty men, last evening about seven o'clock, as soon as the moon was up; but we were not to get clear of Mpwapwa till to-day. Soon after starting our donkey turned stubborn, and eventually bolted. It took the men an hour or so to get him back again. Not long after this little delay, and before we got out of Mpwapwa, our guides lost the way amongst the corn-fields, and with the corn ten feet high it was not easy to find it again by night. So after another hour's delay in searching in vain for the path, we thought it best to camp for the rest of the night in the nearest clear spot we could find. It was midnight when we got into our tent, which had been put up anyhow just to shelter us for the remainder of the night. In the morning there was a little more time lost in searching for the path, so that we did not get off till after the sun had well risen. The tall corn, streaming wet with the dew of the night, was not pleasant to begin with. At last, however, we got out of Mpwapwa, and then our road lay through the forest for some miles, and being but little frequented was so overgrown that we had to cut our way through the bushes, and our progress was slow.

About noon we crossed the River Kinya Sungwi, which, although now three or four feet deep and twenty feet wide, is dry during most of the year, like so many of our African rivers. After refreshing ourselves with a drink of its muddy looking water, we resumed our journey, but soon found the sun excessively hot. We were told we should find water a short distance ahead, and be able to reach the first village in the cool of the evening. After an hour or two we came to a little muddy puddle, with two or three gallons of "water," and were told this was what they meant. We stopped here, but happily some more water was found in the neighbourhood, but not much better in quality. We determined to pitch tent and spend the night where we were—near to a hill named Kibwe Kiyingo.

Feb. 23*rd*.—Better travelling than yesterday, chiefly open plain. There seemed to be no trace of a path in many places, and our guides must have followed the mountains as landmarks. We reached Munzase, a little village of six or seven tembes, occupied by Wagogo, about 11 a.m. After resting awhile at one of the tembes, we had the tent pitched in a nice shady spot, as we shall be staying here to-morrow.

Feb. 25*th*, *Sunday*.—Spent the morning in a quiet way, reading, &c. In the afternoon several of the young men of the place came into our tent. The doctor tried to get a few Kihéhè words from them, and then we told them about God and His Son. They seemed to understand our meaning a little, for we heard them talking to each other about it afterwards. What seemed to strike them most was God's Son's rising from the dead, and that they would *all* see Him when He comes again, and that then He would raise all those who had died—our friends and our ancestors. We asked them to tell the other people of the place to come in the evening and hear more about God, and we would pray Him to send them rain, for their fields looked as though they needed it. Just before sunset most of the people in the place seemed to have responded to the invitation, and we had a congregation of eighty or more, including, of course, most of our own porters, and some Wagogo who had come from Mpwapwa in order to travel with us to Uhéhè. We opened with a Swahili hymn, but had all the prayers, two other hymns,

and the address in Kigogo. We held our service in an open spot amongst the trees, and with the cool evening air, and the sun saying good-bye to the hills, it was quite enjoyable. We had the *Venite* before the address, and I took up the words, "To-day if ye will hear His voice, harden not your hearts." Many of my congregation had never heard anything of the Gospel, and some had never seen a white man before, so I had to try and be as simple as possible. Told them that God was like the wind, which we cannot see but only hear, and to-day if they would listen they should hear God's voice, for He had sent me to tell them how He loved them; that they were all His children—His sheep, but had gone astray; that He had sent His Son to find them and bring them back, for, like lost sheep, if we were not found and brought home our great Enemy would devour us like the hyenas and leopards do their own sheep. Our Father does not wish us to be lost and die. Still, all people do die, but God says that those who hear and follow His Son, when they die He will call them up to dwell in His beautiful home above. If we want to follow God's Son, we must give up lying, stealing, hating and killing each other, slandering, coveting, and fornication, and do only what is right and good and kind. By-and-by God's Son will come again and all will see Him, and all who have died shall rise again. Those who hear and remember and do what he says will laugh and rejoice in that day. It was getting dark when I finished, so I said good-bye, and they all went off home, and I felt very thankful that the Sabbath had ended so profitably.

Feb. 26th.—Did not get away from our camping-place till 9 a.m., and then we had to climb the Madodwa Hill, about 2700 feet higher than Munzase, and 3000 feet higher than Mpwapwa. On the way up I noticed many plants and ferns which were new to me. The men with the loads found the road very tiring; but the air at the top was quite invigorating. This hill is one of the range marked on the maps as Rubeho Mountains, to the south-west of Mpwapwa; but the word Rubeho means only cold or windy, and is applied to many mountains. Having marched *some distance* along the top, we came *to a little hollow* where was a nice spring of water, and here we rested for a couple of hours and had some food cooked, and then went on again. On our road we had some very fine extensive views—the homes of many tribes were pointed out. There were some very pretty park-like spots, too, through which our path lay, containing patches of forest—the trees like small oaks in shape, and their gnarled and twisted branches covered with white lichens, mosses, orchids, &c. Soon after 5 p.m. a storm came on, and we pitched tent as quickly as possible, so as to secure a dry spot to sleep upon. That we were at a good elevation and in a cold region was evident, our breath being visible just like on a cold winter day at home. The men complained of cold, and made roaring fires. Even at our midday halt they lit fires to warm themselves by. After supper I went and sat with the men around the camp-fires, and listened to Hamadi telling Swahili stories.

Feb. 27th.—Not a long march this morning—our road a little undulating, but at the same average height, between 6000 and 7000 feet above sea-level. Came in sight of the Wahéhè tembes between 9 and 10 a.m.; and when we approached the people raised the cry of alarm, thinking we might be enemies; but one of the Wagogo who was with us went up and told who we were, and then they shouted across from one village to another, saying that the white men from Mpwapwa had come, and all was right. Some of the villages in this district (the name of which is Wota) are occupied by Wahéhè and others by Wasagara. We camped in a charming spot, amidst beautiful mountain scenery, and a great variety of trees, plants, and ferns, most of which I had not seen before. Rocks and boulders, covered with mosses and lichens, lying about in confusion, only add to the charm. Such curious cuttings, too, made by the rains in the soft parts of the clay rocks. The doctor did not get into camp till this evening. He left us soon after starting this morning to go through the forest, hoping to get something with his gun. He shot two buffaloes, and he and the men who were with him stopped behind to skin and cut up the meat. Now all the men have gone off to fetch it, and they will scarcely return till the morning.

Feb. 28th.—The Wasagara living in

these parts are quite a subject race, the Wahéhè being the lords of the land. These latter are a great cattle-keeping, and to a certain extent "cattle-lifting," tribe, but in this respect not so bad as the Masai. They herd their own cattle, but do not cultivate the ground. They make the Wasagara supply them with what corn they need; but their food consists largely of milk, which is, however, not considered good until it has become thick and curdled. Sent the chief of the Wahéhè (Msambahakafu) a present of cloths, and also the chief of the Wasagara (Gailanga), together with some of the buffalo meat. In the afternoon some of the Wahéhè came to conduct us to the chief's tembe. On our arrival some of the young men gave us a bit of an entertainment in the shape of a war-dance; whilst the women set up their shout or scream of rejoicing. The chief and his people were pleased with our visit, and welcomed us as friends. Their country was ours—we were to go wherever we liked, and no one should interfere with us. After the maneno was finished we were invited inside the tembe, and a huge pot of beautiful curdled milk was placed before us. Their tembes are much superior to those of the Wagogo—higher, more light, walls nicely plastered, and ornamented with designs in red, black, and white clay. Their bedsteads are made so high that the cattle may pass underneath. The floor was remarkably clean, although the cattle were apparently penned there. Whilst we were seated milking-time came. The cows were milked by the youths, who, although fifteen or sixteen years of age, were perfectly naked. Even the Wahéhè have not managed to induce their cows to allow themselves to be milked unless the calf is present. The weapons of these people consist of assegais for throwing, some barbed like arrows; a spear, not very large, but which is always kept as sharp as a razor, as it has to do duty as a knife as well as spear; bows and arrows; and an ox-hide shield, thin and flexible, spindle shaped, five feet high, and two feet across the middle part. The shield has a stout lath down the centre as a backbone, and a bundle of assegais are generally kept inside. On our return from this interesting interview, we found messengers from Mamboia waiting with a letter from our brother Last, saying that Mrs. Last was very ill, having had an attack of sunstroke, and requesting the doctor to proceed thither as soon as possible.

March 1st.—Dr. Baxter left this morning for Mamboia. I intend to continue this journey, God helping me, and at any rate reach the River Luwaha, if possible. Very heavy rain this afternoon and evening; the wind nearly blew the tent down.

March 2nd.—Some of the men have gone off to the neighbouring villages to buy corn, with the doctor's buffalo meat. Got the names of the villages and chiefs on our road to the Luwaha. Am disappointed at learning that the village of the great sultan of all the Wahéhè (Mukwawi Nyika) is some four or five days the other side of the Luwaha. Was under the impression that it was just at the other side. The chief of Mazombi, the village just on the other side of the river, is an Msagara. These people, ordinarily called Wahéhè, are really Wadongwe, who came from Uzungwa (some distance to the south-west of this), under their chief Mamuyinga, the father of Msambahakafu, and drove out the original Wahéhè, who, with their chief, went to live at Nondwa, in Ugogo, the present chief of which place is named Kisewo. These Wadongwe do not disfigure themselves with tribal marks—some few have just two parallel marks on the temples, but nothing more. They do not practise circumcision, as many of the other tribes in these parts do. The forefathers of the Wadongwe filed all the lower front teeth to points, but this practice is now given up. The Wadurigo, a tribe related to the Wahéhè, mark themselves all over the chest and face with cautery scars. The name of their chief is Mangulize. Their country, Denhè, is to the south of this. The people who formerly lived at Kisokwe and Mpwapwa were not Wadurigo (as Cameron states), but the Wahéhè who have gone to live in Ugogo. The Wadongwe speak the same language as the Wahéhè, and call themselves Wahéhè, but the Wadurigo speak quite a different dialect. Have had lot of visitors to-day—several of the Wanzagira (petty chiefs) of the neighbouring villages; and this afternoon the Sultan of Wota, Msambahakafu, paid a return visit. Had a long talk with him, through Kitindi, who came with us from Mpwapwa, as interpreter, and told him

our object as missionaries in visiting his country. He said they knew there was a God above, but did not know much about Him, and he should go and tell his people what he had heard to-day, for it was all good news. He and his followers were much pleased with my concertina, which they called "igombo," and afterwards many others came purposely to hear it. It is generally a great attraction, and serves a useful end in this way alone. I told the chief I intended starting to-morrow, and he said he could not send his guest away alone, so he must get a guide to go with me, and I must call at his village on the way, and he would give me some milk to take for the journey. He wanted, too, to give me a big goat, but all his goats were away at a distant village, and if I could not wait for it I must have it on my return. Near to the spot where we are encamped is a kind of bog or swamp, on the brow of the hill, but not more than a couple of acres in extent. This bog is somewhat of a historical place. Many years ago, when a large body of Masai and Wagogo came to take away the cattle of the Wahéhè, the Wahéhè surrounded them, and got them to rush headlong into this slough. About a third of the attacking party (300 or so) were thus killed, and the remainder had to make their escape as best they could. I have never met with Africans so profuse in their expression of "thanks" as these Wahéhè. For any good news one tells them, or any assurance of good-will, as well as for any little thing one gives them, they repeat again and again their "Tuhongezè," like the Arabs with their "Marahaba."

March 4th, Sunday.—Had Swahili service with some of our own people from Mpwapwa in the morning. Received visitors, including the sultan. Told them we were going to pray to God and read His Word in the evening. The sultan said he would send some of his people to hear what I had told him the day before yesterday. When evening came I was rather surprised to see so many assembling outside the tent. There were several besides the Wahéhè and our own Mpwapwa people, including some Wanyamwezi who had engaged themselves for the journey. So, to be understood by all, I ought to be *able to speak* in four languages; but *as this* was out of the question, I spoke in Swahili, and got Kitindi to interpret into Kihéhè, which I daresay the Wasagara present would understand pretty well. The strangers went away saying they had heard good words indeed. I see now why I was not permitted to leave this place when I wanted to.

March 5th.—Got away from Wota to-day. Our road lay around to the left of the Tiriko Hill, and for some distance alongside the river of the same name. We had the Rufu Mountains to our left—a fine range, very precipitous. By-and-by we made a descent of 3000 feet or so, and thus left the cold Rubeho Mountains. We encamped in the forest by the side of the River Ikuyu.

March 6th.—Reached Tembèdimwe. The people at first thought we were enemies, and closed their gates against us. After some explanation from Kitindi, who had gone on ahead, they became quite friendly. The old chief began to call me "brother," and asked me in a rather doubting tone not to keep off the rain, as they wanted it badly. I assured him I had no such evil intentions, and would rather pray God to send them some if they wanted it. So to-night the rain has come. We are surrounded here by fine mountains on all sides.

March 7th.—Intended getting off this morning, but Mpiruka, who has promised to be our guide to the Luwaha, says there are two rivers to be crossed, if we go to-day, and they will be much swollen by the rains of last night. So as the men want food, have sent some off to buy it at the neighbouring village of Lutwina, the people of this place having very little corn and unable to sell. This delay has given me the opportunity of seeing a little more of the people here, so has been all for the best.

March 8th.—Our road to-day lay for some few miles along a fine broad riverbed, which, although now nearly dry, was evidently pretty full of water yesterday. The scenery was very fine, mountains all around clothed with verdure. On either side of the river (named Rudege) the vegetation was profuse, immense creepers hanging in festoons, trees with drooping branches covered with yellow flowers, looking at a distance like laburnums, and every

shade of green. Monkeys chattered and came out to look at us in troops. The Africans are not Darwinians. The general opinion amongst them with regard to the relation of the monkey to the human species seems to be that he is a degenerated man. His forefathers were *watumwa* (slaves) who were rebellious and ran away from their masters. They lived in the forests, gave up cooking food, ate fruit, corn, roots, &c., developed tails, grew smaller, and eventually became monkeys! We passed the recent footprints of several wild animals—rhinoceros, hyena, elephant, and lots of large and small antelopes. The latter part of the day's march lay through forest, where we had to contend with thorny bushes and other annoying impediments. We felt inclined to quarrel with our guide, for he had deceived us with regard to the distance of our next camp. At last we determined to stop and spend the night by the side of a river which we crossed, but which was not more than half-way to the next village, which we thought we were going to reach to-day. The name of this river is Loondo.

March 9th.—Another very tiresome march. Besides acacias, and other fierce-looking thorny trees, to be avoided by constant stooping and dodging, we had to pass through quite a forest of euphorbia, of all sizes, and all covered with nasty sharp thorns. The road itself too was very rough and stony, up and down ravines and gullies. The men were continually letting their boxes drop, for in carrying them on their heads they got caught in the branches. A little more than half-way we passed a hill, on the slope of which were several huts and gardens of the Wankwifwe, a tribe whose home is amongst the hills to the east. It is only a small tribe, and I had never heard the name before. About 1 p.m. we reached Malolo, a large district with several tembes scattered about on the plain. Burton and Speke mention having passed this place on their route; so, here, where my road crossed theirs (they having travelled westwards, and I going south), is the first place I have come to since leaving Mpwapwa where a white man has been before. The River Sazimo passes here. The people of this place are chiefly Wasagara, who keep only goats and sheep, not being permitted by the Wahéhè to keep larger cattle. Sent Msasama, the chief, a couple of cloths, and he has given me a fine goat, and plenty of goat's milk.

March 10th.—Started this morning, with just a tent and three or four loads, and some of the men only, as the Luwaha is only a short distance from Malolo (nothing like as much as Burton has on his map), intending to spend to-morrow (Sunday) at Mazombi, the village on the other side, having left the remainder of the men and most of the loads at Msasama's village. In about three or four hours we reached the River Luwaha, and found it a grand river, as broad as the Thames at Blackfriars Bridge, and flowing pretty rapidly. In the dry season it can be forded on foot, but now we had to get across by means of a canoe. This was rather a tedious affair, for the ferryman would only take one or two men and one or two loads at a time, so it was three or four o'clock before we all got across. The Wanyamwezi who were with me were much frightened at the thought of going on the water in the canoe, having never had occasion to do so before; and one native of Mpwapwa I had with me would not venture until the others had got over; then he went over with me. Our ferryman had to pull his canoe up the river a considerable way by catching at the reeds along the bank; then, when he thought he had got far enough, he let the canoe drift down the stream, meanwhile paddling vigorously, in order to guide it to the opposite landing-place; but often it was drifted a long way below, and then he had to pull it up by the reeds again. We passengers had to crouch down on hands and knees in the bottom of the canoe, for fear lest it should get top-heavy and capsize. This was not a very comfortable position, with the sun shining down on one's back, for best part of an hour. The village of Mazombi is a mile or two from the river on the other side, and is composed of a large number of round huts (masongi, not tembes) scattered about among the trees in the forest—rather an unusual way for an African village. The chief, by name Munyukwa, is a very pleasant and intelligent-looking man, free, and having plenty to say. He told me that only a month ago a white man crossed the Luwaha just below the place where I

did, in his own boat, which he had in sections. He had about 100 men with him, had come from the coast, and was going to "the other sea;" probably, I should think, Lake Nyassa. More than this he could not tell me; had forgotten his name, and did not know whether he was English, French, or what. The River Luwaha joins the Lulanga a long distance below this, and then, after the junction, it becomes the Rufiji (or Lufiji). There is, I am told, not far from this a village of the Maviti (a branch of the Zulu tribe), but shall not be able to go and see them.

March 11th, Sunday.—Had two services in Swahili. The chief and several of his people attended. Some of them understand a little Swahili, the chief tolerably well. He did his best to explain to his people what I had said, and both he and they seemed much pleased. At the evening service several Wahéhè, who were on a journey and had arrived here during the afternoon, were present, and old Munyukwa interpreted to them also. Sun very hot during the day, and I got prickly heat. This, together with the swarms of flies by day and the musquitoes by night, was somewhat trying. Munyukwa gave me a good fat goat, which provided me and my men with a good Sunday's dinner.

March 12th.—From Mazombi we began to retrace our steps, and are now bound for Mpwapwa. I should think the distance we have travelled to be about 110 miles. If the only result of this little journey be a desire created in the minds of some of those to whom I have spoken to know more of the Gospel of Love, it will not have been in vain. At any rate they have now heard something of it for the first time, and may God's blessing abide upon that little "something," that it may not be wholly forgotten!

HINTS AS TO PAROCHIAL MISSIONARY ORGANIZATION.

By the Rev. J. E. Sampson,
Vicar of Barrow-on-Humber.

Read at the Derby C.M. Union, Sept., 1883.

I MUST begin by confessing that I have nothing new to suggest. I am no believer in novelties in Christian service. We do not require more works, but more work; not fresh plans, but fresh and increasing power. New and strange methods are sometimes proposed, but I am firmly convinced that the old paths are better, in duty as well as in doctrine. Only let us walk truly and work diligently in those old and well-worn and time-honoured paths, and God will bless us.

Our great work as ministers and members of Christ is twofold: the feeding of His sheep, and the gathering of the wandering into the fold. Our missionary organizations must all be in harmony with, and subordinated to, this. The vicar of the parish is the head and leader in this, as in all works. He is seeking to win souls to Christ, and to hold them with Him. His life-object in his parish is that men may be saved through Christ, and that, being saved, they may be servants to Christ.

It is an axiom in spiritual life, that as soon as a man is quickened by the Holy Ghost, he desires earnestly the salvation of others; and the rule of the Church Missionary Society is equally axiomatic, that spiritual work must be done by spiritual persons.

If this is so in missionary operations in heathen lands, it is so also in our parochial organization. The pastor's object is to create and to foster in his parish a zeal for souls, a longing desire for the salvation of sinners at home and abroad. This is the natural outcome of all healthy spiritual life. *Therefore our missionary organization is to nourish this desire and to direct*

its action. Our agents in the parish, like our agents in the mission-field, should be those who profess and call themselves *Christians.*

These are our workers: and we invite them to this service because by it their own growth and strength in the Lord will be promoted. An indolent Christian is always a dwarfed Christian.

Let us turn to the field in which they work—the parish. It is full of souls of all sorts and conditions, some interested more or less in missionary work, some indifferent, and some opposed to it. Let us keep in mind our main object; it is *their* salvation. The access to them, which is happily afforded to us by means of our missionary association, must be carefully and prayerfully utilized in this direction. Not that we are to go as aggressive missioners, but that we are to use the opening which our missionary visit affords for quietly dropping our seed. Certainly the collector is brought in contact with the fellow-parishioner in a service which naturally opens a door. In those whom we interest in the salvation of heathens a thought is awakened concerning their own salvation. Let the worker watch for it, and enter in, or mention it to the pastor that he may follow it up in his own pastoral visitation. Thus is missionary organization made helpful in the great work of the parochial clergyman, which is, in truth, the work of every Christian.

But the more direct object of this special branch of parish work is to kindle an interest in missionary work. Those who love God will of course feel this interest; but we may lay it down as a great principle, that *it is the duty of every one to whom the Gospel has come to spread the Gospel abroad.* We are all, good and bad, benefited in one way or another by the Christianity which has made our land what it is, and it is the duty of all to make others sharers in those benefits.

I do not like to hear it said that we do not want money. We do want it. The object of our organization is to obtain it. To tack on our notices of a missionary meeting that there will be "No Collection" is, to my mind, an affront to Christian feeling. What are our boxes for, but for money? What do our collectors go forth for, but for money? For what is the plate sent round the church, but for money? I venture to think that our worldly and our business people will not think us very sincere if we are continually saying that money is a very secondary object with us. Certainly the object of parochial missionary organization is to obtain money; and therefore I shall bring before you, by way of remembrance, and to stir up your pure minds, familiar methods for attaining that end.

My question shall be, How shall we induce our parishioners to give more generally and more largely? "God so loved the world that He gave." And the love which is of God will be after this pattern.

1. First, let it be the object of the organization *to give information.* I am persuaded that there are hundreds of our people, even of those who attend our churches, who know nothing at all about what missionaries are doing; and I am equally sure that there are hundreds who, if they only knew, would be almost eager to help.

How shall information be given?

(*a*) I humbly suggest a *quarterly sermon,* or better still, a quarterly Sunday with two sermons, purely on missionary work, taking a Mission station, and giving its history, its failures and its successes. Why is not this done? I venture, in this Protestant assembly, to make a *confession.* I know more about my Bible than I do about my C.M. Report. It is far easier to preach a sermon upon justification by faith (that sweet and precious truth) than to tell

the story of the Lord's work even in Sierra Leone. I know at least a score ladies who know a great deal more about missionary work than I do. I confess I often feel painfully ignorant at a missionary meeting. It would cost me ten times more labour to get up two quarterly missionary pulpit-addresses than to prepare as many sermons. I am ashamed to say this; and yet I think I dare boldly "go in for an exam." (as our boys say) with most of my evangelical brethren on the missionary subject. And if any of my brethren in the ministry here present have sympathized with me in my humiliating confession, I invite them to unite with me in that *amendment* which is the result of all true penitence. Do not let us be beaten in our knowledge of missionary work by our wives and daughters. Missionary work is not merely woman's work, and yet I fear that the position in which we have (some of us) allowed ourselves to be placed may leave this impression.

(*b*) Sometimes I hear that a *quarterly missionary meeting* is found useful. I must say I prefer the sermons, and those sermons preached by the vicar himself, that the people may see that he not only takes the chair at the missionary meeting and reads the financial statement, but that he really knows something about the matter.

(*c*) I hear that a clergyman at Plymouth makes great use of a *half-yearly tea*, to which he invites all box-holders and other sympathizing friends. During the tea and the talk the boxes are opened, and afterwards, during the meeting, the contents are announced, recent missionary news is given, and special prayer for Missions is offered. This is said to be a very happy and profitable gathering, a sort of clergyman's "at home," or, as the Salvationists would term it, "a free and easy" on the missionary subject. Certainly the box system, so pleasantly nursed, answers well; for I find, by reference to the Report, that out of a total of 261*l.* raised in that parish, no less than 195*l.* was the produce of missionary boxes.

(*d*) Again, for the imparting of information, make much of the *annual parochial meeting*. Get a real live missionary if possible; our Association Secretaries are supposed, especially by the country clergy, to have their houses full of them ready for use. But second best to one who has seen and taken part in the work, and often not second, I have always found to be our excellent Association Secretaries. They are full of matter, up in recent intelligence, and (though they do sometimes assume their audience to be better up in missionary knowledge than they really are) they rarely fail to interest. A good annual meeting always does good. It awakens thought, and often is a means of preaching the Gospel without seeming to do so.

(*e*) A fifth method of imparting information may be a *prayer-meeting*. It is a growing custom, and, I think, a custom of happy portent, to have a weekly prayer-meeting to seek the presence and power of the Holy Ghost in the parish. The suggestions for prayer and praise in the *C.M. Gleaner* or in the *C.M. Almanack* might be used here. So the interest would be sustained, and in the holiest and healthiest manner, in prayer.

(*f*) I need scarcely say that the circulation of our admirable and often deeply interesting *periodicals*, is a very efficient means of giving information. If a subscriber, who takes in the *Gleaner* or *Intelligencer*, would lend them, it would be serviceable; but they ought never to be *given* at the cost of the Association. I find the *Quarterly Paper* and *Token* useful to give to all who subscribe. The Annual Report and Abstract might do good service if, when *those* who receive them have duly studied them, they would hand them on *for the information* of their poorer neighbours.

(*g*) Another way of giving information, and perhaps to another circle, is the *sewing meeting*, which I assume to be in operation as part of the parochial organization. A larger book may be read here, and the reading gives occasion for inquiries which cannot otherwise be made than in these semi-social gatherings.

It is of great importance to interest *the young* in missionary work. But I feel that this requires considerable caution. The missionary box, placed in the hand of a child, is often looked upon as an interesting toy, and if the after-history of the child is traced, I fear it will too generally be found that it, and all missionary interest with it, are laid aside, and *both* are counted to be "*childish things.*" I think it is best to let the box be in the hand of the father, and let the children be encouraged to place some portion of their pocket-money in it for the glory of God. This has been very much my own method, though others have, and successfully too, worked the system among children. At the same time I am not sure, whether in their case it has not been by the sacrifice of subscriptions from older people. Everything should be avoided which tends to exhibit missionary work as merely a thing for women and children.

It would be a great thing if, by means of lectures, or by means of Sunday-school addresses to be given by teachers in rotation, or otherwise, our young men could be induced to inform themselves on these great subjects. I believe this is done successfully by some, but as I have never seen it, I will say nothing about it, and only mention it that I may elicit the opinions and practices of others.

In these ways information on the great missionary subject will continually be imparted, and as people grow in knowledge I am sure they will grow in interest. And this is what we mainly want. If people are interested they will *give*, and they will *pray*, and they will *praise* God, and seek to interest others. But so long as the major part of our congregations are unable to say in what part of the world *Zenana* is situated, or whether Tinnevelly is in Africa or New Zealand, so long we must expect apathy and indifference.

And the information we give should not be of a merely structural character. People will not be roused into enthusiasm by our records of the erection of a chancel, or the numbers of communicants, or the advent of a bishop in some out-of-the-way place with an unpronounceable name; what they want to know is, are souls being converted to God? and do those who are converted live in the service and for the glory of God? Are our converts from among the heathen verily turning to God from idols to serve the living and true God, and to wait for His Son from heaven, even Jesus, which delivered them from the wrath to come? This is the soul-warming, spirit-stirring aspect of missionary work, an aspect in which, thank God, we see it in all lands, and in which therefore we have no difficulty in presenting it to our people if we only take pains to know what is going on.

There is no reason why we should confine our knowledge to the work of our own highly-favoured Society. There is a gracious and a glorious work going on, e. g., in China, and on the Congo, and in Madagascar and elsewhere, which is untouched by our own agents, but which it would be sin against God to pass by without thanksgiving. True missionary interest is not interest in *our* Society, but in God's work. "There are diversities of operations, but the same Spirit."

I have hitherto made the imparting of information the theme of my "Hints;" and this has been by means of an organization which embraces sermons in the church, and meetings of various kinds. But sermons and

meetings only cover part of the ground; only a small proportion of our people hear what we have to say on these occasions, neither will our missionary literature be read by very many.

2. What shall we do to widen the circle, to evoke an interest in Missions more generally in the parish?

The method I suggest is to canvass the parish systematically and vigorously for *small monthly subscriptions*. Proceed on the basis that it is the duty of every man who has heard the Gospel to spread the Gospel, and let it be universally known that there is a parochial association specially for this purpose. Divide the parish into districts of about fifty houses. Let this organization be distinct from, and not at all connected with the tract district. Appoint a collector to each district, one who takes herself a real interest in the work, and who knows something about it. Begin by issuing a canvass-paper, stating the object of the canvass, the name of the collector, and that she will call next week. Let the collector keep these fifty houses before her, acquaint herself with the occupants, take note of removals, pounce upon newcomers, remember all in prayer, and feel a responsibility concerning each inhabitant. Let her ask for a *penny a month*, from some one or more of each family, children and adults, masters and servants. It is not well to ask for more than a penny, though if it be hinted that more will not be refused, it will be often proffered. Let her believe strongly in what Dr. Chalmers called "*the power of the pence*," and let every penny-a-month subscriber be punctually supplied with the *Quarterly Paper*, and where there are children with a *Token*.

Let this be done *pleasantly* and *persistently*, and I am persuaded that many good results will follow. A happy link between pastor and parishioner will be established on a missionary basis. This monthly penny will be a token of goodwill to the clergyman, and it will also be very often the earliest discoverable pulsation of any regard after religion in the giver. In our clothing and our shoe and our coal clubs we *give*, but this is looked upon as purely secular, and I doubt whether it ever brings any one to church or to think upon God. It is purely a matter of business, a matter of course. But when we *ask* and *receive*, we put our parishioner in a pleasanter position. We feel that in seeking souls we have at least gained a point, and gotten a footing. Besides, those who give will be more ready to come to the missionary meeting to hear what becomes of all these pennies, or even to the annual sermons. Such an association is also an *evangelical union* embracing conformist and non-conformist in one effort to preach the Gospel to every creature. And the last good result I will mention, and that not the least, is that it will produce a *goodly sum of money* for the work of God. It will introduce missionary boxes into many houses, though I would place that means second and not first, because the monthly subscription brings the donor in contact with a loving heart, reminding and encouraging and sometimes uniting in prayer with the giver. It will also introduce some willing workers to the sewing meeting, or lead them to do some little article of work at home. And thus, in many ways, it will kindle and increase in the parish a more general *interest in the work* of Missions to the heathen; and this is the immediate object of our *parochial missionary organization*.

May I conclude with one word of caution? Let us be patient. This is the work of the Lord, and not our own work. It must therefore be done in the Lord's way and in the Lord's time. Our object is not to get a large sum of money anyhow, but to get as much as we can in such ways as we may *reasonably hope* that God will bless. Let us not then adopt worldly means

in our seeking after spiritual ends. Our sales of work should be free from those extravagances which deface those whose motto seems to be "anything for money." Our meetings, however social, should be spiritual, and should not degenerate into the kind of gatherings which assemble in our concert-rooms and music-halls. All our methods of work for God should show that we are walking with God, that our hearts are "set on things above, not on things on the earth," and that we are being sanctified by the Holy Ghost. We may seem thus to be losers, but I am sure we shall be great gainers.

EXTRACTS FROM THE ANNUAL LETTERS.

MID-CHINA.

From the Right Rev. Bishop Moule.

Hang-chow, Dec. 19th, 1883.

THE closing year has been one, as usual, of "mercy and judgment;" but one in which strokes of judgment, or of sore chastening, have fallen with more than usual severity. The failure of Mr. Shann's health, and his departure on leave at the commencement of the year, and Mr. Nash's complete breakdown at the same time, though serious trials in themselves, seemed in a large measure counterbalanced by the return of my dear brother to China, and soon after by that of Mr. Hoare accompanied by his devoted and delightful wife. The heavy blows inflicted—not only on the chief mourners, but ἀπό μέρους on us all—by the death, in October of Mrs. Sedgwick, and in November, not nine months after her arrival, of Mrs. Hoare, have in a manner caused to be forgotten the losses and the gains alike of the earlier period. . . . What Mr. Hoare and his charge too have lost by the death of his charming wife is incalculable. Her evident and real sympathy with all around her, Natives and Europeans alike, had won every one's heart, and we looked forward to a new period of harmony and loving influence in the Ningpo field. God can "supply all our need." But it is a very great and urgent one; and I beg your special prayer for the widowed brother, and the whole bereaved Mission. It has been a new and very severe blow to dear Mrs. Russell, to whom Mrs. Hoare's loving friendship and the sight of Mr. Hoare's happiness had been a manifest comfort.

Our loss here is only a little less calamitous. Mrs. Sedgwick, though not strong, was as true and as efficient a missionary as any in the field. We counted on her, little less than on her husband, as likely to raise the local force of this Mission to something a little less inadequate to the charge of our *arrondissement*, seventy miles in diameter. I trust Sedgwick will be strengthened to return to us as speedily as reason permits. For Mr. Elwin is very far indeed from strong. His inability—even with such co-operation as I can afford—to maintain an adequate superintendence of the out-stations—especially in Chuki—has been very painful to us both. And we had earnestly hoped that Mr. Sedgwick's arrival would have been both a relief to Elwin, and a means of, in some degree, "overtaking" the responsibilities of the Mission.

Under these circumstances you will not think it strange that the Conference in October — aware of Mrs. Sedgwick's death but having no reason to anticipate Mrs. Hoare's—unanimously assigned Mr. and Mrs. Horsburgh to Hang-chow. It is true that in confirming—or rather, perhaps, suggesting—this resolution, I myself had regard, not only to the necessities of Hang-chow, but also to its advantages as a basis for "extensive work" in this province.

The field on every side of Ningpo for many miles is so far occupied by five different missionary bodies that one of our own missionaries some months ago wrote of it as "honeycombed with" missionary agencies. When the population is considered, this ought perhaps to be set down as a strong exaggeration. But here, at any rate, nothing of the kind can be said. Our huge city has whole quarters which are comparatively

touched; and beyond it,—south and st for 200 miles by the Tsien-tang ver, north and east by the Grand anal and its branches, as far as hanghae and Nankin,—departments nd districts are accessible, of which everal are almost virgin soil.

There has been a slight, but only a slight, advance in the rate of results as compared with last year. In that year the total of adult baptisms in the province was only twenty-two, and of catechumens, with their families, forty-one. The year which closed last 30th September gave thirty-one adults baptized and fifty-three candidates, an advance of nine and twelve respectively. In the (nearly) three months since the above date, upwards of ten more adults have been baptized (if I am not mistaken), and there has been a considerable addition, in Chuki at least, to the catechumens' list. (I have received to-day, 20th instant, notice from the Sanpoh pastor of his wish to baptize four more adults and six children. But it is still the day of very small things.)

One of the comparatively bright spots in my anxiously large field of responsibility is now *Shanghae*.

The opening of a preaching-room in an important suburb, the visitation of the Anglo-Chinese school, the commencement (by my dear sister) of a girls' school and women's class—these are some of the obvious improvements and signs of life. That dear sister, with four children round her, yet finds heart and time to commence the study of the Shanghae dialect — having already worked in two, the Ningpo and the Hang-chow. These are all purely missionary or missionary-pastoral workers. But the influence of my brother as a friend of the chaplain, a monthly preacher in the Cathedral, a welcome member of the Temperance and "Young Men's" Societies; and that of both himself and his wife *socially* as Christian members of the European community of Shanghae—are in reality almost as important for missionary objects as for those in connection with which their influence is actually exerted. If he could but be *doubled!* Your missionary at Shanghae will never be an "apostolic man," in St. Peter's sense (Acts vi.), so long as he has such a pressure of financial duty as still falls *to my brother's share*, notwithstanding Mr. Krauss' help. Financial correspondence, executing the commissions of missionaries up-country, and hospitality (of which a large share has been most cheerfully afforded to his brethren and sisters throughout the twelve-month) take up so much of his time that he finds Chinese study out of the question, and I begin to despair of his ever justifying the step I took in appointing him Archdeacon with a view to the inspection of the Native pastorates, &c.

During the twelve-month of which this letter is a review, I have been nearly as long absent from Hang-chow, and longer absent from my family, than in the previous one. My visit to Ningpo, Shanghae, Hankow, and the River last autumn was my longest continuous absence — lasting six weeks. This included one of the Conferences, and one of the Native Church Councils of the year. The Spring Council took me to Ningpo again, and on that occasion I visited Shanghae also, and held a Confirmation of English candidates. The Spring Conference was held here. A third visit to both was made last September (extending to Oct. 19th), when I ordained two Native candidates, and confirmed several Natives and a few English, at the request of our American brethren on behalf of their invalided Bishop. The Ningpo visit included meetings of the Native Church Council and the Conference, which come, strictly speaking, within a new year.

I have, besides, paid two brief visits to Shao-hing, preaching and confirming there; one to Fu-yang, to examine candidates for baptism and assist Dr. Main in dispensing medicine to some 140 patients; four or five to Pondhead for confirmations and communions; and three brief ones in the early summer to Chuki, where—at that season—excessive rains made travelling more than usually difficult. One of these trips was taken alone. The others, and a longer and very interesting one last month, with Mr. Elwin. In all I made proof of the kindness of my brethren and συνεργοι male and female: and was witness of their devoted work.

Through great mercy my own family has been kept this year past, on the whole, free from sickness. Work has hardly ever been interrupted by it. Since July my dear wife has been much gratified by having definite work in the

management and teaching of a small boarding-school—chiefly for the daughters of Chuki Christians. She has as matron the very useful widowed daughter of the first C.M.S. Ningpo catechist, Bao Sinsang. My second daughter, too, is giving a daily lesson as a volunteer. She and her sister have both made good progress with Chinese. But my eldest daughter is too much occupied with her brothers' education to undertake missionary work. We shall limit the pupils to twelve for the present, since you have declined to make a grant for their maintenance, which, therefore, falls principally on a "Diocesan Fund" raised by my friends in and near Dorchester. We have accommodation, however, for more, and I daresay means will be found to provide for more if necessary. Ten are already admitted, and two (of whom one is a deaf mute) promised.

In conclusion, I venture to hope that the close of this current C.M.S. year may enable me (or another) to report somewhat larger "results." An incipient movement under Mr. Bates, Mr. Hoare's encouraging use of his "Theologi" as a band of evangelists, hopeful inquiry in parts of Chuki, the reinforcement of Shao-hing, and the new condition of Shanghae, all encourage this hope under God. Pray for us!—and may our God make us to abound in prayer!

P.S.—I have made a serious omission, in not placing Dr. and Mrs. Main's work among those of most hopeful promise. They are exceedingly valuable fellow-labourers, and dear friends too.

NORTH-WEST AMERICA.

From Ven. Archdeacon Cowley, Red River.

Dynevor, January 21st, 1884.

When at home I share the Sunday services with Mr. McKenzie. As a rule I drive to Clandeboye in the forenoon, and have the morning service. The attendance there is small, but as a goodly number of Indians, half-breeds, and others live in the neighbourhood, I think it well to give them an opportunity of one service on Lord's Days. In the afternoon I assist Mrs. Cowley in the Sunday-school, and in the evening take full service in the Church of St. Peter.

Clandeboye bounds this reserve on the west, on the left bank of Netley Creek, upon which quite a number of Natives have built little houses and made farms. The reserve is said to extend four miles from the Red River at right angles from the base-line, but the boundary is an irregular line, owing to the occupation of squatters along its front. The track I follow is by no means straight, and the school-house, where the service is held, is about a mile west of the boundary meridian, so that probably I travel six or seven miles or more from my residence to Clandeboye school-house Sunday mornings, have divine service, and then retrace my steps. At one time we had a morning Sunday-school at Clandeboye, but the appointment of a Roman Catholic teacher broke it up, and since then we have not been able to reopen it. The Indians on Netley Creek are mostly of Salteau origin, and do not so readily fall in with English ways as do the Crees. The difficulty of dealing with them, humanly speaking, is increased by the presence and efforts of a priest of Rome. For years past I have employed a Native Christian to go among those Indians on Sundays to read God's Word from house to house, and when practicable to conduct a religious service for their benefit. No good seems to have resulted, and I suspect that the priest will captivate and secure to Rome the greater part of the heathen Indians of Netley Creek.

While speaking of the efforts of Rome at Clandeboye, I may say with sorrow and shame, that they are not confined to Netley Creek. Père Alard continues to reside on the right bank of the Red River, at perhaps about a mile below Mr. McKenzie's residence, and to carry on his proselytizing efforts among the people of this settlement. A very few, I believe, have joined the Romish Church, and some of those who did so have returned to us. Alas! this shows a degree of instability which it is painful to witness; it also shakes our confidence in others, to our great grief.

What perhaps is even a worse feature than the desertion of a few is

the indifference manifested by many as to where their children go to school. One feels that the Romish school will accustom children to the idolatries of Rome, and dispose them to view with favour her corruptions, if not to embrace her faith, and thus be led away to eternal ruin. May God interpose to save the souls of these poor Indians, whom we thought delivered, snatched, from the death of heathenism! Rome seems to be making great and determined efforts to enslave our Protestant Indians; while, to our shame be it spoken, the Protestant Church is leaving the great mass of the French half-breeds to the teachings of Romish error and superstition, without sending a single missionary among them to read God's Word and to preach Christ to them. As we live among the Indians, and have only Natives about us, there is great consumption of time and patience in attending to domestic and simply secular duties and engagements, week by week continually; not to mention house-to-house visits, and visits to the sick when I am at home, and the receiving and conversing with Indians who come to our house for this and that.

During the past year, besides visiting Scanterbury, which is near, I visited in the great Saskatchewan, and also at Lac Seul.

In the immediate neighbourhood of the Grand Rapids the population is small. Mr. Badger seemed to be doing a good work among the people—in the school for the young, and the services for the old. What a privilege and blessing it is to have a resident clergyman among those poor Indians. I tried to encourage Mr. Badger to visit as much as possible among Indians at a distance. Alas! the population is so sparse, and the distance to be travelled in visiting them so great, that travelling among them involves large expenses. Mr. Badger's income is not large, and his travelling must be very limited.

From the Grand Rapids I went on to Moose Lake. In all that part of the country water seems to prevail. There are, however, many islands capable no doubt of supporting a much larger population than is now found in the neighbourhood. Long since, the Society *attempted* to plant Christianity there, *but did not so* succeed as to induce a continuance of its labours at that time. Now a change has come upon the people, and the case is more hopeful. There were not many Indians at the fort when I visited Moose Lake, but I had some very nice services, with Holy Communion; there was also the baptism of some infants. The Reserve is at a great distance from the Hudson's Bay Company's fort, which is a disadvantage at present, as in their heathen state it is likely the trading establishment has great attractions for the Indians, and there they can be met and preached to. The Government takes charge of the school. The agent is willing to appoint Mr. John Richard Settee teacher, and to pay him the regular allowance for teaching. I advised Mr. Settee to remain at the fort, and teach in a spare room which the Company's agent was willing to lend for the purposes of the school, until the Indians could agree to occupy the part reserved by the authorities for them. The present gentleman in charge of the Company's establishment is not only friendly but appears to take considerable interest in our Mission. By God's mercy, Mr. Settee has a good chance of being very useful to the poor Indians. I have lively expectations of the success of our holy cause among the Indians of Moose Lake district.

Mr. Settee writes most hopefully of his work among the Devon Indians, and trusts that all will be well. The school at Devon has suffered, from the marriage of Miss Budd, the Government teacher. Mr. Settee writes me, that rather than leave the little ones untaught he will assume the duty of school-teacher. This will give our old friend employment to the full. I am anxious to hear again from him, fearing that, as the steam-boats so early ceased to run on the Saskatchewan from want of water, he may have difficulty in getting food; but he is not a novice nor a stranger there, so let us hope he will not starve altogether, but that soon supplies may reach him.

Things were hopeful and encouraging at Lac Seul, though not certainly stable; and one will look with anxiety for further developments. The school was very well attended, and the school-chapel was well filled at the several services. The people seemed devout worshippers, and they listened very

attentively to the Word of life. Mr. Irvine is an excellent and pious young man, but not strong in the Indian tongue: let us hope he may improve. The element of doubt is in the presence of a very zealous Romish priest. If he would proceed in a rational way one would not fear, for the idolatry of Rome is as unreasonable as the false worship of the heathen. But he takes advantage of the ignorance of the poor Indians, and practices upon their superstition. He speaks with such authority—denounces our Orders, our Church, and our teaching—and labours mightily to convince the Indians that he is to them almost or quite as a god, able to forgive sins, and to pass the disciples of Rome direct to heaven. The Committee need to pray for Mr. Irvine.

Mr. Spence at Islington is a giant in the Native Church. He is thoroughly at home in his mother-tongue; it is a pleasure to hear him. Under his able teaching all things seem to do well. I was very well pleased with the attendance at church, the demeanour of his people, the success of his farm, and the general appearance of things. May God long spare our friend to His Church, and bless him and his more and more for Christ's sake!

KRISHNAGAR MISSION, NORTH INDIA.

From the Rev. A. Clifford.

Krishnagar, Jan. 7th, 1884.

1. Last year I had to tell a sad story of the fever which had prevailed in this district for three successive years. I am thankful to be able to say that the epidemic has now subsided, and though fever still lurks in a few villages, the district as a whole is free from it. I believe we must attribute the cessation of the sickness to the extremely dry season we had last summer and autumn. Owing to the light rain-fall some of our crops have failed, and prices have been (and still are) very high, but I believe that what at first seemed a calamity has really been a blessing, and that the departure of the fever has a great deal more than compensated for the scarcity of food.

2. The work in the Christian Church has gone on during the past year without any very marked events. We have still to lament the low standard of spiritual life and even morality among our people. In many of the smaller villages the ignorance and apathy is something appalling. I cannot but feel the deepest dissatisfaction regarding them. Seeing them one asks almost in despair, If these people represent to the surrounding heathen the light of Christianity, what wonder if their hearts should be hardened against the Gospel? There are however, thank God, some signs of good going on; notably the evening prayer-meetings which take place in the houses of the villagers at their own request. These gatherings are usually held in the little yards of the cottages, the men sitting on mats spread on the ground, the women in the verandahs of the house. The meeting is opened by the singing of a hymn, generally the composition of one of our Krishnagar poets, of whom we have several, and is followed by exhortation by the catechist, and prayers offered by some of the more intelligent laymen present, interspersed with more singing. In some villages, meetings of this description take place every evening, and are pretty well attended. Another bright feature has been the preaching and singing expeditions which have been voluntarily undertaken by some of our people during the last six months. One party, e.g. from Bollobhpur, headed by Rev. K. C. Biswas, went to Santipur, where a great *mela* was being held; another, consisting of Babu Thomas Biswas, the head-master of our Training School at Krishnagar, with ten or twelve students, spent eight days of their Christmas vacation in making an evangelistic tour through our principal stations, a pilgrimage of some forty-five miles; and besides this, parties have been organized at other villages who have made short trips. I am specially thankful for this movement, as it is entirely voluntary, entirely organized by the people themselves, and neither suggested by nor thought of by the missionaries, though of course it had our sanction. I trust it may be the beginning of an effort for sustained evangelistic work carried on by the Native Church on its own responsibility. The singing of bright native hymns, full of Gospel invitation, is a charac-

teristic feature of these expeditions. I should mention that in this Mission we are just becoming sensible of the great use which can be made of singing as an evangelistic agency. Gospel words put to melody and repeated over and over again, as they are in the sankirtan, seem to open the door of the heart in a wonderful way, and awaken interest and feeling where preaching by itself has failed to move.

3. In September I had the happiness of opening another new church at the village of Natongram, in the extreme north of the district. Owing to its remoteness, this village has been in past times a good deal overlooked, and the people there have lived more like Mohammedans than Christians. They now, I am glad to say, have their catechist and a cheerful and comfortable place of worship, and they seem waking up to some idea of their privileges and duties. In building this church I have avoided the costly style which has hitherto prevailed, and kept in view the probable circumstances of the Church of the future. The whole cost of construction and fittings has been 150*l.*, and it is built in such a way that when repairs are needed they can be effected by the villagers themselves without any need of appeal for outside skill or money. I may mention that in this church we have reverted to the primitive custom of sitting on the floor instead of on benches.

4. The Church, I trust, is making some little advance in the direction of self-management. I am somewhat discouraged, however, about the Church Committees, which, with a few exceptions, show but little business capacity, and still less earnestness for the spiritual good of the community they represent. I believe in order to make them efficient we must make them more genuinely the representatives of the whole community. At present their decisions do not command the general respect which one wishes to see.

We have now put nine schools in the principal Christian villages under the control of local committees, and on the whole the system works well. The number of Christian children attending the schools has very considerably risen since this plan has been introduced. (The present numbers are—boys, 338: girls, 354.) These locally controlled schools are of course examined by us and our inspector; but in secular instruction and management we allow them almost complete liberty. The Society's grant-in-aid, like the Government grant, is given on condition of the efficiency of the school.

Two Conferences of the clergy and catechists have been held during the year to discuss and draw up recommendations regarding the best methods of carrying on Church work in its various departments. I think the result has been to help to foster a healthy sense of responsibility, and the conviction that we really wish the Church to be governed in a constitutional rather than a despotic fashion.

5. I very much regret that the plans formed for establishing a Training Class for widows, with a view to the instruction and evangelization of the women of the district, have come to a dead lock, the Church of England Zenana Society, which sanctioned an elaborate scheme both for this and for a company of itinerant lady missionaries, having been unable to supply any fresh workers.

6. Now that Mr. Santer has taken charge of the Training School at Krishnagar Mr. Hall is set free for his proper work of preaching. He and Mr. Williams are both in camp at present, and I get most cheering accounts from both of them. I believe a real and wide-spread impression is being made, and that we may soon be called upon to reap a plentiful harvest.

From the Rev. H. Williams.

Ballabhpur, Dec. 11th, 1883.

As we grow in experience the writing of the Annual Letter becomes a more serious and solemn task. It is no light thing to review the work of God. May the Holy Spirit assist me to write a true report of the work of the past year—a report not coloured by my own *prejudices or by false hopes*!

1. *Schools.*—In my last Annual Letter I spoke of the unfruitfulness of the schools. In our April Missionary Conference the subject was carefully considered and resolutions passed, which will, we hope, do something to improve this branch of the work. In accordance with those resolutions—

(1) Some schools have been closed.

It was felt that the residence of a young Christian teacher in a heathen village, too far removed from a Christian church to allow him to come to the Sunday services, must be prejudicial to his spiritual life. This, coupled with the fact that in all such distant villages the Christian religion had been seriously injured by the inconsistent conduct of the teachers, made us decide to close our schools in all such villages.

(2) Several of the Hindu and Mussulman teachers have been dismissed. There are, however, still several non-Christian teachers employed, but as far as this district is concerned the wishes of the Committee will be carried out as speedily as the circumstances of the case will allow.

(3) A regular system of instruction has been arranged for all the Mission agents. The Rev. W. R. Blackett has composed a series of lessons; and the agents meet at the chief centres every week to go through a lesson with the catechist.

(4) Ten of the Christian schools have been placed on a self-government system —disestablished but not disendowed. The control over the schools has been put into the hands of the pastor or catechist, assisted by a committee. We inspect the schools and exercise our influence from the outside. The committees in some cases do not work very well. It will require time to teach them their powers and responsibility. Giving the pastor his true position with regard to the school, namely, that which a clergyman at home has with regard to his church school, has been productive of good. A healthy rivalry is arising between some of the schools. The pastors feel their responsibility in a way they never did while we kept the control in our own hands. We too have learnt the lesson that our Native brethren are more fit to be entrusted with power than most Englishmen give them credit for.

(5) A new system has been commenced with regard to the management of evangelistic schools, viz., to leave the charge of the school altogether in the hands of the teacher (a Christian), to be helped by a grant-in-aid on the result of the examination in Scripture subjects. On the system which we expect the new plan to supersede, the teacher got a good salary from us—in many cases, too, a non-Christian teacher was also employed—and we provided all the school material. This system had many evils connected with it. It was most expensive and cumbersome. The parents of the children, seeing that the teachers got good salaries from us, were loth to pay anything for their children's education; and the teachers, feeling that their salary did not depend on their own exertions, took little interest in improving the school.

2. *Tracts.*—I have written two small tracts during the year, which I mention chiefly because it gives me an opportunity of bringing before you phases of our work. One was on trades, and was intended for the Christians of the Krishnagar district. It was to combat the idea that our people can do nothing but agriculture and Mission work, and to show how much our community loses by its members not engaging in various trades. As caste and trades are very closely bound up with each other, the tract had a moral as well as secular purpose. It will prove how deeply caste is rooted in the hearts of the people when I mention, that some of the *Christians* complained of the tract as an attempt on the part of the missionaries to make them break their caste! The other tract forms one of our "Conference Tracts," combating the Romanizing teaching of the Oxford missionaries. We have now to fight against false teaching within the Church, as well as against the foes without—Hinduism and Mohammedanism.

3. *Itineration.*—From November 1, 1882, to the end of March, 1883, I was in camp, and from June 29th to the end of September I carried on my work by boat. This year the boat was a great success. My district is almost surrounded by the Jelinghee, Ganges, and Matta-hanga rivers, while through the centre the Bhairab flows. All the villages in my district on the banks of these rivers have been visited. We have had only one convert during the year. He was a young Mussulman who had been an inquirer for a long time. He came to our tent last December, and after receiving instruction was baptized. He was turned out of home by his father, but with some help has been able to maintain himself in his own village. His wife is still kept from him. His conduct has been very satisfactory, and he

is doing a good work among his Mussulman neighbours and relations. He is full of hope that before long his father and some others will be won for Christ. There are a few who seem to be believers at heart, but they have not courage to confess their faith. But it is the feeling manifested by the Mussulmans generally which cheers me most. The idea is gaining ground, that before long all will become Christians. One of them, giving expression to this feeling, said, "This state of things cannot go on much longer; we must either become Christians or fight." The latter alternative is only thought of by a very few of the stricter kind. We must not expect too much from this idea of theirs; we may be thankful that it exists, because it has the same effect upon them as the fear put into the hearts of the Canaanites before the conquering Israelites. Yet after all there may be a long delay before these thousands accept the Gospel.

Special attention is now being given to the Mohammedans in various parts of the mission-field. I may venture to assert that nowhere is there such a vast and hopeful field for Mission work as among the twenty-one million Mussulmans of Bengal. Here Mohammedanism is fast decaying. There are reasons for its decay. When the language of the courts was changed, and Government work thrown open to all alike to be gained by passing competitive examinations, the bigoted Mussulman would not give up his Urdu, Persian, and Arabic, and study English. The shrewd and clever Hindu seized the opportunity, and now, at the end of about forty years, the previous condition of things is completely reversed, and the Mussulmans are lamenting that all the work in the courts and Government offices has passed from them to the Hindus. The leaders of the Mussulman community are therefore sinking in the social scale. The change of the language dealt the deathblow to the study of Urdu and Arabic, in which the Mussulman's religious literature exists. The schools in which these languages were taught are fast disappearing. In my district, with about 200,000 Mussulmans, there is not one. The people therefore do not know *the meaning* of the prayers they use. *The few among* them who do are fast diminishing, as the old men die off. It may be truly said that the Mussulmans here are like sheep without a shepherd. One result of this is the observance of many idolatrous practices. Many of the Mussulmans put the signs of the goddess Lakhi on their walls in the same way as the Hindus do. In preaching to such men we can speak strongly on the ground of their own creed. In many villages we have acted as Mussulman reformers, in getting the people to erase all the idolatrous signs. We always feel that when we have succeeded thus far with them we have established our characters as religious teachers, and that a good step has been taken to bring them to complete obedience to the faith. But for the chain of caste, which binds the Mussulmans of Bengal almost as fast as it binds the Hindus, Mohammedanism would fall to pieces. I speak for my own district, but I believe the same holds good in rural Bengal generally. If the Church at home were alive to its duty and opportunity Bengal would be overrun by itinerating missionaries giving special attention to the Mussulmans. Schools and colleges hardly touch this vast community.

Singing hymns to Native tunes has become an important element in my work this year. It was formerly the practice in the Krishnagar district to discountenance Native music. Great efforts have been made to train the people to sing English tunes. The Western system of music is as little suited to the musical genius of the people, as English poetical metre to the genius of their language. Now that we encourage the people to sing in their own style it is striking to see how heartily they take it up. It seems as if the missionary spirit in the Native Church, the absence of which we have so long mourned over, will be developed now that we encourage the people to express their religious feelings in their own way. The preachers and I almost invariably try to drive home by singing the truths we have preached. Considering that song has been the chief instrument for proselytizing used by the various Hindu sects, it is strange that we Church missionaries have neglected it so long. Missionaries of other Churches have not been so thoroughly possessed with the

conservative spirit of forcing our English metres and tunes upon the Native Churches. Besides singing when out preaching during the day, it is my practice to take all my own servants and the men employed about the tents—who are all Christians, and form a little choir—into the villages after sunset. We sing and preach for two or three hours to large audiences. In fact we get hundreds by this means, where we should only get tens by preaching only. Another plan is this: when we are near a Christian church we get a large company of Christians to come and spend the evening with us, singing and preaching to the heathen and Mussulmans. The good effect upon the Christians, in being associated with us in this way, I consider to be almost as important as the effect of their singing upon the heathen.

From the middle of November, 1882, to the middle of February, 1883, my wife accompanied me in my itineration: she was assisted by two Native Bible-women. As in the previous year the women came in large numbers. In my last report I wrote about the importance of preaching to the women in villages where we preach to the men or have Mission schools. I can only repeat with greater emphasis what I wrote then. The necessity of this work is being impressed upon me more and more. The difficulty about their wives is now keeping three or four Mussulmans from baptism. I feel that I am prevented from preaching to half the population; the half, too, which is generally considered to be the most susceptible to religious impressions. At present the influence of the women is wholly on the side of error and superstition. Seeing that the male population can be reached by the preacher I am inclined to think that it would be well to devote the money now spent in evangelistic boys' schools to work among the women who have been so much neglected, and for whom a special agency is needed. Itinerating lady missionaries and girls' schools are the means by which this work can be done.

This cold season, 1883-84, Miss Collisson, of the Church of England Zenana Missionary Society, has begun to itinerate with us. I am thankful to have such a helper; but in a district containing over three hundred thousand souls there ought to be twenty such missionaries for the women alone.

From the Rev. J. W. Hall.

Krishnagar, Jan. 10th, 1884.

Training School.—Up to Nov. 1st, 1883, the Training School was under my care. On that day I gave it into the hands of Mr. Santer, and began the glorious work I am now engaged in.

Shop.—In my last report I mentioned the opening of a shop in the bazaar for the sale of Christian literature. It is still in existence, and is, I trust, doing a good work. In March, 1883, I succeeded in hiring a building which had just been erected, and which was much more convenient and spacious than that previously occupied. It is splendidly situated on a spot where five streets meet, and consequently it forms a good preaching-station. A fair number of Christian books have been sold, and large numbers of tracts distributed at its doors. Many have heard the truth within its walls and from its verandah, and I trust it has been, to a certain extent, the means of accomplishing that for which it was intended, viz., the circulation of Christian truth.

At the back of the shop there is a fine, large room, which is decorated with Scripture-texts and furnished with benches, chairs, and school requisites. This also has been made good use of.

In the early part of the year a Sunday-school was opened, and about thirty-five to forty Hindus and Mohammedans attended regularly. A few months later a day-school was commenced for Hindus and Mohammedans, and now there are about fifty on the books. These are all taught the Bible daily.

Itineration.—The Nuddea Zillah is now divided into five sections (formerly there were six). These are Krishnagar, Mehurpur, Chovadanga, Kooshtea, and Ranaghat. Of these, the largest is Krishnagar. I am sorry that I am unable to give the exact area and population of this sub-division. I applied for information some weeks ago, and have kept this letter open in order that

I might supply it. I believe there are between 400,000 and 500,000 people, three-fourths of whom are Mussulmans. [*See note at end.*]

In November last I began work in this enormous parish, and hope in time to bring the Gospel to the doors of all my parishioners. My first plan was to cross the Jellinghee at Krishnagar, and work up towards Plassy, between the main road and the Jellinghee, and then return to Krishnagar, working between the main road and the Hoogly.

More than two-thirds of the people we have visited during the past two months have been Mussulmans, and I can state, with extreme gratitude to God, that I am much encouraged, and very hopeful that at no distant date we shall see many a dark soul forsaking the false prophet, and resting in the finished work of *their* "Isâ Masi" and *our* Jesus Christ. I believe God has great things in store for us yet; there are indications that showers of blessings are at hand. We pray for them, expect them, and shall not rest until they come. Men's minds are unsettled, dissatisfied, full of inquiry. "Why are the Christians so hard at work now?" they say. "We have never seen the like before—what does it mean?" They have heard their trusted prop, Mohammed, questioned—they are startled at the revelations we have made, struck by the contrast of the doctrines we preach; never before did they know of a God of infinite love, a Father full of compassion for poor fallen man, giving His Son to die for them. Moulvies have grown fearful, and shirk the task their people would fain have them take in hand. The noise has gone abroad that one or two of their most trusted champions have been foiled before the crowd, and now they are fearful and faint-hearted.

Let me give you an instance:—A few days ago we walked into a village about a mile from my camp—Bad-elangee by name. The inhabitants consisted almost entirely of Mussulmans, and we soon gathered a fair crowd, almost within sight of their *musjid* (mosque). For a long time they listened quietly to the story of "Isâ Masi" and His wondrous life and death and resurrection and love. Then came questions *thick and fast*—demands for proof that *Christ was true* and Mohammed false. And so we put forth three points for their consideration and proof:—(i.) That the Koran was God's Word. (ii.) That Mohammed was God-sent. (iii.) That there was any prophecy, in the three books they profess to accept (viz., Pentateuch, Psalms, Gospels), concerning Mohammed. I need hardly say that they signally failed to establish one of these, and the crowd was keen enough to perceive that they had been put into a corner. Upon this they confessed their inability to deal with the subject, and proposed a meeting on the following day, when their moulvie should be present. We gladly accepted the challenge, and entered the village in good time on the day appointed; but, lo! the noise of battle had flown like lightning through the place, and the moulvie had escaped. He had come, heard the news, excused himself, and gone. A mullah, jealous for the honour of his religion, and fearful lest it might suffer from this blow, consented to answer the questions before the assembled crowd. I need hardly say that he signally failed; he tried hard to conceal his ignorance by profuse verbosity, and as the great moon rose up in the cloudless sky, he pointed to it with dramatic gesture, and said, "See yonder moon—it rises in the sky, and the countless stars pale before it. So when Mohammed rose and shined upon the world, the 124,000 prophets who lived before him grew dim, and the eye no longer cared to rest upon them." The crowd saw that he had begged the whole question, and, baffled, he rose in anger, and with a shout of pretended victory tried hard to disperse the people. For a time it was a wild, weird scene, but the noise only served to attract attention, and the crowd grew gradually calm and swelled out into a large assembly. We sat for another hour preaching Jesus, answering questions, and trying to show how false was the foundation on which they were resting. The news of this event is spreading and will spread throughout the Mussulman community in this part of the district. I think God has given us a great victory, for which we praise His Name.

The language spoken by the Mussulmans is not pure Bengali, but a sort of Urdu-Bengali, and I find it most necessary to be well up in this language, if

the people are to thoroughly understand what is said. I therefore hope in the approaching hot weather to give some time to the study of Urdu.

The slight knowledge of medicine I acquired while at college has been of infinite service to me in this tour. In almost every village crowds of sick have surrounded my tent daily, and listened to the story of the Great Physician.

There is another means of spreading the truth, which Mr. Williams is most enthusiastic about, and which I of late have learned to value very much, i. e. sankirtan singing. Parties have been organized in almost every station now, who go out and sing the Gospel through the villages and towns, and sometimes they accompany us in preaching. The people love song, and they will come out in crowds to listen and follow. Music will draw tears from the eye when tender pleading fails, and we look for great blessings upon this effort in the future, if done for the glory of God. I will just give you an incident which happened near my last camp. We had been preaching in a village about four miles away from my tent, and were returning across a great plain, covered with corn, mustard, and dal. Our hearts were full of gratitude to God for the good hearing we had got, and the confession we had wrung from the Mussulman crowd that the day of Jesus was at hand. Suddenly I heard the sweet voice of a little child, wafted by the breeze across the plain, and as I drew nearer, I could distinguish the words,

> Oh, sing with voice the name of Jesus!
> Death rests upon your head, take hold of Jesus.

It was the song of a little Mussulman cow-herd boy, who having heard us sing this song as we compassed his village, had kept it in his memory. God knows, but perhaps that child may be a messenger of life, to village and home and friends.

NOTE.—Since closing my letter, I have received the area and population of my district from the Government office. According to the census of 1881—

Krishnagar or Sudder Division.

Square Miles.	Towns.	Villages.	Population.
701	2	542	374,973

The census shows an enormous reduction in population, owing to the fever epidemic of 1879, 1880, and 1881.

PANJAB.

From Mrs. Reuther, Kangra.

Kangra, January 30th, 1884.

I am thankful to say that God has graciously preserved us in health and strength, and enabled us to work without intermission throughout the year.

The schools are improved, and have been favourably reported upon by the Government Inspector, especially the school for Christian and Hindu girls, in charge of Miss I. Reuther. Sir Charles Aitcheson, Lieut.-Gov. of the Panjab, who visited it in November, expressed himself much pleased with what he saw. He wrote in the Log Book, "I visited the school, and put a few questions to the girls. They showed considerable intelligence, and the progress these little children are making is very encouraging and very creditable."

The attendance at the Kangra Boys' School has, during the year, risen from 73 to 93. Mr. Banerjea, the head-master, has worked hard, and with good results. Three students went up for the Middle School Examination, and were successful, and a large number passed the Primary Examination. The Dharmsala Boys' School, under Mr. S. Mark, the head-master, has kept up its numbers, and progress has been made. It is chiefly attended by boys from the Goorkha regiment. As many of them, when grown up, return to Nipal, the home of their parents, we may hope that through them the name of the Saviour will become known in that country, which is still jealously closed against Europeans and all missionary efforts. The pupils in all the schools are daily instructed in the Word of God, and signs are not wanting that the minds and conduct of many are influenced by it. The little school established at Dharmsala in November, 1882, for the children of the new converts, is very satisfactory. The fifteen boys and girls who attend it are a bright and happy little band of Christian children, who are learning diligently what is necessary for their temporal and spiritual welfare. Their teacher, one of the new Christians, is very

earnest and zealous. His wife and sister-in-law are now one with him in the faith. They and his two children were baptized in October by the Rev. R. Clark. Hannah, the old woman who was baptized last year, has ended her earthly pilgrimage in peace, glad to go to the home in heaven for which she had been longing.

Zenana work has been carried on for nine months at Kangra, and for three months at Dharmsala. Many women in both places have been told of the Saviour's love, and the story has been listened to attentively. The houses where regular instruction is given are as yet few. To the pupils this has been a great advantage, for much time could be spent in teaching them, and a fair amount of Bible and other knowledge has been imparted to them.

I must not omit to mention a class of some thirty poor people, aged women, blind men, and lepers, who gather around me every Sunday to hear the story of Christ's life and death. Their remarks show that their hearts are touched by the compassionate love of the Saviour, and that the words they hear comfort them in their poverty and distress. Some of them seem to be very near the kingdom of God.

From the Rev. T. R. Wade, Amritsar.

Amritsar, Jan. 15th, 1884.

The past year has been one of continued work, some change, and we trust also of some progress and blessing. In April last Mr. Abdullah Athim joined us as an honorary worker. He was an Extra Assistant Commissioner under Government, and has now retired upon his pension. His extensive knowledge of the country and people has been of great service in the Mission, and he labours incessantly in the cause of Christ. He has just published another work, called *Nikal-i-Islam-Ahmadiya*, or *The Strictures of Islamism*, in which he combats the most recent objections to Christianity. Moulvie Nur-ud-Din joined us in September from Bombay, bringing a high character with him from the Rev. J. G. Deimler.

The Congregation. — The Mission church has been enlarged. On Christmas Day last the whole church was crowded, nearly 300 Christians were present, and the part railed off for non-Christians was crowded with Mohammedans, Sikhs, and Hindus. There are a number of these who attend regularly our church services, and listen attentively to the preaching of the Gospel.

There have been several interesting baptisms during the year. A silk-weaver and his wife had to be sent to Ludiana for fear of violence. As it was they lost some of their things, and just at the last were not able even to obtain their bedding from their house, and so had to undertake a long journey on a cold night without any warm clothes. Another man and his wife were baptized in Dr. *H. M. Clark's hospital* in the city. Two *families have been* baptized from that quarter of the city where M. Qasim Khan is labouring. His own daughter died just at the time when the second family, consisting of four persons, were baptized, and he said that God had taken from him one child, and given him four instead. These converts have had to bear considerable persecution, as there is now a regularly organized opposition to us and our work.

Mrs. Wade has two Bible-classes weekly for the women of the congregation, one in English, and the other in Urdu. There is a weekly Bible-class for men in connection with the Young Men's Christian Association, and a monthly lecture on some interesting subject. I meet the catechist and readers every week, when reports are read, Mission subjects discussed, and prayer offered.

Evangelistic Work.—Open-air preaching has been carried on much as in former years. In addition to this, one of the catechists gives an address every day to the patients assembled at the Mission hospital, and another teaches for an hour in the Mission school.

During the large and popular melas of Baisakhi and Dewali, when many thousands of people attend these fairs from the surrounding country, it has been our custom to pitch tents in their midst, and to carry on preaching all day for at least a week while the fairs are thronged with people. We noticed this year that there was a greater demand for books than on former occasions, and people appeared to ask more intelligent questions. It will easily be understood that there is yet very great ignorance amongst the masses concern-

ing us and our religion, when men can seriously ask if it be true that we baptize our converts in pig's blood, and then force them to eat pork in order to make them good Christians. I am glad to say there are now some persons of position who are most hopeful inquirers, but whose names it would not be wise to mention.

After some six years of incessant and anxious labour, I am at last extremely thankful to be able to state that I am just now correcting the last proof-sheets of the New Testament in Kashmiri. Separate portions have already from time to time been printed and distributed, both here and in Kashmir, and I have been much cheered by the way in which they have been received and studied. Mr. Knowles, in Srinagar, has applied for a second grant, and 400 separate Gospels have been sent him. He says there is a great desire for them, and people who receive them at the Kashmir Medical Missionary Hospital carry them home and read them in their villages to their friends and neighbours. Miss M. Smith, when she visited Kashmir last spring, carried a supply with her; but so great was the demand for them on the way that they were all disposed of before she reached the Valley. I have heard of Kashmiris in Amritsar being induced to read the *Injil* (Gospel) because it was in their own language, and of their having bitter prejudices removed in consequence.

No thoughtful person can study, I believe, the rapid progress of civilization in this country without being convinced that there is a mighty moral but bloodless revolution taking place amongst the millions of its inhabitants. After more than twenty years of missionary labour, I can state truly that I have never met with a single person who has received a high English education in any Government or missionary institution who is what would be commonly called an orthodox Hindu or Mohammedan. Surely, then, it is a duty incumbent upon us to make known, by preaching and teaching, and printing, the Gospel of truth far and wide; and there is no better way of ensuring a good harvest in the future than by sowing abundantly good seed, and the "seed is the Word of God."

THE C.M.S. AND MEDICAL MISSIONS.

IT is the plain duty of a great Society such as the C.M.S. to see that each and every one of its Missions is as completely organized as possible. If from inadvertence it has left hitherto untried, or has only partially tried, some part of missionary machinery which growing missionary experience has shown to be valuable, it ought not to be slow, as far as in it lies, to rectify the omission. It ought not to be slow to adopt any plans of missionary labour, provided they be not inconsistent with the teaching of the Word of God, which may seem helpful in bringing the message of the glorious Gospel into close contact with the intelligences and hearts of the heathen.

Now, the making use of medical skill as an auxiliary in the work of evangelization has been of recent years coming very prominently to the front. Medical missionary institutions for the training of medical missionary agents have been set on foot at home and in the mission-field. And the importance of a more extensive employment of medical missionary agency is being constantly and earnestly advocated. At the Oxford Missionary Conference in May, 1877, Bishop McDougall stated his belief "that the work of the Missions of our own Church has been much retarded in modern times because the medical element has been left out," and produced statistics to show "how much the

numerous Missions of our Church are behindhand in this (the medical) element of success, which others employ much more freely." He also quoted the words from Bishop French, "My Indian experience has led me to set great store by medical missionaries, and oftentimes to wonder that this department is so meagrely supported." Other statements to the same effect might be quoted, but nowhere have we noticed a plainer and more definite issue proposed than in a paper read by Dr. Chester, of Dindigul, South India, at the recent Decennial Missionary Conference in Calcutta. In that paper Dr. Chester expresses the view that "in every thoroughly organized Mission there should be a medical branch of the work; such medical branch forming, like the educational branch, a distinct and recognized feature of the work." And he complains that, out of 689 foreign missionaries labouring in India at the end of 1881, only 28 were medical missionaries, showing that "what ought to be the rule in every well-organized Mission—the making the medical work a prominent feature of the general Mission plan—is really the exception." Dr. Downes, of Kashmir, who read a paper at the same Decennial Conference, joined in the complaint, and expressed his opinion that missionary societies "should have a certain percentage of their missionaries medical missionaries, and that about ten per cent. of all missionaries should be medical men." The object of these brief remarks is to consider how the C.M.S. stands in relation to this subject of Medical Missions, how far it has been led to adopt any plans or policy on it, and how far it may be its duty to re-consider and improve its position in reference to it.

Certainly the Society has never yet taken up the position that a medical branch should form a prominent feature of the general Mission plan of every Mission, or that a percentage of all its missionaries should be medical missionaries. It is a simple fact that most of its Missions have no medical branches attached to them. And there is an obvious *speciality* about most of the places where it has made use of them—e.g. Mpwapwa, Gaza, Ispahan, Kashmir, Dera Ghazi Khan, Hang-chow, &c.—which suggests that special circumstances have had much to do with their being made use of in the several cases. On the whole it may perhaps be fairly said that the C.M.S., wherever it has placed Medical Missions, has had a special design in placing them there, that design chiefly being to gain access for the Gospel where access could probably be not otherwise obtained.

The question, of course, ought to be asked, Is the Society right? Ought it, instead of employing medical missionaries only under special circumstances and for the attainment of special ends, to aim at having, sooner or later, a medical branch attached to each one of its several Missions? If the Society is erring by defect in this matter, it ought to take steps to set itself right as soon as possible.

Leaving out of sight altogether the question of how far it might be possible to obtain a largely increased number of men possessing the necessary high spiritual qualifications for missionary work, along with a complete medical equipment, we must confess that the weight of *argument leans* in our mind to the side of the view that would only

employ medical missionaries where there are special ends to be attained or special difficulties to be confronted. There should be, in the commencement of a Mission, the fullest consideration given to all the special circumstances of the country and of the people who are to be addressed, and to the particular kind of agency which ought to be made use of. And if it should be concluded that the Mission proposed to be commenced is one where medical skill can be turned to particularly good account, by all means let a highly-qualified medical missionary be appointed. And if at any stage of a Mission it should be thought, on careful consideration, that failure is taking place because of the want of the special appliances of a medical agency, let the want be supplied. But where the access to the people of a province or country is obtainable by the ordinary missionary appliances, why should it be necessary to supply an expensive medical agency? And, should it not be borne in mind (supposing that access is easily obtainable) how much less time the medical missionary has than the ordinary missionary to devote to the simple preaching of the Gospel?

But we think at the same time that it is well worthy the consideration of the Missionary Societies whether an effort should not be made to give, more usually than it is done at present, some medical knowledge and equipment to the ordinary missionaries. If medical help to the suffering makes a way for the Gospel to the heart, why should this conciliating power be confined to the small handful of fully-qualified medical missionaries? Why, out of the 689 missionaries in India, should there be only 28, or even only (according to Dr. Downes's percentage) 68, capable of making use of what is thought a great help towards the reception of the message? Would it not seem to be a truer inference from the usual arguments on behalf of Medical Missions, that the healing art should be exercised to some extent by as many as possible, while its complete and thorough exercise by a few was also provided for? Dr. Scudder's words at the Decennial Missionary Conference (and similar words might be quoted from very many of our own annual reports for last year) are worthy of consideration: "The heart of that man who is freely treated for sickness has been gained by the Christian preacher. In a village visited for several years with little effect, I saw a boy with a tumour, and lanced it successfully. I was always welcomed in that village afterwards. Another time a brother of mine, *not a doctor*, was called to see a woman in sickness; he relieved her, and at that place we have one of our best village Churches, with 100 members. Let therefore all our missionaries have medical training. . . ." It could be easily shown by numberless extracts from our missionary reports what profitable use, in connection with missionary work, has been and is being made by the simple medicine-chest in the hands of the itinerating missionary. We are of course fully alive to the fact that "a little knowledge may be a dangerous thing," and to the need there would be of putting strict limitations on the extent to which ordinary missionaries might make use of the healing art. But this and other difficulties could probably be overcome.

The above few remarks are intended merely to bear upon proposals made from time to time for the much larger employment of a qualified medical agency in Missions, and do not profess to touch any of the many interesting points of detail which arise in connection with the working of Medical Missions. The C.M.S. has given much attention to all such points of detail, and has arrived at settled views upon most of them. Perhaps consideration needs to be given to the subject of steps for supplying some medical knowledge and training (to be made use of under proper limitation and safeguard) to at least some of the ordinary missionaries of the Society. W. G.

NOTICES OF BOOKS.

NATIVE LIFE IN TRAVANCORE. *By the* REV. SAMUEL MATEER, F.L.S., *of the London Missionary Society, Author of "The Land of Charity," &c. W. H. Allen and Co.*

THIS work is a most valuable contribution to our information regarding the Native State of Travancore. It is supplementary to a descriptive account of Travancore and its people, entitled, *The Land of Charity*, published in 1871 (Snow and Co.), which dealt chiefly with the religious, whilst the volume before us discusses the social and moral aspects of the country. Mr. Mateer tells us that it has been written mainly during a period of restriction, on account of weak health, from the more active duties of the ministry, and he modestly adds that the hope is indulged that it may prove quite as useful, in its own way by treasuring, and presenting for general reference, information regarding Travancore, as perhaps more direct labours in travelling and lecturing on the subject might have been. A list of principal works referred to, in addition to those named in *Land of Charity* shows how various and comprehensive have been the materials utilized in addition to the personal observation and experience of the author, extending over twenty-five years.

The Native State of Travancore is a small but compact territory on the extreme south-west of India. It measures 174 miles in extreme length, and from 30 to 75 miles in breadth; its area is about one-thirteenth of that of Great Britain, or nearly as large as the principality of Wales, measuring 6371 square miles, of which about one-third is occupied by mountains; it is "a land of brooks of water, of fountains and deeps that spring out of valleys and hills;" it is a country of verdure and luxuriant vegetation, of palms and spices. One of the most remarkable features of the country is the chain of lagoons, canals, and rivers running as a kind of "backwater" from Trichur in the north to Trevandrum, the capital, affording a cheap and convenient though rather slow means of travelling. There is a delightful description of such a journey in Chapter I., with notices of places of historical interest, ruins of a fort once the scene of European warfare and diplomacy (Cranganore), of commercial emporiums such as British Cochin and Quilon and Alleppy, of Cottayam, the important station and headquarters of the C.M.S., with its schools, college, and Protestant Bishop, and the headquarters also of the Syrian Christian Church. The inland navigation, which up to 1881 was stopped by a hilly barrier of four miles at Warkully, is now carried *south by a tunnel* pierced through the laterite hills, traversed by a canal

which passes the old British fort and town of Anjengo, the site of a factory established by the East India Company in 1673, and containing still memorials of the past in the shape of the tombs of the old English officials and their families. Trevandrum itself has been portrayed by a lady writing in *India's Women* in 1881, and our author does well in transcribing her vivid description of its external aspect. He is more at home when describing Kottar and Nagercoil (the Snake Temple), the clean, well-built and increasing Christian town, headquarters of the London Mission, the progress of which during the last twenty years has been indeed remarkable, a peculiarly bright feature being that the Native congregation is now self-supporting and independent; and it is noteworthy that it has long been a custom in Native partnerships to insert in the deed as one of the conditions the devotal of one-tenth of the profits to religious and charitable purposes. In this and similar ways, funds are freely provided for self-support and the extension of Christian truth. We would fain follow the journey to the far-famed Cape Comorin, where, be it remembered, the land is not high, but slopes gradually down into the sea, and where is a village containing a large Roman Catholic Church and fisher-people just such as Xavier laboured amongst so successfully three centuries ago. The great temple of the place is dedicated to Bhagavathi or Durga, who appears to have been worshipped here as early as the time of Pliny, for he mentions the place by the name of *Kumari*, or the Virgin, one of the goddess's titles. From Nature, with all her prolific beauty in this land of cocoa-nut palms, we turn with interest to the people, and their social and religious condition. In a single sentence our author thus summarizes it:—"Travancore then contains a collection of living specimens of various types of humanity—a piecemeal and patchwork distribution of mankind of the most singularly complicated pattern; so that this small population of two millions and a half affords an inexhaustible field for ethnological research, and no complete account of even the whole of the principal castes is here possible." No wonder when we learn (p. 26) that the total number of castes is 420, and that of this number the principal castes, that is those comprising more than a thousand souls in each, are 49. Notwithstanding this, more than one-fifth of the entire population consists of Christians of various denominations—constituting Travancore *as the most Christian country in India.* Striking fact, that where caste thus reigns, the power of the Gospel of Christ is spreading and will certainly triumph to the pulling down of the strongholds of superstition! In Chapters III. to XII. inclusive, Mr. Mateer gives a detailed and most interesting account of the manners and customs of the Pulayars, the Hill Tribes or Arayans, amongst whom the late Rev. Henry Baker, Jun., commenced in 1849 a good work of evangelizing and civilizing, and of whom, through much persecution, congregations of some 2000 souls are now established, with their substantial stone-built church, at Melkavu; the Ilavars, with their degrading demon-worship, whose converts now form a proportion of the congregations under the care of the London Missionary Society; as also some thousands of the Chogans who have, through the labours of the Church Missionary Society, been converted to Christianity; this work commencing about thirty years ago. An extraordinary instance of the power of caste prejudice over Christian converts is described at page 96. The judicious and admirable action of the Bishop of Madras in holding firm to the spiritual principles of the Gospel, whilst endeavouring to remove all cause of prejudice and offence happily restored harmony.

So much has been written about the Syrian Christians in Whitehouse's

book, *Lingerings of Light in a Dark Land*, that Mr. Mateer gives only a short but highly interesting account of their domestic manners and customs. The ignorance and spiritual darkness of these poor nominal Christians is very great. Amongst the southernmost Churches they have been largely awakened and enlightened through the influence chiefly of the Church Missionary Society, which has laboured directly amongst them, as the London Missionary Society has also worked in the Quilon district. Caste rules are observed by these Syrian Christians towards their inferiors, and applied to them by Sudras and Brahmans.

Interesting details will be found in this remarkable account of Native life touching singular customs, such as the law of Nepotism, by which relationship is traced obliquely, only through the female line, so that not one's own but the sister's children are regarded as the nearest heirs—the origin of which can only be understood by examining the pernicious marriage and inheritance laws of the Malayálam Brahmans or Nambúris, and those of the Sudras or Náyars. The retention or removal of the "kudumi," or top-knot of hair worn by Hindus, by Christian converts, which has been a burning question amongst missionaries in South India, the social condition of women, their dress, ornaments, domestic life, the intolerable miseries of Hindu widows, and the generally degraded position of the sex, owing to ignorance and superstition—a position from which Mission work, both by the London Mission and the Church Mission, is slowly raising the female population—are subjects fully discussed. We cannot here dwell upon the many interesting chapters on agriculture, coffee cultivation, cotton manufacture, boats and fishing, music, &c., but must close with an extract from the last chapter on Mission work, in which, after detailing the peculiar difficulties which beset the first endeavours to preach the Gospel in a Native state fenced round with all the most stringent caste rules, our author can say that the progress which has been already achieved is marked, continuous, and even surprising, leading us to exclaim with gratitude and joy, "What hath God wrought!" One very obvious duty resting on the Mission is the increase of distinct efforts for the evangelization of the higher classes in Travancore. Amongst these we have sown comparatively little, and of course reaped but little; it has been amongst the lower castes that the Gospel has been most welcomed, and thus our very success has created a prejudice against the Native Christian. A new force, however, is at work. The effect of continuous Christian teaching and privileges ascends from the lower to the higher strata of Native society. A considerable amount of voluntary effort for the surrounding heathen is put forth in several pastorates; earnest Christian women, for instance, first uniting in prayer on the afternoon of the Lord's Day, and then going out to visit and read to Hindu women. A powerful impression is being made on heathen women by the ardour, intelligence, and sympathy of their Christian countrywomen, by means of which several converts have been made. "Could my readers but witness in person, as we who labour in India have been privileged to do, the beneficent effects of the Gospel of the grace of God in society, in the family, and in individuals, they would think no gift too generous, no efforts or self-denial too great for such noble ends. To plant Christianity in India is a task worthy of a great nation. At but trifling cost of life and labour we can confer incalculable and endless benefits upon a perishing world."

We heartily pray that Mr. Mateer and the devoted men of our own Church Missionary Society may long labour on in friendly rivalry, and see the fruit

of their labour in the conversion of souls throughout the length and breadth of this interesting land. C. E. C.

CEYLON IN 1883. *By* JOHN FERGUSON. *London: Sampson Low and Co.*

This is an extremely readable book, and admirably answers to its title. It does not make its readers acquainted with the previous history of Ceylon, excepting so far as such knowledge may in any point be necessary for understanding its present condition. Nor is it in any sense a repertory of all facts that any one may wish to know respecting Ceylon; but it is a well-written and well-arranged series of bright and truthful sketches of the more prominent features of this important dependency at the present time. The author writes mainly from the standpoint of the planter, the merchant, and the Englishman (if a Scotchman will allow us to call him by that name), but yet also as a philanthropist and a Christian, and with a kindly feeling towards the Native population.

No one previously unacquainted with Ceylon who reads through this book —and, from its clear type and lucid style, such a task can easily be accomplished in a few hours—will close its pages without obtaining a distinct and truthful notion of what Ceylon appears to be, and in fact is, to an ordinary British resident.

Mr. Ferguson is, or until quite recently was, the editor of the leading newspaper of the island. In that capacity it was often his duty to point out what he regarded as censurable in the conduct of public men. It will not surprise those who are acquainted with Mr. Ferguson, and who know the geniality of his disposition, to find that in the work before us all his references and allusions to persons are of a favourable kind, that he delights in praising those whom he regards as having promoted the well-being of the colony; while simply passing over in silence those whom in former times he has felt compelled to reprove. It is perhaps partly for this reason, wishing to avoid reference to the Bishop of Colombo, that in some illustrative sketches of the progress of Missions, Mr. Ferguson, who is a strong Nonconformist, has confined himself to the work of the Wesleyans and Baptists, and passed over the C.M.S. Missions without notice. Our readers will not need to be told that this Society has more *Native* adherents in Ceylon than either of those two active evangelistic organizations. We observe, however, in one of the earlier chapters, a friendly mention of the Tamil Cooly Mission; and we notice with pleasure the hopeful view that the author takes of the future triumphs of the Gospel. F.

REPORT OF THE SECOND DECENNIAL MISSIONARY CONFERENCE HELD AT CALCUTTA, 1882-83. *Calcutta: Baptist Mission Press.* 1883.

This Report ought to have been noticed in our pages before. For the last ten years the Report of the Allahabad Missionary Conference of 1872-73 has been the accepted authority in missionary circles upon Indian Missions, subject to the modifications of subsequent years. The present volume must now supersede that one, as being fully its equal in general interest, and of more recent date. The Conference itself far surpassed that of Allahabad in weight and influence, having 475 members instead of 136. These members belonged to twenty-eight societies, of which three belonged to the Church of England, five were English Nonconformist societies, four English joint societies of Churchmen and Nonconformists, four of Scotch and Irish Presbyterians, eight American of different denominations, one Canadian (Baptist), one Australian (Baptist), and two Continental Pro-

testant. In actual number of members attending, however, the Americans nearly equalled all the rest put together. The C.M.S. and C.E.Z.M.S. (which are reckoned as one in the list) had 72 members. But with the Conference as such we are not now concerned: we have to do with the Report.

The subjects of the discussions reported are as follows:—(1) Preaching to the Heathen; (2) Sunday-schools; (3) Native Agency, one of the papers being by the Rev. W. Hooper; (4) Spiritual Life in Native Churches; (5) Higher Education; (6) Primary Education; (7) Work among English-speaking Hindus; (8) Woman's Work, with paper by Miss Hewlett of the C.E.Z.M.S., Amritsar; (9) Work amongst Moslems, on which the Rev. T. P. Hughes was a selected speaker; (10) Self-Support and Self-Propagation of Native Churches, with paper by the Rev. W. T. Satthianadhan; (11) Work amongst Aboriginal Tribes, with papers by the Revs. J. Cain and J. Caley; (12) The Press as a Mission Agency; (13) Medical Missions, with papers by Dr. Downes and Miss Hewlett. We should much like to transfer to the pages of the *Intelligencer* the above-named papers by C.M.S. men, and some of the voluntary speeches made by them and by others, among whom appear the Revs. P. M. Rudra, H. U. Weitbrecht, W. A. Roberts, W. R. Blackett, H. C. Squires, H. Williams, T. R. Wade, and A. Stark. Not that we should for a moment pretend that the C.M.S. papers and addresses were of higher authority than others; but they are of more immediate interest to our own readers. If space should permit of it in the next few months, we will endeavour to give some passages of importance at all events. If, again, any of the special subjects considered should call for general treatment in the *Intelligencer* the whole debate upon it would no doubt be referred to.

Christian Ethics and Wise Sayings (Nisbet) is by "a Presbyter of the Church of England," of whom we may at least add this, that he was for a short time a C.M.S. missionary in India, but had to retire owing to the failure of his health, and that now for many years he has faithfully served the Church at home. The book is a collection of quotations from great authors upon one hundred and thirty-four different subjects, each subject occupying two pages. The passages are well selected and well arranged, and the volume is an excellent one of its class.

The Churchman (Elliot Stock) for April contains a capital article by the Rev. W. J. Smith, of Pendleton, entitled, "Old Principles and New Methods in the Church Missionary Society's Associations." It is full of anecdotes of the earlier days of deputation work and of suggestions for the present time. We entirely concur with Mr. Smith's conclusion, that "it is not so much methods which are wanted as men. Those whose hearts have been touched will readily discover the plan which best suits their own sphere of labour."

A new monthly magazine in connection with Zenana work in India has been started. It is called *Indian Jewels*, and is the organ of the "Helping Hands Zenana Association," a society of young ladies auxiliary to the Indian Female Normal School and Instruction Society. The first number is very good and attractive. *The Indian Female Evangelist*, issued by the I.F.N.S. and I.S., *India's Women*, by the Church of England Zenana Society, and the *Female Missionary Intelligencer*, by the Society for Promoting Female Education in the East, are all worth reading, and are doing a great work in interesting the Christian ladies of England in their sisters in the Far East. The last-named is published by Shaw; the others by Nisbet.

THE MONTH.

AS already announced, the C.M.S. Annual Sermon will be preached at St. Bride's on Monday evening, May 5th, by the Bishop of Lahore. At the Annual Meeting on Tuesday, the Earl of Chichester will preside, and the list of speakers will include the Archbishop of York, the Lord Mayor, and Archdeacon Bardsley. The Bishop of Liverpool will preside in the evening, and the Rev. W. Allan will speak on Palestine. The missionary speakers are not finally appointed as we write, but among them will probably be the Rev. W. R. Blackett, the Rev. J. Hannington, the Rev. G. Shirt, and (if they arrive in time) Archdeacon Henry Johnson and the Rev. H. Maundrell. At the Clerical Breakfast, Canon Brooke, Rector of Bath, will give the address; and at Mr. Wigram's Breakfast to the Hon. District Secretaries, Canon Allan Smith, of Nottingham.

IT is not usual to reveal the financial results of the Society's year before the May Anniversary; but we may say that the advance of 10,000*l.* in the ordinary income reported last year has been maintained, though there has been no further increase; while the expenditure has advanced by several thousand pounds, and has drawn heavily on the reserve funds, notwithstanding the Committee's constant refusal of all kinds of applications from the mission-field. Friends must be up and doing if the Missions are to be maintained.

WE would again remind the friends of the Society of the Day of Intercession for Foreign Missions, on the Tuesday before Ascension Day, May 20th. Never was there more need for prayer "in everything" connected with the work, "with thanksgiving." A new set of papers on the subject will be ready in a few days, and can be obtained from the Secretaries, Church Missionary House.

THE Society has lost a true friend by the death of the Bishop of Ripon. It is so long since he was one of the most active and popular of the London clergy—for he was the senior bishop on the bench—that few can now recall the influence for good exercised by the Rev. Robert Bickersteth, not only at Clapham and St. Giles's, but in pulpit and on platform generally. Thirty years ago few faces were more familiar and welcome at Exeter Hall than his. He was a life-long supporter of the C.M.S., and was twice a speaker at its Annual Meetings before his elevation to the episcopate, and seven times as Bishop of Ripon. His last Anniversary speech was in 1874; but he presided at the Evening Meeting in 1875. He was the preacher of the Annual Sermon in 1861. In his own diocese he was always ready to further the cause in every way.

It is the fashion nowadays to depreciate Bishops of Dr. Bickersteth's type as behind the age. We wish that every Bishop were behind the age with regard to some modern developments. But it is too often forgotten that the late Bishop of Ripon was one of the three or four who led the way in the evangelistic activity since become a matter of course for a Bishop. Dr. Bickersteth and Dr. Montagu Villiers were bitterly attacked in their day for preaching in halls and other like practices, which such men as the present Bishops of Lichfield, Newcastle, Truro, and Bedford do now amid

universal applause. If memories were not so short, the whole Church of England would now be thanking God for the episcopate of Robert Bickersteth.

THE last Christmas festivities held for the Native Christians connected with the C.M.S. Mission at Mîrat were honoured by the presence of H.R.H. the Duchess of Connaught. There was a distribution of gifts to widows and orphans, a Christmas-tree for the children, games, fireworks, &c. The Duchess, writes our missionary there, the Rev. G. H. Weber, expressed herself much pleased with all she saw.

AMONG the visitors to Kashmir last summer were the Viceroy of India and the Marchioness of Ripon. Both of them showed considerable interest in the C.M.S. Kashmir Medical Mission. The Society's two missionaries there, Dr. A. Neve and the Rev. J. H. Knowles, dined with their Excellencies, who inquired of them all particulars regarding the work. Lady Ripon also visited the hospital, church, school, &c., attended the Mission service, spoke kindly to the patients, and manifested intelligent sympathy with all that was going on. No less than Rs. 1100 was contributed to the Mission by the Marquis and Marchioness and their suite.

LETTERS have reached the Society from U-Ganda; the latest date being Nov. 5th. Mr. O'Flaherty was not in good health, and was about to proceed to Ntebbe, the port on the Lake, for a change. He reports that six more baptisms have taken place, the most important, as regards probable influence, being that of a daughter of King Mtesa, who has shown great intelligence and devotion in the course of preparation. The baptismal roll now numbers thirty adults (three of whom have died) and four children. More than twenty of the baptized had twice been admitted to the Sacrament of the Lord's Supper. Mr. Ashe "can give a bright account of the earnestness of some of the young men." He holds a little prayer-meeting with them, in which Henry Wright Duta takes part, "and shows a deep insight into the truths of the Gospel."

THE Rev. H. P. Parker, Secretary of the C.M.S. North India Mission, has been visiting South India in company with the Revs. Piari Mohan Rudra and W. Seetal, Native clergymen at Burdwan and Lucknow. In the North, the congregations are much scattered, and there is nothing like the large Christian community of Tinnevelly, with its 100,000 souls in an area the size of Yorkshire; and the two Native brethren were much refreshed and encouraged by the sight of such congregations as gather in the spacious churches at Palamcotta, Mengnanapuram, &c.

THE Government have appointed a resident Vice-Consul at Mombasa, Captain Gissing. He arrived in January, and has already shown a cordial interest in the C.M.S. Mission at Frere Town. The fortnightly mail steamers between Aden and Zanzibar now call at Mombasa, which is thus becoming an important trading port. The missionaries fear that one result will be a large importation of spirits, and all the consequent evils; but the Vice-Consul has promised to do his best to prevent them.

THE S.P.C.K. has granted 50*l.* to Archdeacon Henry Johnson of the

Niger, to set up a printing-press at Lokoja. He has been actively
d in translations into the Igbira, Igara, Nupe, and Ibo languages.

Native Christian community at Abeokuta, West Africa, comprising
300 souls, have elected a new Balogun, i.e. head war-chief and repre-
ve in the council of chiefs, in the room of John Okenla, who died in
see *C.M. Intelligencer*, January, 1883). The choice has fallen upon
Olumide, of Oshielle village. The Rev. J. B. Wood writes, "He is
nd sensible, and the best man for the post."

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have been favoured with the following extracts from a private letter
Bishop Poole of Japan, dated February 12th, which all our readers
pleased to see:—

re very thankful to be at last comfortably in a house of our Kobe is a delightful little spot, ully situated. We have met iiversal kindness. We are now way to Nagasaki, where I am my first Japanese confirmation day next; the second is to be at on March 2.

re much pleased so far with the r and people. The scenery is aried, but principally mountain- The narrow valleys, and the flat along the coast, are cultivated as as gardens. The towns are not looking, the houses all dark- d, one-storied, and small; but ops are neat, and well-stocked he Native produce and with an articles and imitations of In one shop I saw a number of oked like Chubb's safes, but on nspection I found they had on *Birmingham*, not *Birmingham*. a clever fraud. The people are active, polite, and good-tempered. m abound.

me of the churches the European an conforms to the Native cus- d the Bishop had to take off his The whole church is matted with : wadded matting, and the con- on squat on the floor round a box ing a charcoal fire. When the is read, the reader bows to the and they all bow to him. In ', they all suck in their breath be- the verses: it has a very odd sound. They are wonderful speech-makers, and on the day of my arrival numbers called to pay their respects and make complimentary speeches. The number of Christians is not large, but there are some very worthy men among them. The other day I called on the governor of the province, a heathen, and he said that the presence of Christians had very much improved the condition of his province. The churches have a great Japanese paper lantern hanging outside, and painted on it the times of service, &c.

We are somewhat surprised to find the cold so piercing. We have had snow nearly every day this month. The Natives must be hardy, for many of the houses have only paper screens for out-side walls.

I do not think the Gospel will meet with as much opposition from the Buddhists as from the general indifference about religion and absorption in worldly concerns. It strengthens us to bear in mind that you help us in prayer. We need it much, especially that God will thrust forth more labourers into this part of His harvest-field. It has many peculiar advantages in the climate and people, and I believe a great purpose of divine grace for it. They have not the elements of a really great people, but are a bright, quick, and interesting people, and many of those who have embraced the Gospel have shown singu-lar devotedness of life.

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he 24th February, at Masulipatam, in the Telugu country, the Bishop ras ordained three of the low caste Mala people, who form the bulk converts of the Telugu Mission. Their names are the Rev. Kandavalli the Rev. Domatoli Stephen, and the Rev. Marumudi David; the

family name always preceding the baptismal name in the usage of that part of India. They are the first Malas admitted to holy orders, the other Native clergy of the Telugu Mission having been Brahmins, or of other high castes. They owe their training to the Rev. F. N. Alexander; but he was obliged by weakened health to come home before they could be presented to the Bishop. He gives the following account of them:—

D. Stephen is a Masulipatam man; he was converted by the agency of Mr. Sharkey, and was one of his pupils in the old school that was carried on in Bunder before the Training School was established. Stephen served in Raghapur, first as teacher, and then as catechist, under Messrs. Darling, Ellington, and Stone. When the Divinity Class was formed, three years ago, he was sent to me by Mr. Stone, and proved himself most highly as a scholar, a preacher, and a ruling elder.

Peter and David both belong to Ellore. The first is the son of my first convert, and studied in the Ellore Boarding-school and in the Masulipatam Training Institution, where he was the first pupil who took a Government Teacher's Certificate. He also won a first prize of Rs. 30 in the Bishop's Bible prizes. He served in one of our village schools for several years, and was then promoted to be head of the Ellore station boarding-school. He subsequently qualified in Hindustani, and for many years he taught the Holy Scriptures to the Mohammedan pupils of the Ellore Church School in their own tongue. Having passed the Society's test for the catechist grade, he was appointed to the Peddapad circle of the Ellore district, and served faithfully in that capacity till he joined the Divinity Class in 1881.

David, the third of the men mentioned above, was converted in the Polsanipalli village school. All his relatives are heathen to this day, but he forsook them all, in order to become a Christian. He studied in the Ellore Boarding-school, and in the Masulipatam Training College he took a Government Teacher's Certificate, and worked under me as village schoolmaster for a number of years. He highly distinguished himself in this post; and having passed the catechist's test, he served for some years as catechist, and joined the Divinity Class in 1881.

By a new rule of procedure, then introduced by the Bishop for the first time, these three men had to undergo a searching examination, each in their respective district councils, and to be passed by them in formal vote as worthy candidates for Holy Orders. After that they had to pass a board of examiners, consisting of two European and one Native ministers, upon whose report they were passed by a vote of the Provincial Council of the Telugu Mission. This will show you what care was taken to prove them worthy of their high vocation. They read with me for two years, and I had to prepare all the materials for their divinity studies, and translate them into the Telugu language.

On my return to Europe, a year ago, their studies were continued, under the superintendence of Mr. Padfield.

Their final examination was conducted by the Revs. Ratnam and G. Krishnayya Garus, Native ministers, and by the Rev. W. G. Peel, Principal of the Noble College. They passed successfully, and on the 24th February they were ordained in Masulipatam. Six European and three Native clergymen were present at the laying on of hands. The congregation numbered from 300 to 400 Natives; eighty-seven persons partook of the Holy Communion.

Afterwards the newly ordained deacons were appointed by the Provincial Council to serve in the Raghapur, Ellore, and Masulipatam districts. They are each to receive Rs. 20 per mensem, which is to be paid exclusively out of Native contributions. This marks a great step in advance, for the foundation of the Native pastorate is now laid in the Telugu Church. Former Native clergy were taught in English, and, as agents of the Home Committee, they serve as assistant missionaries in charge of districts or schools. These men were prepared in the vernacular; they are paid by, and are officers of, the Native Church.

Regarding the "new rule of procedure" which Mr. Alexander says the *Bishop* of Madras introduced, we should explain that it was simply the

application to the Telugu Mission of the rule adopted at the Society's request in other parts of India. The recognition by the Bishops of the Native Church Councils as giving "titles to orders" has been a great step forward.

THE leading English newspaper in the Punjab, the *Civil and Military Gazette*, now publishes a weekly supplement called the *Lahore Church Gazette*. It is chiefly conducted by C.M.S. missionaries, and is a most useful summary of Church news and Christian thought and work in India and England.

THE "Mission to Lepers in India," a Society having its head-quarters in Dublin (Treasurer, Mr. G. S. Eves, 18, Burlington Road, Dublin), has generously made a grant of 50*l.* to Dr. A. Neve, of the C.M.S. Medical Mission in Kashmir, for the expenses of his hospital, many lepers being among the patients.

THE Rev. W. Allan, Vicar of St. James's, Bermondsey, an active member of the C.M.S. Committee, whose visit to the C.M.S. Missions in Palestine was noticed in last year's *C.M. Intelligencer*, is preaching and publishing a course of sermons on the Holy Land. They can be obtained from Mr. D. Quarterman, 128, Jamaica Road, S.E., price 2*s.* for sixteen numbers, post free. Those we have seen are admirable.

IN consequence of our notice of Dr. Valentine's Medical Missionary Training Institution at Agra, a sum of 10*s.* has been remitted by "Mrs. G. P., Richmond," which has been forwarded to Dr. Valentine. Any contributions should be sent to the National Bank of Scotland, Nicholas Lane, E.C., and not to the Church Missionary House.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for an income for the past year not below the high figure of the previous year. Prayer that a spirit of liberality may be given to all God's people in the year now begun. (P. 321.)

Thanksgiving for the further baptisms in U-Ganda. Prayer for the converts; and that their numbers may increase continually. (P. 322.)

Thanksgiving for health and strength given to Bishop and Mrs. Poole. Prayer for a rich blessing on their work in Japan. (P. 323.)

Thanksgiving and prayer for the new Mâla clergymen in the Telugu Mission. (P. 323.)

Prayer for the Anniversary.

Prayer that the Day of Intercession may be a time of general and earnest supplication.

NOTES OF THE MONTH.

ORDINATIONS.

At an Ordination held by the Bishop of Madras on February 24, at Masulipatam, the following Natives were admitted to Deacons' Orders:—Kandavalli Peter, Domatoli Stephen, and Marumudi David.

RETURN HOME OF MISSIONARIES.

Persia.—The Rev. B. Maimon left Bagdad on February 9, and arrived in London on April 7.

North India.—The Rev. W. R. Blackett left Calcutta on February 24, and arrived in London on March 28.—The Rev. R. J. Bell left Agra on February 27, and arrived in London on March 25.

Punjab.—The Rev. T. P. and Mrs. Hughes have arrived in England from Peshawar.

South India.—The Bishop of Travancore has arrived in England from Trevandrum.

HOME WORK OF THE SOCIETY.

Bristol.—The seventy-first Anniversary of this Association was held during the last week in March. There was a meeting for prayer on the 24th; and on Wednesday, 26th, a sermon was preached at Christ Church, Clifton, by the Rev. Canon Money, on behalf of the Disabled Missionaries' Fund. The annual meetings were held at the Victoria Rooms on Thursday, 27th; in the morning the Rev. H. Meyer presided, and the Revs. Canon Money, W. Salter Price, W. P. Schaffter, were the speakers. The Report stated the total receipts of the past year to be 3277*l.* 10*s.* In the evening James Inskip, Esq., presided, and the Lord Bishop of Lahore and the Revs. H. Newton and W. S. Price addressed the meeting. There were sermons on Sunday, March 30th, in the Cathedral and in twenty-three other churches in Bristol and Clifton, and many parochial meetings were held during the week. A new feature in the Anniversary was a meeting in the vestry-room, Pennywell Road, intended for the working classes. There was a good attendance, and the proceedings were of a very hearty character.

Gloucester.—The Annual Sermons were preached in most of the churches on Sunday, March 16th. The Annual Meeting was held in the Corn Exchange on Monday, the 17th, the Bishop presiding. The Rev. W. Bulmer stated that the amount collected during the year was 344*l.* 16*s.*, being rather less than the previous year, but with a few contributions yet to come in, it was hoped that the amount might reach that of last year. The Bishop said he was glad to have that opportunity of publicly testifying his great confidence in the work of the Church Missionary Society, and the spirit in which that work was done. The deep Christian concord, harmony, and peace that marked all their movements at home and abroad might fully make them all confident that God's blessing was indeed resting upon this great Society. It was ever to him the greatest possible pleasure to take the chair at meetings like this. There was always a warmth and heartiness about all the meetings connected with the Society that seemed to indicate what he had already alluded to, that the Divine favour plainly rested upon it. The Bishop of Lahore, the Revs. H. Newton (Ceylon) and J. Williams (Japan) also addressed the meeting.

Malmesbury.—The thirty-second Anniversary of the Malmesbury and North Wilts Association was held on March 16th and 17th. Sermons were preached on the Sunday at the Abbey Church, Westport, Garsdon, and Charlton, by the Revs. S. Coles and J. H. Gray. The Anniversary Meeting took place at the Town Hall on Monday evening, at which there was a large attendance, to whom the Rev. S. Coles (Ceylon) gave a very lengthy and interesting address, illustrated by various anecdotes. The Revs. J. H. Gray, A. Strong, and others also spoke.

Manchester.—The Manchester and East Lancashire C.M. Association held its sixty-ninth Anniversary on March 22nd and 23rd. Sermons were preached in several churches, and pulpits were filled by the Ven. Archdeacon Smart, the Rev. F. E. Wigram, Hon. Sec. of the Parent Committee, the Rev. J. Hannington, from the Nyanza Mission, and other friends. On Monday the lay members of committee entertained about 120 clergy and lay friends at luncheon at the Religious Institute, and a valuable address was given by the Rev. F. E. Wigram on "The Claims and Work of the Society." The annual meeting was held in the evening in the Manchester Town Hall, and was very well attended. The Lord Bishop of Manchester presided; one of the Hon. Secretaries read the Report, and interesting speeches were made by the Ven. Archdeacon Smart, the Rev. F. E. Wigram, and the Rev. J. Hannington, who gave a graphic account of his journey to the Nyanza Lakes, and of the perils and difficulties of the way.

Oldham.—On March 30th the Annual Sermons on behalf of the C.M.S. were preached in St. Thomas's Church, Werneth, Oldham, by the Rev. T. T. Smith (Assoc.

Sec.), and in the afternoon he addressed a large gathering of Sunday-school teachers and children (1650) in St. Mary's Church, Oldham. On Monday, the 31st March, the Annual Meeting of the Oldham branch of the C.M.S. was held in the Town Hall. The chair was taken by John Taylor, Esq., J.P. A large number of clergy were present, and interesting speeches were made by the Chairman, the Revs. J. P. Rountree, T. T. Smith, and W. Doyle, Hon. Sec. of the Manchester Auxiliary.

Shrewsbury.—A Devotional Meeting of the members of the Shropshire Association was held in St. Chad's Vestry, Shrewsbury, on Monday, March 24th, under the presidency of the Rev. C. E. L. Wightman, Vicar of St. Alkmond's, Shrewsbury. The Rev. H. C. Bowker, Rector of Culmington, delivered a devotional address founded on 1 Cor. vi. 19, 20, and the Rev. J. Scott Yardley read an interesting paper on the "History of the Shropshire Association." The Revs. C. E. L. Wightman, A. Burn, and J. Lewis also took part in the meeting.

MISCELLANEOUS.

Berkshire.—During February, sermons at Denchworth, Grove, and Windsor (Parish Church and All Saints'); meetings at Woolhampton, Swallowfield, Windsor, Lamborne, Little Coxwell, Faringdon, and Maidenhead (the last three were juv. meetings). Preachers, &c., Bishop Ridley, the Dean of Windsor, the Mayor of Windsor, the Revs. W. Clayton, J. D. Simmons, J. M. Bacon, Canon Gee, T. Dalton, and J. Henderson, Colonel Gray, and — Barnes, Esq. On March 16th, sermons at Bucklebury and Marlstone; and a meeting at Greyfriars, Reading (quarterly). Deputation, Revs. A. B. Valpy (H.D.S.), W. M. Wallis, and Dr. Baxter.

Bristol.—From September 23rd to December 12th, 1883, sermons at Hanham, Clifton (Redland Chapel), and Westbury-on-Trym; meetings at Failand, Bristol (St. Werburgh's, St. Silas, St. Paul's, St. James's, Temple, St. Philip's); Compton Greenfield, Almondsbury, Clifton (Emmanuel), Downend, and Euston (St. Mark's); sermons and meetings at Long Ashton and Bristol (St. Gabriel's). Preachers, &c., Revs. W. Fry, W. S. Bruce, E. P. Vaughan, A. H. Arden, G. R. Moncreiff, G. B. James, C. T. Wilson, C. J. Senior, S. A. Pelly, G. F. Smith, H. H. Streeten, and J. Sheldon, Major-General Grove, and others. A lecture on Luther was also delivered at St. Michael's, Bristol, by the Rev. W. S. Bruce, the collection being for the Society. Between February 4th, 1884, and March 28th, meetings at Bristol (St. Michael's and St. John the Baptist), Barton Hill (St. Luke's), Pilning, and Bedminster (St. Luke's). Deputation, the Bishop of Saskatchewan, Revs. A. Medland, F. N. Alexander, and Mr. Mantle; and a lecture on East Africa at Clifton (St. Peter's), by the Rev. W. S. Bruce. For an account of sermons and meetings held at the Anniversary in March and April, 1884, see page 326.

Buckinghamshire.—During February, sermons at Emberton, Saunderton, and Boarstall; sermons and meetings at Olney, Bledlow, Towersey, Brill, and Chilton; and a meeting at Shabbington. Preachers, &c., Revs. W. Clayton, I. J. Taylor, and H. Hare. During March, sermons and meetings at Chesham, Winslow, Little Horwood, Thornborough, Stone, and Halton (new parish); meetings at Chesham Bois, Ashendon, Stony Stratford, and Wendover; and sermons at Latimer. Deputation, Revs. Canon Gibbon, B. Burgess, W. E. Malaher (H.D.S.), W. Clayton (Assoc. Sec.), and Dr. Baxter (Nyanza).

Leicestershire.—During February, sermons and meetings at Bottesford, Harby, Plungar, and Hose; and sermons at Ibstock. Preachers, &c., Revs. T. C. Beasley (H.D.S.), Canon Norman (H.D.S.), M. O. Norman (H.D.S.), R. T. Page, C. A. Hulbert (H.D.S.), and J. Richardson (H.D.S.). Between March 2nd and 23rd, sermons at Groby, Markfield, Thornton, Bagworth, Gaulby, Stoughton, Oadby, Frolesworth, Wyfordby, Norton-by-Twycross, and Kimcote; meetings at Wymeswold, Hugglescote, Packington, Nether Broughton, and Blaby; and sermons and meetings at Melton Mowbray and Misterton. Preachers, &c., Revs. R. Sayers, C. Eacott (H.D.S.), S. Butler, T. J. Redhead, E. Noel Hodges (Masulipatam), H. Fuller, R. Pargiter, W. T. Milligan, and G. F. Smith (Assoc. Sec.).

Lincolnshire.—During February and March, sermons and meetings at Welbourne, Leadenham, Boothby, Louth (Holy Trinity), Fulstow, Alvingham, Ludborough, Leverton, Sleaford, Heckington, Skillington, Great Ponton, Burton Coggles (new parish), Belleau, Alford, Bilsby, and Osbournby; sermons at Navenby, Grantham, Leake, Common Side, Stoke, Colsterworth, Legsby, Market Rasen, Langtoft, Maltby, Mumby, and Farlesthorpe; and meetings at Long Bennington, Worlabye, Conisholme, Trusthorpe, Barrow-on-Humber,

New Holland, Reepham, Washingborough, Heighington, Cherry Willingham, and Canwick. Deputation, Revs. A. H. Arden, F. A. Bellamy (Palestine), H. J. Alcock, J. Dunne, W. W. Mason (H.D.S.), W. J. Richards (Travancore), H. D. Hubbard, R. H. Maddox, C. W. Ferrall, J. Schofield, A. Johnson (H.D.S.), J. Watney (H.D.S.), H. Fuller (Assoc. Sec.), and T. F. Allison, Esq. (H.D.S.).

Monmouthshire.—Between February 24th and April 6th, sermons and meeting at Newport, and sermons at Bassaleg and Tregare, by Rev. S. A. Pelly.

Northamptonshire.—During February, sermons and meetings at Kilsby, Burton Latimer, and Clipston; sermons at Long Buckby, Church Brampton, East Haddon, Isham, Kelmarsh, and Winwick (new parish); and meetings at Overstone and Oundle. Preachers, &c., Revs. W. P. Mackesy, A. O. James (H.D.S.), F. B. Newman, R. J. Clarke, W. H. Disney, and G. F. Smith (Assoc. Sec.).

Nottinghamshire.—During February and March, sermons and meetings at Everton, Mansfield (St. John's), Lowdham, Gunthorpe, Rampton, Littleborough, Langar, Barnston, Edwinstowe, Ollerton, Carburton, Clipsham, and Collingham; sermons at Misson, Sutton, Scrooby, Lound, Babworth, Ranby, Boughton, and Walesby; and meetings at Cotgrave, Burton Joyce, Bunny, Bleasby, Hockerton, Upton, Morton, Misterton, Old and New Radford, Hyson Green (also Mission Room), Wollaton, Gotham, Ruddington, and Nottingham (St. Ann's, St. Augustine's, St. Matthew's, St. Matthias, St. Nicholas, St. Paul's, and Emmanuel). Deputation, Bishop of Lahore, Revs. E. N. Hodges (Masulipatam), E. Rodgers, R. Palmer, W. J. Richards (Travancore), S. A. Pelly, J. Ellerbeck, A. A. Welby, T. Spratt, D. T. Barry, L. Nicholson, A. Hardy (H.D.S.), H. J. Binns (H.D.S.), J. F. Mills (H.D.S.), J. Watney (H.D.S.), and H. Fuller (Assoc. Sec.).

Oxfordshire.—During February, sermons at Islip, Oxford (seventeen sermons in six churches: (St. Aldate's, St. Ebbe's, St. Clement's, Holy Trinity, St. Peter-le-Bailey, St. Martin's, Carfax), Stadhampton, and Chislehampton; meetings at Oxford (St. Ebbe's and St. Clement's), March Baldon, and Ambrosden. Preachers, &c., Bishop of Lahore, Revs. Canon Girdlestone, Canon Ince, A. M. W. Christopher, R. Bren, F. Pilcher, W. A. Roberts, E. A. Knox, J. Arkell, E. Baylis, F. J. Chavasse, R. Bateman (Punjab), H. G. Grey, — Webster, — Smith, W. Clayton, C. Tanner, C. W. Pearson, and A. H. Lash, and General Maclagan. On Feb. 9th a breakfast was given by Mr. Christopher at the Clarendon Hotel, at which 250 students and others were present. An address was given by the Bishop of Lahore. On March 9th, sermons at Eynsham by the Rev. W. Clayton.

Rutlandshire.—During February and March, sermons at Bisbrooke, Knossington, and Langham; and meetings at Uppingham. Deputation, Revs. A. Johnson, J. Mould (H.D.S.), W. J. Richards (Travancore), and H. Fuller (Assoc. Sec.).

Shropshire.—Between Feb. 15th and March 15th, sermons at Malins Lee and Broseley; also a meeting at Malins Lee. Preachers, &c., Revs. R. Woods and R. Pargiter (Assoc. Sec.).

Surrey.—Between Jan. 20th and Feb. 11th, a sermon at Farncombe; and sermons and meetings at Shackleford, Ripley, and Send. Deputation, Revs. F. N. Alexander (Telugu Mission) and H. D. Hubbard (Assoc. Sec.). Between March 2nd and 30th, sermons and meetings at Horne and Ewell; sermons at Westerham, and a meeting at Chobham. Deputation, Revs. J. M. West, A. Isham, and H. Sutton.

Warwickshire.—During February sermons and meetings at Rowington, Lozells (St. Silas), Saltley, and Solihull; sermons at Baddesley, Clinton, Birmingham (St. Saviour's, St. Mark's), Lozells (St. Paul's), and Leamington (St. Mary); meetings at Birmingham (St. Lawrence, All Saints'), Chilvers Coton, Claverdon, Sparkbrook (Christ Church; also juvenile), Norton, Ullenhall, and Bidford. Preachers, &c., Revs. R. B. Robson, H. C. Milward, Prebendary Mason (H.D.S.), J. Allcock (Ceylon), C. G. Baskerville, Dr. Gardiner, W. Eliot, S. Coles (Ceylon), R. G. W. Tucker, F. A. S. Bellamy (Palestine), and G. F. Smith (Assoc. Sec.). During March, meetings at Birmingham (Bishop Ryder's Church, Christ Church, St. Clement's), Deritend (St. John's), Southam, and Fenny Compton; sermons and meetings (anniversary) at Coventry (St. Michael's, Holy Trinity, St. Nicholas, Radford, St. John's, All Saints', St. Mark's, St. Peter's, and St. Thomas's), Leamington (All Saints', Holy Trinity, and St. Paul's), and Warwick (St. Mary's); and sermons at Nether Whitacre, Wolvey, Willey, and Bulkington. Preachers, &c., Revs. J. Butler, R. Bateman (Panjab), A. Pearson, F. M. Beaumont, J. E. Reid, W. E. Chadwick, G. C. Vecqueray, G. Sedgwick, W. Allan, C. S. Williams, W. Flory, W. C. Furneaux, E. A. Kempson (H.D.S.), Prebendary Mason, R. Pargiter, B. W. Gibsone, S. T. Taylor-Taswell, G. F. Smith (Assoc. Sec.), and Henry Morris, Esq., member of Parent Committee.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 18th, 1884.—The Rev. W. E. Taylor, ho had been in charge of the medical work and temporarily of the Boys' hool at Frere Town, whence he had just returned, principally for the rpose of completing his medical course, was introduced to the Committee, d conversation held with him regarding the Mission at Frere Town and s neighbourhood. The chief hope was among the Native tribes of the terior. Among these he particularly specified the Wadigo, a southern anch of the Wanika. His short journeys into the Giriama Country had en full of interest, where his conversations with the Wanika showed that ey were particularly open to the Gospel. The Giriama Christians had en temporarily scattered in consequence of Abi Sidi's connection, against e Missionaries' advice, with the Watoro of Fulladoyo. Among the tients, who were chiefly Wa-Swahili, there had been two or three hopeful ses. The Girls' School he described as in a very promising condition, ore so than the Boys' School. A weekly prayer-meeting was held among e girls, and a branch of the Children's Bible Union established amongst em.

Letters were read from the Rev. R. Elliott, with reference to his appointent to Gaza by Minute of February 11th, representing that he still quired a year to complete his medical course. Under these and other rcumstances the Committee agreed that his going out as a Medical Misonary should be deferred.

A letter was read from the Secretaries of the British and Foreign Bible ciety, stating that that Society was prepared to make a grant to the M.S. towards the support of Bible-women in Eastern lands, not exceeding relve in number, at the rate of 12*l.* a year each, to work under the direction this Society's Missionaries. The offer was accepted with cordial thanks.

A letter was read from Bishop Poole, of Japan, regarding the Society's ation at Tokio, which he desired might be continued, and suggesting arrangeents to that end. The Committee agreed to maintaining the Society's conction with the Native congregations in that city under a catechist, without present deciding upon the permanent retention of the station.

On the recommendation of the Sub-Committees in charge of the India, eylon, China, and North-West America Missions, various arrangements ere sanctioned regarding the work in those Missions respectively. In rticular, several allowances, &c., disallowed on the estimates pending planation, were now sanctioned, the explanations being satisfactory.

Committee of Correspondence, April 1st.—A letter was read from Mrs. Low, ho had, as Miss Jane Hooper, previous to her marriage laboured in conction with the Society in North India from 1861 to 1864, and subsequently om 1871 to 1875, offering her services to the Society for work in Palestine an Honorary Missionary. The Committee gratefully accepted Mrs. Low's fer, and sanctioned her residing at Haifa, one of the out-stations supertended by the Rev. J. R. Longley Hall.

Professor Christlieb, of Bonn, son-in-law of the late Rev. J. J. Weitbrecht, as introduced to the Committee, and in the course of his address referred to e desire of the Rationalists of Germany to undertake missionary work, and eir correspondence with the late Keshub Chunder Sen. He considered, owever, that this movement would not be attended with any important sult. The Rev. C. C. Fenn referred to the great debt whic
es to faithful workers from Germany in its earliest days, when no

Englishmen could be found to go out, also to Dr. Christlieb for his literary labours in behalf of missionary work.

The Rev. W. R. Blackett, having just returned from the Calcutta Mission, was introduced to the Committee. Mr. Blackett has been Principal of the Society's Divinity School in Calcutta, and Chairman of the Bengal Native Church Council, and was a member of the recent Viceregal Education Commission. He spoke in favourable terms of the progress of the Divinity School, which he described as just what the Church in Bengal wanted, and from which, since its establishment a few years back, some twenty trained Native students have gone forth to positions of usefulness in the Mission. He also spoke of the satisfactory progress which the Bengal Native Church Council was making, and of the good influence which the formation of it was producing on the Native Christians themselves. He also dwelt on the prospect of important results from the Education Commission, especially in connection with the progress of primary education of the masses, and the opportunities likely to be given for putting the Word of God and other sound Christian vernacular literature into the hands of a largely increased number of readers.

The Rev. A. T. Fisher, who has had charge for a few years past of the Society's Anglo-vernacular School, and Branch Schools affiliated to it, in Amritsar, and had just returned home, was introduced to the Committee. Mr. Fisher expressed his opinion of the great value of Missionary Schools for higher education, which he considered as still almost the only means by which the upper classes of India could be effectually reached, and gave some striking instances to show that, even when the point of baptism has not been reached, the work is by no means necessarily lost, inasmuch as Gospel influence has been thereby diffused. He drew attention also to the attitude taken up now generally by the upper classes with regard to religion, and spoke of the effect likely to be produced on educational work in the Punjab by the Government proposal to bring it more into connection with Municipal Committees and Local Boards.

On the recommendation of the Sub-Committee in charge of the Africa Missions, the Secretaries were directed to seek for a suitable lady to assist Miss Ansell in the work of the Annie Walsh Female Institution at Sierra Leone; also for a suitable lady to undertake the charge of the Female Institution at Lagos during the proposed absence of the Rev. A. and Mrs. Mann in Europe.

On the recommendation of the same Sub-Committee, an arrangement was sanctioned for occupying Bida, the capital of the kingdom of Nupe, on the Upper Niger, the Rev. C. Paul being transferred there from Kipo Hill.

The Sub-Committee in charge of the Palestine Mission made various recommendations, which were adopted; and presented a report sent by the Rev. J. R. Longley Hall of a visit of inspection recently paid by him to the Society's stations and out-stations. The Committee expressed their appreciation of the thorough and efficient manner in which Mr. Hall had conducted his inspection of the several stations and out-stations of the Society's Palestine Mission, and recorded their recognition of the valuable services of several Native agents, whose schools were reported as being very satisfactory.

General Committee, April 15th.—A letter was read from General Sir Wm. Hill, K.C.S.I., V.P., dated April 12th, announcing the necessity he was under of seeking relief from his more active duties, including his constant attendance and occupation of the Chair at meetings of the Committee. The

Committee received this announcement with much concern, and desired to thank Sir W. Hill, for the punctuality, patience, courtesy, impartiality, and Christian spirit with which he has constantly, for the last seven years, fulfilled the duties of Chairman, and assured him of the affectionate sympathy of his colleagues, and of their earnest prayer that, in the comparative quiet and leisure which is before him, he may have much peace and joy in realized communion with the Master whom he has so long served, and that he may still be able to co-operate with them in their work, both by his prayers and by his counsel.

A letter from the Archbishop of Canterbury was read, enclosing a letter addressed to his Grace by the English Bishops in China, with which they forwarded a letter from Sir Harry Parkes on openings for missionary work in Corea. A Resolution was passed expressing the interest with which this Committee had heard of the prospect of Corea being opened to missionary enterprise, and thanking the Archbishop of Canterbury for the documents which his Grace has forwarded on the subject, regretting that the demands for enlargement and extension in their existing Missions render it impossible for them to attempt to occupy Corea, and undertaking to give publicity to the correspondence, and expressing their readiness, should an adequate offer of men and means for this work be made, to go forward.

The Rev. I. J. Taylor, lately returned from Japan, where he had been labouring since 1880 as an agent of the British and Foreign Bible Society by permission of this Committee, was appointed to the Saskatchewan Mission, his exact location to be considered at the next meeting of the Committee of Correspondence. The Committee subsequently took leave of him; and the Instructions of the Committee having been delivered by the Rev. C. C. Fenn, and acknowledged by Mr. Taylor, he was addressed and commended in prayer to the favour and protection of Almighty God by the Ven. Archdeacon Richardson.

On a recommendation of the Madras Corresponding Committee a grant of Rs. 200 was made from the Frances Ridley Havergal Fund for the translation into Tamil, by the Rev. Samuel Paul, of Miss Havergal's *Royal Bounty*; with a suggestion that certain latitude should be granted to the translator to modify or adapt any of the illustrations, &c., employed, as may in his judgment be advisable, with a view to rendering the work intelligible to the Native mind.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From March 20th to April 18th, 1884.

Yoruba.—Rev. C. Phillips (Journal, September to December, 1883); Mr. M. J. Luke (Journal, Leke, October 5th, 1883); Mr. D. O. Williams (Journal, Ido, 1883).

East Africa.—Mr. J. A. Wray (Annual Letter).

Egypt.—Rev. F. A. Klein (Annual Letter).

North India.—Revs. G. B. Durrant and J. Erhardt (Annual Letters).

Panjâb.—Printed Report of the Sindh Mission for 1883; Rev. C. Merk (Annual Letter).

South India.—Rev. T. Kember (Report of Palamcottah Institution, 1883); Mr. M. Browne (Annual Letter).

Ceylon.—Revs. E. M. Griffith and W. E. Rowlands (Annual Letters).

Japan.—Rev. P. K. Fyson (Annual Letter).

New Zealand.—Ven. Archdeacon Williams and Rev. E. Jennings (Annual Letters).

N.-W. America.—Revs. H. Nevitt, J. Sanders, and G. Bruce, and Ven. Archdeacon T. Vincent (Annual Letters).

Contribution List.

In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire	565	11	1
Eaton Socon	5	6	0
Leighton Buzzard	19	1	6
Luton	109	4	2
Sandy	17	4	8
Berkshire:			
North Berkshire	1	10	6
Bucklebury	3	13	9
Denchworth	2	11	4
Faringdon	53	12	4
Hungerford	11	4	8
Maidenhead	50	18	0
Marlestone	1	6	3
Newbury	138	15	10
Wallingford District	103	10	4
West Hendred	18	8	6
Windsor and Eton	122	16	2
Winkfield	13	10	9
Bristol	873	17	2
Buckinghamshire:			
Ashendon	1	14	4
Aylesbury	37	13	6
Chesham and District	74	0	0
Datchett	8	9	7
Dinton		11	8
Gerrard's Cross	33	9	9
Great Missenden	17	18	10
Hatton	2	8	8
Little Horwood	5	4	0
Little Missenden	8	13	7
Penn	5	2	0
Saunderton	1	4	4
Stoke Mandeville	1	1	0
Towersey	7	12	4
Wendover	23	9	0
Winslow	16	4	3
Wooburn	18	10	10
Wootton Underwood	1	1	0
Cambridgeshire: Cambridge Town, County, and University	403	14	6
Cheshire:			
Altrincham: St. John's	23	4	0
Birkenhead	324	9	2
Chester, &c.	582	15	9
St. Peter's	1	0	0
Claughton:			
Christ Church	76	14	6
Crewe	11	13	7
Grappenhall	13	13	0
Higher Tranmere:			
St. Catherine's	21	1	6
Knutsford	14	10	8
Little Leigh	15	4	6
Lostock Gralam	29	5	0
Macclesfield	54	18	9
Middlewich	4	4	5
Neston	19	2	0
New Brighton	90	10	2
Northwich	11	10	0
Runcorn	77	14	3
Stockport	174	1	4
Seacombe: St. Paul's	3	19	3
Timperley:			
Christ Church	39	12	10
Upton	30	13	11
Weaverham	4	12	7
Wharton	14	14	6
Wheelock		5	0
Winsford	7	7	0
Cornwall: Bodmin, &c.	26	9	9
Crowan		10	6
Deanery of Powder	34	10	11
Falmouth	14	8	6
Fowey	13	15	11
Launceston	33	14	4
Mylor and Flushing	17	7	7
Paul	1	5	0
Penwerris	12	6	4
Penzance	67	17	0
Rame	3	11	0
Redruth	15	5	8
St. Day	12	10	9
St. Keverne	3	3	11
Truro: St. John's	2	9	3
Cumberland: Aikton	17	6	10
Burton	2	10	0
Carlisle	709	6	4
Crosthwaite	27	1	5
Drumburgh	2	11	4
Great Broughton	5	10	0
Keswick: Thornthwaite	24	0	0
Kirkby Thore	2	0	0
Maryport, &c.	40	8	5
Penrith	123	2	3
Silloth: Parish Church	12	12	0
Whitehaven	342	19	1
Wigton District	32	9	7
Derbyshire: Derby and South Derbyshire	635	19	8
North-West Derbyshire	126	13	6
Ashbourne and Dove Valley	204	19	6
Chesterfield and East Derbyshire	130	7	5
County Fund	300	0	0
Derwent Valley	95	17	6
Milford	3	17	0
Osmaston	53	5	9
Pinxton	2	18	3
Rocester	5	5	0
Winshill	50	10	2
Devonshire:			
Devon and Exeter	1181	0	0
Devonport and Stoke	35	9	7
Plymouth, &c.	79	15	10
Shillingford	4	12	6
Stonehouse	32	8	4
Totnes & Bridgetown	9	3	9
Dorsetshire:			
Bingham's Melcombe	4	14	4
Blandford	27	10	8
Bridport	10	13	11
Cheselbourne	13	11	5
Compton Valence	3	15	4
Dorchester, &c.	262	10	9
Durweston	11	8	0
Gussage	4	5	0
Hampreston	8	11	2
Horton	5	18	4
Houghton	10	9	6
Little Bredy	57	5	1
Minterne Magna	2	2	6
Okeford Fitzpaine	12	8	3
Poole	33	6	9
Portland	15	2	2
St. Peter's	4	9	9
Rimpton	1	2	6
Shaftesbury	5	14	1
Sherborne	23	4	4
Stalbridge	17	14	10
Stoke Abbot	5	9	11
Toller Fratrum	1	0	0
Toller, Great	1	15	3
Weymouth and Melcombe Regis	3	8	7
Wimborne, &c.	77	18	5
Woodlands	2	7	1
Wotton Fitzpaine	4	13	0
Durham: Darlington	158	1	3
Durham	1176	0	7
Felling-on-Tyne	3	7	7
Gateshead	96	10	0
Houghton-le-Spring		10	0
Shildon	7	4	1
Borough of Sunderland	215	7	3
Essex: Brightlingsea	5	14	11
Buckhurst Hill	8	5	2
Chelmsford, &c.	525	11	1
Clacton-on-Sea	23	4	6
Colchester, &c.	461	10	7
Dedham	10	14	10
East Thurrock	17	7	4
Forest Gate:			
Emmanuel Church	57	5	5
St. James's	29	14	4
Juv. Assoc.	18	2	5
St. Saviour's	41	6	0
Grays	9	17	4
Great Warley	6	11	7
Leyton	54	10	9
Saffron Walden and North-West Essex	189	17	8
Salcott	2	0	5
Theydon Bois	9	1	6
Walthamstow	113	15	1
West Ham, &c.	153	9	3
West Tilbury	4	5	2
Woodford Wells:			
All Saints'	40	14	9
Gloucestershire:			
Birts Morton	3	10	8
Charlton Kings	46	19	1
Chipping Campden	9	19	6
Cirencester	16	0	6
Condicote	1	2	0
Fairford, &c.	11	8	7
Forest of Dean	87	7	11
Hatherop	18	2	4
Gloucester, &c.	132	13	9
Leckhampton	24	17	7
Longborough	10	6	2
Marston Sicca	4	10	0
Naunton	13	19	10
Borough of Stroud	84	10	0
Tewkesbury	12	6	4
Tormarton	1	10	0
Uley and Vicinity	88	15	7
Wick:			
St. Bartholomew's	9	3	6
Hampshire:			
East Hampshire	48	3	10
Winchester and Central Hampshire	340	2	2
Aldershot:			
Holy Trinity	35	18	0
Bishop's Waltham, &c.	35	13	1
Bournemouth:			
St. Michael's	34	11	5
Bransgore	23	3	4
Droxford	13	12	7
East Leigh	6	16	6
Froxfield	3	7	6
Gosport: St. Matthew's	16	16	3
High Cliffe	46	3	11
Lymington	13	0	6
Meon Valley District	34	19	4

North Hants	53	11	11
North Waltham	3	15	4
Penton Mewsey	20	0	0
Petersfield District	24	8	3
Ringwood	14	6	3
Romsey	16	8	8
Southampton, &c.	330	14	1
Southsea	315	10	9
Swanmore	24	3	10
Whitchurch	13	16	9
Woolton Hill	1	11	0
Wykeham	3	10	0
Isle of Wight: Carisbrooke: St. John's	34	8	11
Newport: St. Thomas'	28	4	2
Ryde, &c.	52	3	0
St. James'	42	12	10
St. John's	41	7	1
Sandown	42	9	10
St. John's	15	1	1
Shanklin: Old Church	27	18	2
St. Paul's	7	19	10
St. Lawrence	125	4	0
Ventnor	30	0	0
West Cowes: Holy Trinity	33	5	0
Channel Islands: Jersey	159	10	9
Herefordshire: City and County of Hereford	387	19	3
Hertfordshire:			
East Herts	1131	19	4
West Herts	79	9	6
Bengeo	44	10	1
Bovingdon	2	17	4
Boxmoor	7	1	6
Colney	3	2	2
Great Berkhampstead	16	10	1
Rickmansworth	15	1	6
St. Alban's	205	10	0
Waltham Abbey	37	3	3
Welwin District	37	6	7
Huntingdonshire	572	13	9
Kent: Beckenham: Christ Church	41	10	0
St. Mary's, Shortlands	37	17	10
St. Paul's	49	19	0
Bexley Heath	12	12	0
Bickley	15	8	3
Biddenden	5	14	3
Blackheath	201	14	9
Brockley Hill: St. Saviour's	4	4	0
Bromley	27	10	8
Chislehurst, &c.	103	3	4
Cowden	1	6	0
Dartford	13	3	1
Denton	3	10	0
East Kent	1315	0	5
Eythorne	24	9	5
Forest Hill: Christ Church	8	8	6
Gravesend: St. James's	33	3	0
Greenwich	41	14	11
Christ Church	36	0	0
St. Alphege	9	12	4
Higham	8	6	9
Kidbrook	68	14	6
Lee	206	10	2
Maidstone and Mid-Kent	348	0	0
Margate	284	11	6
Ramsgate: St. Luke's	2	10	0
Rochester, &c.	220	19	0
Sevenoaks, &c.	270	2	9
Sidcup	83	0	3
Sittingbourne: Deanery	35	1	8
Holy Trinity	21	17	8
St. Michael's	25	11	0
South Kent	110	2	6
Sydenham: Holy Trinity	63	19	9
Tonbridge	135	0	4
Tovil	2	17	10
Tunbridge Wells, &c.	106	0	10
Westerham	30	5	7
Woolwich, &c.	94	10	1
St. Thomas'	9	0	0
Lancashire: Barrow-in-Furness	43	0	0
Blackburn	261	18	7
Blackpool: Christ Church	32	12	3
Bolton: Emmanuel	9	5	0
St. Paul's	19	8	10
St Saviour's	2	17	10
Bolton-le-Moors	231	0	0
Bretherton	5	10	7
Burnley	3	10	0
Cartmel	83	0	0
Clitheroe	100	0	0
Douglas	12	6	0
Great Marsden	15	9	10
Hindley: All Saints'	19	15	0
Lancaster, &c.	208	14	3
Liverpool, &c.	1729	4	7
Longton	7	4	0
Manchester, &c.	3496	5	7
Marton	13	17	9
Oldham: St. Mark's	27	9	11
Preston	680	0	0
St. Helen's	50	0	0
The Fylde	197	15	2
Toxteth Park: St. Thomas'	1	13	7
Trawdon	1	7	1
Tunstead	24	0	0
Ulverstone, &c.	103	2	9
Whalley	3	4	6
Leicestershire: Ashby-de-la-Zouch	81	8	6
Church Langton	6	15	1
Gaulby	7	8	6
Hallaton	4	6	6
Hinckley, &c.	125	2	9
Leicester, &c.	338	15	3
Loughborough	214	19	4
Lutterworth District	58	5	10
Markfield	2	14	6
Melton Mowbray	85	16	1
Juvenile Assoc.	5	17	6
Lincolnshire: Alford	30	9	5
Barton-upon-Humber	104	18	6
Boston	352	7	9
Caistor and Vicinity	35	5	6
Donington	1	3	6
Grantham	71	12	11
Holbeach	4	4	0
Humberstone	4	10	6
Lincoln	429	9	10
Long Sutton	4	13	0
Louth	88	12	11
Holy Trinity	215	17	0
Market Rasen	26	13	2
Redbourne	2	10	0
Semperingham	1	10	0
Sleaford	35	17	3
Spilsby	11	15	0
Stamford	239	8	4
Sutton: St. Edmund	2	1	6
Wragby with Panton	9	8	11
Isle of Man	287	17	0
Middlesex: City of London: St. Andrew's-by-the Wardbrobe, &c.	30	15	11
St. Bartholomew-the-Less	5	2	0
St. Dunstan's-in-the-West, &c.	24	14	11
St. Mary Aldermary	17	1	5
St. Peter's, Cornhill	7	11	8
St. Stephen's, Coleman Street	9	0	11
St. Thomas of the Rolls	3	8	3
Temple Church	10	10	0
Tower District	9	9	6
Acton, East: St. Dunstan's	39	2	6
Ashford	4	8	2
Bethnal Green: St. Jude's	2	8	6
Bloomsbury: St. George's	88	2	3
Brompton: Holy Trinity	7	16	9
Chelsea: Old Church	17	1	0
Christ Church	16	10	8
Park Chapel	63	6	6
St. John's	45	9	2
Upper Chelsea: St. Jude's	28	1	0
St. Saviour's	17	10	9
Carlton Hill: Juvenile Assoc.	15	16	10
Chiswick: Grove Park	17	7	6
Clerkenwell: St. James	46	14	4
Ealing: St. John's	3	1	10
St. Matthew's	9	10	6
Juvenile	11	9	7
Edmonton, Upper: St. James'	11	9	6
Feltham	2	17	4
Finchley: Parish Church	26	10	3
Christ Church	15	5	2
Holy Trinity	1	11	6
Fitzroy Square: St. John's	9	5	6
Foundling Hospital	3	14	9
Fulham: St. John's	58	8	4
St. Mary's	23	8	0
Hammersmith: St. Matthew's, West Kensington Park	18	13	10
Hampstead	334	2	11
Hanworth	2	1	0
Harefield	7	10	8
Harrow	56	0	7
Heston	32	5	1
High Barnet: Christ Church	8	2	10
Highgate: St. Michael's	15	13	1
Hornsey: Parish Church	46	17	3
Christ Church	37	12	6
Hounslow: St. Paul's	4	13	9
Isleworth	38	8	4
Islington	1283	3	7
Chapel of Ease	112	10	2
Church Missionary Children's Home	56	18	9
St. Clement's	16	4	0
St. David's	5	19	1
St. George's, Tufnell Park	1	8	6
St. John-the-Baptist	7	11	0
St. Michael's		10	4
St. Peter's	6	11	2
Kensington: St. Mary Abbott's	93	15	8
St. Jude's	93	6	6
St. Paul's, Onslow Square	531	12	11
Kilburn	17	5	4
Holy Trinity Juvenile Assoc.	11	3	3
St. Luke's	16	9	2
Limehouse: St. Anne's	23	10	0
Maida Hill: Emmanuel Church	104	15	11
Mayfair: Christ Church	7	10	6
Muswell Hill: St. James's	8	8	0
New Brentford	7	7	6
New Southgate	22	0	9
North Bow: St. Stephen's	17	8	11
N.-E. London	84	9	6

North Kensington:
St. Mark's Miss. Ch. 33 6 10
Notting Hill:
St. John's 11 15 0
Paddington:
Christ Church 603 9 10
Pimlico: Eaton Chapel 81 17 5
Pinner..... 11 10 0
Poplar: St. Matthias... 4 10 10
Portman Chapel 389 14 7
Portman Square:
St. Thomas' 44 7 11
St. Giles'-in-the-Fields. 25 2 9
St. John's Wood and Neighbourhood ... 74 18 9
St. Mark's, Hamilton Terrace 55 7 2
St. Mark's, Regent's Park..... 2 2 10
St. Marylebone:
All Souls' 123 9 0
Brunswick Chapel ... 86 10 7
Quebec Chapel..... 15 2 0
Trinity 66 10 9
St. Pancras:
Parish Church 200 16 1
Shepherd's Bush:
St. Simon's..... 23 8 3
Southall 29 1 3
Southgate 56 10 9
St. Michael's Bowes. 14 0
Spitalfields:
Christ Church' 76 11 4
Spital Square:
St. Mary's 12 1 4
Spring Grove:
Isleworth, St. Mary's 17 6 2
Staines 16 0 0
Stanmore 23 6 0
Stanwell 3 18 0
Stepney:
Parish Church 54 15 7
St. Thomas' 28 6 4
Teddington 19 3 2
Tottenham: St. Paul's. 12 4 7
Trent Park:
Christ Church 2 10 1
Twickenham..... 47 0 0
Wealdstone 9 9 8
Wembley 28 13 9
Westminster:
St. Andrew's..... 19 9 6
Christ Church 14 0 4
St. James's 25 10 11
St. Matthew's 3 16 0
Whitechapel:
St. Mary's 59 2 2
Monmouthshire:
Abergavenny 98 14 6
Bassaleg..... 7 6 0
Chepstow 12 5 9
Monmouth..... 12 15 7
Newport: St. Paul's... 40 5 5
Juvenile Assoc..... 60 13 3
Pontypool 9 8 0
Usk 9 6 4
Norfolk 2804 15 0
Banningham..... 1 11
Thetford..... 20 0 0
Great Yarmouth, &c....140 17 2
Northamptonshire:
Burton Latimer 26 4 4
Culworth, &c. 17 18 8
East Farndon 10 11 8
Easton Neston 6 5 0
Haddon I. Deanery District 47 16 11
Kettering and Neighbourhood 74 15 8
Ludlow 6
Northampton 259 8 5
Oundle.....110 18 4
Peterborough 194 8 3
Wellingborough 8 2 0

Northumberland:
North Northumberland 68 5 5
Newcastle-on-Tyne, &c.566 12 1
Nottinghamshire:
Bawtry 5 4 0
Boughton 2 4 9
Newark 5 14 0
Nottingham and Nottinghamshire 411 12 8
Retford 151 1 2
Serlby..... 4 12 0
Southwell 66 15 0
Worksop..... 22 1 11
Oxfordshire:
Banbury and North Oxfordshire 37 6 5
Eynsham 8 11 4
Haseley 11 8 3
Henley-on-Thames..... 25 6 8
Oxford and Vicinity ...670 8 1
Balliol College 4 0 0
Woodstock..... 1 1 0
Rutlandshire: Oakham ..127 8 10
Uppingham 2 10 9
Shropshire: Albrighton.. 10 4 6
Broseley 17 13 6
Cheswardine..... 10 19 3
Culmington 10 5 5
Fitz 16 10
Hinstock..... 4 7 5
Kemberton 6 16 0
Ludlow..... 18 12 3
Lydbury North..... 10 12 0
Mainstone..... 9 16 6
Newport..... 8 5 4
North-West Shropshire 5 5 3
Oswestry 93 3 3
Selattyn 9 11 5
Shropshire & Shrewsbury 571 4 9
Stottesdon 1 13 11
Wellington, &c. 63 4 1
Christ Church 23 0 11
West Felton 2 10 0
Wombridge..... 2 10 0
Somersetshire: Bath, &c. 69 14 4
Blackford 13 11 10
Borrowbridge..... 4 7 6
Brent Knoll..... 2 7 0
Bridgwater..... 4 0 0
Burnham 7 6 0
Cheddar 3 11 0
Chipstable..... 4 3 6
Clevedon 193 0 3
Crewkerne..... 97 12 2
Evercreech..... 11 16 0
Frome..... 59 2 8
Glastonbury and Polden Hill 114 5 4
Kewstoke 4 13 11
Martock 23 14 7
Midsomer Norton District 42 9 0
Pilton 45 6 10
Shepton Mallet..... 13 11 8
Somerton, &c. 43 17 5
Taunton 249 12 4
Wellington 19 17 9
Wells.....139 12 2
Weston-super-Mare.....233 15 0
Wincanton..... 5 13 9
Yatton District..... 42 9 3
Yeovil 99 13 10
Staffordshire:
Altonfield..... 12 7 4
Birchfield..... 19 11
Brierley Hill 23 4 0
Brockmoor 6 3 8
Burton-on-Trent..... 44 4 7
Christ Church 26 9 0
Cannock..... 9 0 0
Cheadle 1 1 0
Chelsey 15 4 6
Coven..... 7 0 0

Darlaston:
Parish Church..... 28 5 1
All Saints'..... 8 2 9
Handsworth 51 0 7
Hanley 7 17 0
Hixon..... 17 6
Kidsgrove 20 0 9
Leigh 2 2 6
Lichfield..... 35 8 0
Marston and Whitgreave..... 4 5 0
Newcastle-under-Lyme:
Parish Church..... 31 19 2
St. George's..... 47 17 8
Northwood 8 18 9
Penn Fields:
St. Philip's 28 3 0
Perry Barr..... 49 17 2
Rolleston 5 0 0
Rugeley..... 12 9 2
Stafford..... 93 6 6
Stoke-on-Trent 59 7 5
Stretton..... 3 16 4
Tipton:
Parish Church..... 3 9 2
Walsall.....193 6 10
Warslow, &c..... 6 11 7
Wednesbury 17 19 10
West Bromwich:
Holy Trinity..... 61 13 3
St. James' 6 7 11
Wolverhampton:
St. James'..... 15 0 10
St. Jude's 29 18 4
Wordsley..... 13 1 2
Suffolk: Beccles, &c.....105 0 0
Benhall 50 0 0
Clare..... 6 3 6
Dennington 3 17 6
Frimley..... 1 5 5
Halesworth, &c.....228 9 7
Hartismere 64 3 0
Mutford and Lothingland 191 15 5
Postingford 6 4
Rendham..... 7 1 8
Saxmundham 25 16 8
Stradbroke..... 46 10 0
Sudbury 135 8 3
East Suffolk.....936 5 5
West Suffolk.....311 15 2
Walton and Felixtowe 69 13 0
Wetherden 10 11 8
Wrentham..... 30 9 9
Surrey: Abinger..... 3 11 3
Balham and Upper Tooting 9 17 0
Battersea:
St. George's 1 1 0
St. James' Mission Chapel..... 1 0 0
St. Mary's 59 9 1
St. Stephen's..... 2 13 0
Beddington 53 12 0
Bermondsey 57 4 1
Bishop Sumner's District 6 8 3
Christ Church 16 12 11
St. Andrew's Mission Chapel..... 19 0
St. Paul's..... 3 9 0
Rotherhithe:
Christ Church 3 11 6
Brixton:
St. John's, Angell Town..... 6 10 7
St. Matthew's.....113 13 3
Juvenile 26 12 5
West Brixton:
St. Paul's 11 14 7
Camberwell, &c.....325 4 5
All Saints'..... 35 0 0
Christ Church..... 13 14 3
St. Paul's, Herne Hill 39 4 9

St. Saviour's, Herne Hill Road	19	12	10
Carshalton	3	11	2
Cheam	61	7	3
Chobham	13	7	8
Clapham Park:			
All Saints'	52	2	5
Croydon	331	18	0
Dorking, &c.	189	17	8
Ewell	28	0	6
Farnham	149	8	0
Gypsy Hill	86	6	5
Godstone	17	11	1
Guildford, &c.	312	1	4
Ham	8	6	0
Holmwood	1	1	0
Horne	13	13	2
Kennington Park:			
St. Philip's	16	19	10
Kew	16	19	3
Kingston and Vicinity	34	10	1
Lambeth:			
St. Andrew's	17	0	7
Emmanuel	8	11	0
St. Thomas'	11	19	6
Lambeth South:			
All Saints'	16	14	1
St. Stephen's	2	3	9
Limpsfield	26	17	2
Lingfield	9	14	10
Merton	23	11	2
Mitcham	86	17	0
Newington:			
St. Matthew's	9	18	10
New Malden	1	11	6
Norbiton: St. Peter's	50	18	11
South Norwood	56	13	0
Penge	130	15	9
Holy Trinity	89	3	8
Pyrford and Wisbey	32	9	8
Redhill	113	6	2
St. Matthew's	5	0	0
Reigate	84	17	1
Richmond	38	0	2
Southwark:			
St. George-the-Martyr	24	6	7
St. Jude's	32	7	9
St. Peter's	10	10	0
St. Thomas'	1	2	9
Streatham:			
Immanuel Church	54	4	6
Streatham Hill:			
Christ Church		10	6
Upper Norwood:			
St. Paul's	66	13	7
Tooting	13	2	1
Wallington	140	19	0
Walton-on-Thames	11	4	0
Walworth: St. Mark's	10	1	3
Yorktown	23	9	3
Sussex: East Sussex	158	13	11
Broadwater and Worthing	204	14	0
Chichester, &c.	98	10	11
Crowhurst	5	7	7
Eastbourne		17	6
Eastbourne	110	9	5
Frant	41	3	7
Hastings, &c.	784	5	9
Horsted Keynes	15	16	9
Lewes	292	1	0
Lindfield	12	17	8
Petworth	50	12	1
Silverhill:			
St. Matthew's	49	9	1
Stedham	2	8	6
Stonehouse	15	11	7
Steyning	10	2	9
Wadhurst	23	10	7
Warwickshire: Arrow	8	14	0
Atherstone	50	12	0
Attleborough	12	14	11
Bidford	16	11	8
Birmingham	416	12	10
Bourton	11	3	
Brailes	18	9	8
Bulkington	3	10	2
Church Lawford	12	13	5
Coleshill	21	16	2
Coventry	156	2	2
Exhall-cum-Wixford	2	9	11
Kenilworth	45	7	9
Leamington	1	14	11
Nuneaton	30	14	6
Rugby	59	13	5
Ryton-on-Dunsmore	1	8	4
Salford Priors	9	16	8
Solihull	9	2	10
Stockingford	19	6	6
Stretton-on-Dunsmore	17	14	7
Ullenhall	23	17	9
Warwick, &c.	116	0	8
Water Orton	5	14	0
Willey	2	19	3
Wolvey	2	9	0
Westmoreland:			
Ambleside	54	0	4
Appleby: St. Lawrence	6	16	6
Burton	34	16	11
Kendal	270	17	6
St. George's	8	6	1
Levens	12	15	4
North Windermere	119	19	11
Windermere:			
Parish Church	18	8	10
Wiltshire: Aldbourne	15	14	2
West Ashton	11	7	5
Calne	47	9	8
Chilton	2	3	6
Corsham	43	0	0
Corston with Rodbourne	7	14	6
Devizes	51	6	3
Heywood		18	5
Highworth	1	1	0
Hindon	6	9	5
Malmesbury, &c.	92	7	7
Marlborough	11	3	10
Purton	8	13	7
Salisbury, &c.	229	17	1
Stanton	2	4	0
Trowbridge	92	10	0
Warminster	24	1	9
Westbury	1	10	0
Winkfield	19	7	9
Worcestershire:			
Blackheath	21	7	0
Bromsgrove	53	10	5
Cleeve Prior	11	0	0
Cookley	20	17	0
Far Forest	2	0	3
Fladbury	4	0	0
Great Malvern	257	14	10
Hales Owen	55	6	0
Kidderminster	7	4	7
Langley	3	13	6
Lower Mitton	8	0	9
Oldbury	10	8	8
Redditch	25	17	3
Stockton-on-Teme	11	3	0
Stourbridge	98	4	0
Stourport	21	15	0
Tenbury and Rochford	11	4	2
The Lickey		3	0
Wolverley	12	15	8
Worcester	193	9	11
St. Peter's	15	0	0
Yorkshire: Allerthorpe	6	0	7
Arthington		5	9
Austwick	3	14	1
Barnsley	164	7	5
Batley	3	11	10
Bempton and Speeton	5	15	0
Bentham:			
St. Margaret's	15	16	9
Beverley	300	0	0
Bingley	7	6	6
Bradford	332	14	9
Brafferton	27	4	11
Brayton	5	11	5
Bridlington Quay	32	14	5
Holy Trinity	76	3	6
Brownhill:			
St. Saviour's	2	13	7
Calverley	192	7	2
North Cave, &c.	14	19	8
Clapham	22	18	8
Cleveland	149	4	2
Cowthorpe	2	18	9
Darfield	7	1	0
Dewsbury	36	12	6
Doncaster	354	0	6
Driffield	169	6	9
Earlsheaton	7	7	10
Friday Thorpe	1	6	3
Giggleswick	23	15	2
Grosmont and South Cleveland	23	10	3
Haddlesey	19	12	4
Halifax	375	5	5
Hampsthwaite	23	16	9
Harrogate	417	11	2
Harthill	50	10	10
Hawkswell	8	15	2
Holderness	45	3	0
Hooton Pagnall	6	7	0
Horsforth	9	17	3
Horton, Great	12	1	0
Huddersfield	852	3	4
Hull	462	1	6
Holy Trinity	26	11	3
St. Stephen's		4	0
Ilkley	103	0	11
Knaresborough	154	9	0
Leeds	993	19	8
St. George's	52	2	0
St. Matthew's	2	5	11
Malton and Ryedale	103	14	7
Moor Monkton	1	11	0
Newton-in-Cleveland	6	5	10
Northallerton	5	18	5
Oughtibridge	1	1	0
Pannal	17	18	4
Pocklington & Neighbourhood	114	18	0
Pontefract	184	2	11
Richmond	80	11	9
Ripon	349	4	2
Roecliffe	24	13	9
Rotherham	267	15	11
Scarborough	282	14	11
Selby District	20	0	9
Selby: St. James'	28	9	3
Sheffield	2693	11	6
Slaidburn	20	11	6
Snaith, &c.	30	18	7
Staincliffe	6	5	2
Sutton-in-Craven	13	8	9
Thornton-in-Lonsdale	11	10	0
Wakefield	139	8	2
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Whitby	83	16	8
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Llandyssil	33	11	3
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Carmarthen	129	15	1
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Llandovery	2	12	6
Carnarvonshire:			
Glanogwen	5	0	0
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Penmaenmawr	21	17	7
Denbighshire:			
Denbigh	36	15	4
Henllan	9	12	1
Isycoed	9	0	10
Llanrhaiadr-yn-Kinmerch	14	16	5
Wrexham	33	8	5
Flintshire: Bodvari	11	1	0
Holywell	33	9	4
Hope	20	0	7
Mold	20	17	5
Northop	9	18	5
St. Asaph	16	15	3
Tremeirchion	5	2	0
Glamorganshire:			
Cardiff: St. John's	242	13	4
Llancarfan	3	0	10
Neath	15	10	6
Oystermouth	9	8	6
Penarth	8	2	6
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Arustley	5	3	6
Guilsfield		7	6
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Haverfordwest	41	9	11
Lamphey	1	2	6
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EIGHTY-FIFTH ANNIVERSARY

OF THE

CHURCH MISSIONARY SOCIETY.

THE ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 5th of May, 1884, at the Parish Church of St. Bride, Fleet Street, by the Right Rev. the LORD BISHOP OF LAHORE, Vice-President of the Society. Divine Service to begin at Half-past Six o'clock.

The ANNUAL MEETING will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 6th of May.—The Chair to be taken by the Right Hon. the PRESIDENT, at ELEVEN o'clock precisely. Doors to be opened at **Ten o'clock.**

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the Evening of the same day.—The Chair to be taken at Seven o'clock precisely.

MORNING MEETING.

Admission to the Hall will be given by Tickets.—Tickets can be claimed by Members only. Members are all Annual Subscribers of One Guinea or upward; if Clergymen, of Half-a-Guinea—all Collectors of One Shilling or upward per week,—and all Benefactors of Ten Guineas or upward.

Tickets, according to the Regulations of the Committee, will be delivered to Members, on their application personally, or by letter, post-paid; *which application must be made at the Society's House.*

It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.

Unoccupied Sittings will be thrown open to the holders of any class of Tickets who may be unaccommodated with seats upon the President taking the Chair.

EVENING MEETING.

Tickets giving admission to the Hall may be had on application at the Society's Office.

The distribution of Tickets will take place at the Society's House, in Salisbury Square, daily, from Tuesday, April 29th, to Friday, May 2nd, and on Monday, May 5th, from Eleven to Four o'clock; and on Saturday, May 3rd, from Eleven o'clock till One. *No Tickets will be issued before the time here specified.*

By Order of the Committee,
GEORGE HUTCHINSON, Major-Gen., C.B., C.S.I.,
Lay Secretary.

Church Missionary House,
Salisbury Square, May, 1884.

CHURCH MISSIONARY SOCIETY.

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RELIGIOUS TRACT SOCIETY.

EIGHTY-FIFTH ANNIVERSARY.

BLIC MEETING will be held on FRIDAY EVENING, May 9th, 1884, at EXETER HALL. Chair will be taken at Half-past Six o'clock by SIR W. MCARTHUR, M.P., K.C.M.G. ters :—The Ven. ARCHDEACON BARDSLEY, Liverpool; The Rev. Professor W. G. ELMSLIE, , London; The Rev. C. E. B. REED, M.A., British and Foreign Bible Society; The Rev. C. LILLINGSTON, M.A., St. Barnabas, Holloway; and GEORGE WILLIAMS, Esq. Tickets for ved Seats may be had on application to the Secretaries, 56, Paternoster Row; or at the us places of worship throughout the Metropolis.

SSIONARY BREAKFAST will be held in Cannon Street Hotel, on Tuesday, May 20th, at n., under the Presidency of the Right Hon. R. N. FOWLER, M.P., LORD MAYOR. Tickets, -a-Crown each, may be had of the Secretaries.

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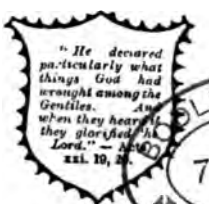
"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xxi. 19, 20.

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THE

CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1884.

THE SOCIETY'S ANNIVERSARY.

FROM an æsthetic point of view the panorama of London, notwithstanding its general aspect of wealth and magnificence, would be singularly bald and bare without the multitudinous spires clustering round the dome of St. Paul's, and pointing to the skies. A fresh idea is thus communicated to the beholder. There is a testimony that London is a Christian capital. It is not only the central home of arts and sciences, of trade and commerce, but there is outward evidence that it is a rallying point of Christianity. Owing to changed conditions of social life, which on the Sunday especially leave London proper comparatively a desert, the outward symbolism of towers and spires loses much of its significance. But in a far higher sense London, without its religious meetings in the month of May, would be deprived of a still more striking characteristic. The worship of Mammon and the exaltation of art may have undue predominance, but it cannot be said of London, as of Athens of old, that "the city is wholly given over to idolatry," or that God is unknown or not thought of, when multitudes from all quarters flock together and fill the streets whose aim and object is to hear and know what the Lord is doing through the instrumentality of His servants, both at home and in the uttermost ends of the earth. While dreamy idlers are speculating about an imagined euthanasia of Christianity, the great heart of the metropolis is beating with its activity and vigour.

Certainly the Eighty-Fifth Anniversary of the Church Missionary Society betrayed no symptoms of the decline of interest or power in those who are upholding the Evangelical standard of religion in the Church of England. There were, of course, familiar faces missed from the proceedings; saints who had "laboured much in the Lord" since the preceding anniversary had passed away to their rest; but the serried ranks of the survivors were as full and as enthusiastic as ever. The tone and temper of the adherents of the Society were unchanged, carrying home the conviction that no fresh departure from fundamental principles, even if it were for one moment contemplated, would be tolerated by those to whom the Society in reality owes its existence and its permanence. To revert to the allusion which we ventured upon at first, the City churches may, with comparative impunity, shelter few worshippers, owing to changes of domicile rather than defect of religion, *but May meetings* from which the spiritual element had

evaporated would be sorry spectacles. We can, however, thank God that this is far from being the case with our best recognized institutions, and notably with the Church Missionary Society.

According to custom, we preface our account of the Proceedings of the Anniversary with some brief comment on the Abstract of the Annual Report which was read in Exeter Hall. We do not supply the details of it, as, partly through the public press and partly through circulation to friends and supporters, the contents will shortly be familiar to all. It may suffice to place on record here that the general tenour of it was most encouraging, full of instances of the merciful kindness and of the enduring truth of the Lord to the Society. It is especially noteworthy that at what we would fain hope may be the turning-point from a long period of agricultural and financial distress, while so many interests have suffered, the income of the Church Missionary Society has experienced no diminution, but has been maintained at the high standard which it had reached the previous year. "The total Ordinary Receipts are within 30*l.* the same as last year." Many a country clergyman and toiler for the Society in town parishes will appreciate the significance of this statement; we hope, too, they will thank God, and take courage in the future. We can remember years ago preaching in a church where the clergyman told us there were several persons present who could give the then income of the Society with hardly any inconvenience to themselves. Even in these times the strain upon the wealthy must have been comparatively slight, but the case has been very different through the length and breadth of the parishes of England.

Another matter for sincere congratulation is the projected removal of the Children's Home from Highbury to some spot at a distance from London. That this is practicable is due to the singular munificence of the Hon. Secretary and Mrs. Wigram most nobly and judiciously exercised. Whatever may have been the advantages of the present location originally, the conditions of the neighbourhood have so much altered, and access to London from places once remote is now so cheap and constant, that country air and green fields, and rural delights, so congenial to childhood, may easily be secured. It will be a pleasant and inspiriting thought to the toiling missionary that his children are no longer to be "in populous cities pent," but will have the full scope of what to many of the clergy are luxuries hardly attainable. We do not doubt that the change will be found eventually not only generous policy but wise economy in the solace it will afford to parents in their sorest trial—separation from their children. With intelligent and active supervision on the part of the Committee to make sure that in these emulous days the children of the missionary are well to the front in the competitive examinations now open in all directions, there would seem to be nothing likely to be wanting that prudence can devise, considering the abundant provision for religious instruction which exists.

Friends of the Society will notice with deep regret and sympathy, so far as may be consistent with submission to the Father's will, the

removal by death of so many of those invaluable helpers, the wives of missionaries, for which, as the Abstract states, the year 1883 will have "a mournful pre-eminence." As for the other events of joy and sorrow, of trial and success vouchsafed, we must refer our readers to the Reports which will, at no distant period after they read these lines, be submitted to them in all their particularity and fulness. One interesting fact we note *obiter*, that the Luther Commemoration in Japan, entirely arranged by the Native Churches, was attended by 600 Native Christians.

But we must now place on permanent record some account of the Anniversary itself. By permission of the new Rector of St. Bride's, the Annual Sermon was preached there as in former years. As the Society by its location in Salisbury Square is virtually a chief parishioner of St. Bride's, it is pleasant to find no solution in the continuity of old and hallowed associations. Considerable alterations have been effected in the interior of the church, in accordance with the views of the new rector, but there was none whatever in the conduct of the service, which was carried on precisely as in former years. We have been informed that the Archbishop of Canterbury expressed himself as greatly impressed by the wonderful heartiness of devotion manifested by the congregation, as the Archbishop of York was on a former occasion, who, even in his sermon, could not refrain from alluding to it. It is indeed a spectacle to be witnessed, devoid as it is of all meretricious adornment, but showing forth what the services of the Church of England might be if the spirit which fills the congregation at St. Bride's on this occasion were normal throughout the land. The sermon was preached by the venerated Bishop of Lahore from the text, Rom. xv. 16, and was listened to with unflagging attention. We refrain from commenting upon it in detail, as all will have so speedily the opportunity of judging of it for themselves. It possessed the singular advantage, not only that it was the utterance of a prelate of the Church in testimony to the work of the Society, but out of the abundance of the preacher's heart his mouth spake when he poured forth the results of his own missionary experience, extended in the service of the Society over so many years. Most touching were the references to his old fellow-labourers, some already, like George Maxwell Gordon, *morts sur le champ d'honneur*, but some still spared for further labour. We trust the earnest appeal made from one so abundantly justified in making it will call forth large accessions to the Church Missionary ranks. At the close of the sermon prayer was offered and the benediction was pronounced by the Archbishop of Canterbury, who had attended the service in an official capacity attended by his chaplain. Thus for the second time since his accession to the Primacy his Grace has been pleased to exhibit his sympathy with the Society by his presence at the Anniversaries.

At the Breakfast preceding the Meeting on Tuesday, which was as usual well attended by the Clerical members of the Society, an address was delivered by Canon Brooke of Bath on the 115th Psalm.

When the doors were opened the large Hall rapidly filled with a Meeting quite equal in numbers to the gatherings of previous years; indeed every available portion of space was fully occupied. The chair

was taken, we rejoice to say, as in so many previous years, by the Right Honourable the President, the Earl of Chichester. Among those present on the platform were—

The Earl of Northbrook, the Archbishop of York, the Bishops of Rochester, Liverpool, Lahore, and Antigua; Bishops Perry, Ryan, Hellmuth, and Beckles; the Deans of Ripon and Windsor, Archdeacons Bardsley and Richardson, Canons Hoare, Brooke, Bell, Allan Smith, Clarke, Tristram, Tugwell, T. Green, and Wilkinson; Prebendaries D. Wilson, and E. R. Mason; the Revs. W. Abbott, W. Allan, F. H. Baring, A. Baring-Gould, B. Baring-Gould, W. H. Barlow, D. T. Barry, J. Barton, W. A. Bathurst, E. H. Bickersteth, W. R. Blackett, S. Bott, H. Brass, W. S. Bruce, T. Campbell, T. L. N. Causton, B. Cassin, W. E. Chapman, W. H. Chapman, C. F. Childe, C. V. Childe, A. M. Christopher, T. H. Clark, C. F. Cobb, A. W. Cribb, T. Y. Darling, Sholto Douglas, C. J. Down, W. Doyle, T. W. Drury, W. F. Drury, G. Everard, C. C. Fenn, H. Fuller, T. J. Gaster, Carr J. Glyn, F. F. Goe, J. H. Gray, T. Graham, J. Gritton, H. P. Grubb, R. Gunnery, J. Hannington, J. W. Hawksley, J. G. Heisch, J. P. Hobson, W. Hockin, W. Horne, T. G. P. Hough, H. D. Hubbard, H. James, C. Jex-Blake, H. A. Jukes, G. S. Karney, A. Kennion, R. J. Knight, W. Knight, G. Knox, C. E. Lamb, R. Lang, E. Lombe, J. Long, J. MacCartie, C. C. McArthur, R. H. Maddox, W. G. Mallett, C. Marson, J. E. Matthews, E. Maxwell, F. Leslie Melville, A. P. Neele, R. Palmer, R. Pargiter, J. Piper, J. S. Pratt, J. W. Pratt, W. S. Price, M. Rainsford, R. B. Ransford, G. C. Reynell, W. N. Ripley, J. S. S. Robertson, J. Robertson, J. Rumpf, J. Sharp, H. Sharpe, A. J. P. Shepherd, N. Sherbrooke, C. Smalley, Gardner Smith, G. F. Smith, W. J. Smith, E. D. Stead, D. D. Stewart, F. Sulivan, R. S. Tabor, C. Tanner, G. R. Thornton, H. Woods Tindall, H. Trotter, W. Walsh, H. W. Webb-Peploe, Dr. L. B. White, J. B. Whiting, F. E. Wigram, C. L. Williams; Lord Cottesloe, the Lord Mayor, Sir T. F. Buxton, Sir J. Kennaway, Sir W. Muir, Admiral Prevost, Captain the Hon. F. Maude, Generals Crofton, Davidson, Hutchinson, Lawder, and Maclagan; Colonels Black, Channer, and Gabb, Captain Seton Churchill, Messrs T. F. Allison, A. Beattie, H. B. Boswell, C. H. Bousfield, C. B. P. Bosanquet, T. F. Buxton, C. E. Chapman, R. N. Cust, R. Eusden, J. H. Fergusson, C. D. Fox, H. Gibson, S. Gedge, J. Hoare, J. Hough, C. B. Ker, A. S. Leslie-Melville, P. S. Melvill, H. Morris, C. J. Plumptre, C. A. Roberts, G. Skey, P. V. Smith, H. J. Smith-Bosanquet, W. Sparkes, J. A. Strachan, J. Stuart, E. Stock, E. P. Williams, R. Williams, R. Williams, Jun., &c., &c.

After the reading of the Abstract of the Annual Report, to which allusion has already been made, and which elicited loud and enthusiastic cheers when the name of General Gordon was mentioned, who during his stay in Palestine had manifested so much interest in the Society's Missions there, the Meeting was addressed by the Earl of Chichester in the following terms, which we feel assured will commend themselves thoroughly to every member of the Society to whom its principles are beyond all other things dear. The two points upon which in his concluding remarks the Earl dwelt so emphatically are indeed cardinal, and may well be termed, "Articuli stantis aut cadentis Societatis:"—

Speech of the Earl of Chichester.

My Lords, ladies, and gentlemen,—Though for many years it has been my great privilege to preside at this anniversary meeting, I do not know that I ever felt more deeply the solemnity of the occasion. I do not know that I ever *felt so deeply* what a solemn thing it is *for a poor human* creature to address a *multitude of his* brethren and sisters, such as I am now addressing, upon that most important subject, the extension of the kingdom of our common Master. The magnitude of the Society alone would be a subject to make one humble, to solemnize one's mind. But when we consider the magnitude of the operations, such as we have heard described in the Report just read, and

still more when we consider the work itself—an endeavour to bring to Christ the innumerable multitudes of those who are still sitting in darkness and the shadow of death—when we consider the magnitude of the field and of the work, we must remember that all our efforts would be utterly in vain, unless we were working with God, and God working with us. It is this feeling which I doubt not is the uppermost in all your hearts, as well as in all your minds; and it is full of comfort and encouragement. While we are humbled, when we think of the little we do, and how little we are fitted to carry on such a work as this, it is encouraging to know and fully believe, as I do, that it is God's work, and that God will continue to bless us so long as we are faithful to the trust reposed in us.

There is much in the Report of the proceedings of the Society during the year to cause thankful acknowledgments to God for all His mercy and goodness. But we have had our trials; we must expect them. The Master has told us that in the world we must expect tribulation, and if we did not meet with trials and tribulations we might be led to doubt whether we are indeed engaged in the Master's work, and are carrying it on in His spirit, so as to enable us to join in His triumph —for He has said He has overcome the world, and will overcome the world. I have heard it said, that some of our friends—I suppose the Committee—have not been faithful to their trust, that they do not carry out the principles on which the Society was founded by our fathers, and that we are deviating into some line contrary to that which the Society has hitherto pursued. Now, our knowledge of human nature —our knowledge of the differences of opinion amongst good Christian men in our own Church, and other facts which are in the knowledge of most of us—prove that it would not be at all surprising if some such falling away should have taken place. But, speaking as I can, after a great many years' experience, of the work of this Committee, I will undertake to say that the Committee have worked together closely, zealously and faithfully upon the old lines. (Cheers.) Of course, even with a *Committee, there will sometimes be differences of opinions* as to details. There is no harm in that. Of course it is very pleasant for brethren to dwell together in unity, and still more to work in unity; but I say this, that notwithstanding the little differences on details which occasionally crop up in the councils of the Committee, there has been the most wonderful harmony amongst us, all due to the God of harmony and love. There has been nothing like difference on any essential point, and no falling off in our adherence to those great Evangelical principles on which the Society was originally founded. (Cheers.) Alluding to differences, we all know there has been considerable strife of opinion going on in our own beloved Church of England, and no doubt to a certain extent these differences of opinion have more or less affected the progress of this Society, but I do not think it has affected the views of the members of the Committee. (Hear, hear.) For my own part, personally, I have always felt—and of course I know I ought always to have felt—that in dealing with those who most differ from us in opinion, we ought to do so with forbearance and Christian love, steadily adhering to what one believes in one's conscience to be the essential truth, but yet patiently bearing any variety of opinion which brother Christians may advance. Now, my brethren, that is pretty much the way in which I believe we, as individual members of the Committee, conduct our intercourse with our brother Christians with whom we do not exactly agree. So far, I think, we are acting in the right spirit. As I have said, there is perfect harmony, and God grant that that harmony may long continue in the Committee-room at Salisbury-square. (Cheers.) I have alluded very slightly to the principles of the Society, to which I confidently believe, under God's guidance, we shall continue to adhere. There are two points which I trust will be always very dear to the Society in their missionary work. The first is that our missionaries should preach the pure and simple Gospel (cheers), and, so far as they are able, to maintain a pure and simple ritual. (Cheers.) The other point is that it should be our constant object to found Native Churches—Native Churches more or less independent—more or less connected with our own be-

loved Church, but connected so far, and so far only, as a Native Church, when it is once launched. These are the two great points which have been long adopted by the Society. They have their own value, and were always advocated by my late dear friend Henry Venn, and I believe they are still retained as vital principles in the conduct of the Society by the Committee. (Loud cheers.)

The usual resolution adopting the Report, appointing the Committee for the year, re-appointing the Treasurer, and thanking the Preacher, was moved by the Archbishop of York, in a singularly effective speech, which was thoroughly well received by the assembly. His Grace formally moved the resolution, and then continued as follows:—

Speech of the Archbishop of York.

I should wish to add a few remarks upon the general subject which brings us together. What should we think of a Church without any Missions at all? That has been, at no very remote time, the condition of our beloved Church of England. We should think of a Church with no Missions at all as we should think of one of our friends lying ill in his bed, unable to move hand or foot, and when the physician applied the mirror to his lips there should hardly be the trace of any breath upon its polished surface. We should say that our friend was on the point of death. And it is through the great mercy of Almighty God that He has preserved this Church of England through a period, and a very long period, during which it had no Missions whatsoever; and you will look in vain among the writers of the day, even among the religious writers, for any allusion to Missions, though some among them must in their heart of hearts have seen that there could be no more binding obligation on a Christian minister than to carry the light to them that sit in darkness and in the shadow of death. The thing itself was so hopeless that there would seem a kind of unreality in mentioning the subject of Missions to the Church that knew no such thing.

We pass to a later stage. We pass to a stage not far removed from us. We pass to a stage in which there was a recognition of Christian Missions, but almost no missionary work. Here is what Bishop Butler, the illustrious Bishop of Durham, says in a missionary sermon in 1739, preached before the Society for the Propagation of the Gospel. He says: "The design before us being in general exceptionally good, it were much to be wished that serious men of all denominations would join in it." I will allude to these words presently. "The present income of this Society for the Propagation of the Gospel, which depends upon voluntary contributions, with the most frugal management of it can in no wise answer the bare purposes of our charter." In plain words, it was a missionary society that was as yet unable to do anything active in the way of Missions, and that is in the year 1739.

I now come to the third stage—and a very different stage—represented by the document which you have heard read today; and I say the progress is not only something to be proud of, even in the sight of God, but I say the progress has been enormously great. (Loud cheers.) Instead of being a condition of no missionaries at all; instead of being a condition in which a Bishop preached a sermon to a society that could do nothing better than listen to that sermon, we have now arrived at a time when this society and other societies are spreading over the whole face of the globe the machinery of Missions, and not merely the machinery, but they are carrying the comfort of the living presence of the Lord of Life Himself to them that sit in the darkness and know Him not, but are as apt as we are to embrace His truth when they know it; whose souls are as precious in the sight of Him the one Redeemer, as the soul of any one in this hall. (Cheers.) Therefore, when I consider that fact, it brings me comfort as to many difficult points.

In the first place, nothing is more common now than to be told that religion is in a decaying state. Some people think that everything is in a decaying state. (Laughter.) They say this is a century of decay—that we are mumbling the old bones which were the sustenance of centuries long gone by; that we ourselves are

incapable of doing anything, and that the sooner we wake up to the great truth that a splendid time is coming, the better for us. I do not think this is a century characterized in that way at all. I believe that there has been no more remarkable period for every kind of conquest over difficulties in the world by the minds of men through the permission of the Almighty; I say there never has been a greater and more conspicuous time in the history of England than this reign of the present Queen. (Cheers.) When I hear that science is making great strides, I am very glad to hear it. But science has no business to swallow me up. (Laughter.) I take an interest in science, I go alongside with it; and when somebody tells me, as they do now-a-days, that Darwin published his great book in 1859, and that since that time others have published their books, and that in short there is a new view of things in general in consequence of these great thinkers, I say, "Very well, I will give you a fact or two. Since 1859 this Missionary Society, which has for its object the old-fashioned purpose of making known the Bible throughout the world (cheers), of letting the world see that Christ is the Life,—this Society has added, since the publication of Darwin's great book (I dare say it is a great book) —has added some 80,000*l.* or 90,000*l.* to its revenues, and all the other missionary societies, which are not founded on a new book, but on a very old book, have added to their activity in like manner." So, on the whole, I am disposed to think that whatever is true in any new book that has been published, that will live; but there is no antagonism of truth, and the new truth, if it is to live, must live by finding room alongside of the old truth. (Cheers.) And let me say also that in every branch of inquiry and of activity there has been the same great progress, showing to us, upon the whole, not that this or that study is to be a great serpent swallowing up all the lesser serpents, but, on the contrary, the mind of man is extremely active: that every time man makes a new discovery, every time you come to the great activity of the human mind,—there are other minds at work, and you need not be jealous of that work, but, on the contrary, proud of it, for it will *give its message to the* advancement of mankind. I do not call those old-fashioned efforts—most respectable as they were—to find one or two men, as you saw in the middle of the last century, and send them forth to some mission-field or other—I do not call those real Missions, worthy of the name of Missions. They are not Missions of which a Church like this ought to be proud. But I call what you are doing now an excellent work, of which the Church may take account, and on its knees thank the Almighty for the great blessings which have been vouchsafed to it. (Cheers.)

Now about this Society. I should like just to draw your attention for a moment to its material progress. I do not greatly care for these calculations of money, but still they do to a certain extent guide you, for every thousand pounds represents, of course, so much active work in the mission-field. At the birth of the Queen, in 1819, the income of the Society was little short of 30,000*l.*; at the accession of the Queen it was above 80,000*l.* In 1859 it was 145,000*l.*, and in 1883 the total receipts amounted to 232,000*l.* (Loud cheers.) These facts speak to everybody. They are entirely intelligible. They show, not a mere question of banking account; they show an awakening interest throughout the length and breadth of the country in this work of Missions. That money has been got together by great exertions, by getting men and women and children to think of Missions, and to pray for them, and by exercising thereby those minds in the love of our Lord and Saviour Jesus Christ; and you are not thereby exhausting your strength by sending forth to other countries this kind of help. No, on the contrary—you may see it in the figures of other societies—the love that has been able thus to expend itself has been fruitful for all other societies at the same time, because, in fact, it is not a question of amounts of money at all; it is a question of love. (Cheers.) The question is, what you like. The country likes drink, and it spends millions and millions on drink. It likes tobacco, and it spends a great deal on tobacco. It is able to spend when it likes, and you must make it like these things, and it is beginning to like them. (Cheers.) So, instead of despairing—and, indeed, this Report has no note of despair in it,

quite the contrary—instead of despairing, I say, we have much to encourage us, and we may look forward to far greater activity, far larger works of love, and far greater success in the converts we shall gather in.

What is the base of the Society's teaching? I read just now Bishop Butler's sentence on that point, "The design before us being in general exceptionally good, it were much to be wished that serious men of all denominations would join in it." And then he goes on to say that, besides matters of worship according to the rites of the Church of England, the design is to spread the Bible. And that is our design, and it always has been. But there is no undue idolatry of the Book. We desire to spread the Bible because in it is plainly displayed to the eyes, not only of men and women, but to the smallest child, the very figure and person of Him who loved and redeemed us, who has said, "I, if I be lifted up, will draw all men unto Me." (Cheers.) This is no narrow or sectarian view. It is the view of the whole Church of England. The Articles of the Church of England say that the clergyman who is ordained declares the Bible as his book. The Bible contains all things necessary to salvation. (Cheers.) I am here not because this Church Missionary Society is an offshoot of a sect in the Church of England. I say it belongs integrally to the Church of England (cheers), because the objects of its teaching are exactly the same as those of the whole Church, and because I want to see God worshipped at home exactly the same as we propose to teach abroad. I think the Bible must continue to be the basis of all sound and faithful teaching. (Cheers.)

Now, upon the progress of this Society there is one word in the Report which deserves to be dwelt upon. The income of the Society this year is almost exactly the same as it was last year. You will bear in mind that it is almost the only income that is in that happy position. (Laughter). People are giving back to their tenants 25, 30, and 35 per cent.; the whole of the landed interest, therefore, is implicated in a great annual loss. The furnaces *of the north,* where I live, are being *blown out, because* the iron they make *cannot at the* present rate be sold at all; and so all over the country. There is a great deal going on, no doubt. We busy English people are never quite idle with our hands before us, but it is in the face of a very great adversity that has touched every interest; and I might very well appeal to my clerical brethren. I appeal to them whether there has not been very great difficulty, and whether from that point of view you must not consider that as you have kept up the income to its former rate, that is in itself a great achievement, and even a promise of future prosperity. When a patient is lying on his bed, knowing nothing about Missions, it would be simply ridiculous to jog him and say, "Stir yourself up, and send missionaries to the plantations in Georgia, or to the infant settlements in the East Indies." He knows nothing about it. He cannot love, because he does not know. You cannot love till you know. A child hardly knows there is anybody outside his own home, and until you have taught him, that child has no interest in the welfare of others; and as our knowledge spreads so does our responsibility increase daily. And this Society, and other societies of like objects, have arisen now to such a point that there is no one in England who can quite put their claims aside. They must know, and they do know, that a great Christian work is being done. The old taunt that missionaries took to trade and never made any converts, all that has quite disappeared, and now that our greater knowledge and greater responsibility has opened on us and must not be neglected (cheers), we are bound, while speaking of past and future usefulness, to tell our countrymen that these things must greatly be amended, and that in order to show that we are a living Church, which we are, and an active Church, which we should hope to be, our missionary operations must be conducted on a very different scale indeed. It will only be by slow degrees. The practical secretaries ask us for 5000*l.* a year regularly advanced. But we must keep before our minds, not the expenditure of last year, but we must hope that the Church Missionary Society will be within a measurable time doing twice what it is now (cheers), and the same with all the other great societies. Twice what it is doing now; that seems quite absurd. But think for a moment

ıings have lengthened. There is t deal more intercourse now be- America and England than ısed to be 100 years ago between m and Derby. Now people go usands and thousands all over ɔrld, and bring back fresh ideas ıem. It is this constant contact will make people either better or better if they take the opportu- spreading the Gospel of Christ aking others personally to know lessed Lord, and worse if they imbibe the difficulties about tions of religion, and sit down y side with them and do what ɔ. (Cheers.) So, my friends, the of last year's work seems to be ɔn the one hand God has blessed blessing us; on the other hand ems to say to us, "Go ye and ıll nations; I am with you alway, nto the end of the world." And ukes, with a strong though loving , those who are disposed to go ach all nations on the old scale, ith the old niggardliness, the . When He says, "Teach all s," He means, give yourselves to rk of teaching; give your men, ıoney, your prayers; give the ex- ı of the knowledge of Missions, eople may know what there is to e, and may awake to the respon- .

ı matter about the men is a ıerious one. The present state tters about persons ordained to n work is this: that the licence of the archbishops, each in his rovince, will place a man on the ɜ of a clergyman ordained in nd, and will open to him any field k that an English clergyman can ɔpened to him. There has come ı very perplexing state of matters. ave young men who have been ɜars in orders, sometimes less, re- g from a Mission and applying ıdmitted on the same footing as clergymen to holy orders in nd. That is not a satisfactory of things. (Hear, hear.) The es must take care that there be ıg like a getting into the Church gland by using a foreign Church open door. (Hear, hear). I will ɜak for my brother archbishop, h I might say something; but for I *confess it is a considerable* perplexity. I refuse, for want of some qualification, a young man. Is he to go away to a distant place, where, in consideration of there being very few men, he shall be easily and lightly admitted, and then, after a year or two, come back to me and say, "See, I have circumvented you. There are two doors to your house. You would not let me in by one; here I am, having entered by the other"? (Laughter.) I only mention this perplexity because the Committee, well considering it, may be able to adopt some rule or other by which this evil shall be somewhat diminished. Observe, I do not object for one moment to a case where a man has worked long in the mission-field, has spent the best of his strength in the field (hear, hear), to see him and shake him by the hand when he comes back, and say, "We are all one great flock. If you did not receive quite the same education, perhaps, as one of the deacons in my diocese, you have had an education in the university of real life since, and have well improved your time; and I regard you as a brother, and gladly admit you." (Cheers.) The cases are quite different, and I am not sure, if the societies would come to an understanding on the one point as to the young candidates, whether we might not offer them some encouragement as regards the older candidates. (Hear, hear.)

I have detained you already too long. Let us put aside for one single moment from our minds all questions of detail, all questions of committees and associations, and of how the money is to be raised, and how expended. Let us consider what we are about in its very essence. We are here for the purpose of making the Lord Christ known throughout the world. (Hear, hear.) That is all we can do. Our Bible teaches us in very clear terms that not for us is the success or the boasting. We can only leave the growth to Him. We can plant, and we can water: but the life and growth, which are the reality, must come from Him. The duty of carrying out over the world the very Christ, to be seen of men, the duty of holding Him up before them so that He may draw all men unto Him, must be, when we think of it seriously, paramount to all other duties whatsoever, and the very highest of all. So the work which

brings us in such large numbers together is the highest of all. "He will never leave us." Outside is the busy thoroughfare where I am going, and I shall meet men there with faces furrowed with anxiety, evidently under the keenest pressure of work, and hear from them many opinions—some desponding, some hopeful, some wide of religion, and some tending towards religion. Here, in this place, we have met to-day to give one thought paramount importance. We are in a very troubled and difficult world—in a world where, whilst much has been done for the poor who can labour and find work, there is an increasing number of those who are ousted in the struggle, cast aside, and trampled under foot. Wise men are busying their minds about giving better dwellings to the poor and better wages, and they are haunted by the conviction that there are many problems far too hard for them in this matter, and that it will end to a great extent in talk after all. One thing we can do: we can animate people to go among the poor in the missionary spirit, to hear their wants, to speak to them of One above who hears their wants more clearly, and knows the extent of them far better. We can do this not only in the alleys of our large towns, but also among the suffering populations which are, to a great extent, labouring under the same evils in all distant places. We can speak the words of comfort and of solace; and if it be the case that, after all, we cannot alleviate their wants as we could wish, it will do them good to have spoken to them the word of comfort, to have lifted the curtain that hides from their minds another life, and show them some brightness beyond. And it will have done a great good to the minds of every one of us who has engaged in such work, because it is the very work that our Lord sets us to do, the very work which He promised we should succeed in doing, the very work of which He promised, "Lo, I am with you alway, even to the end of the world." (Cheers.)

Before we pass on we feel it right to remark upon the concluding portion of his Grace's address, in which, although in some respects we slightly differ, we feel that salutary caution was conveyed, which we hope will be duly laid to heart by all whom it concerns. The subject is an important one, and deserves to be frankly considered. Of late years there has been, among the other new-fangled ideas in vogue, a theory set up of the probable advantages which would result to Missions, if the younger Clergy were to volunteer, something as our army is now recruited, for "short service," in the mission-field, and then that they could return and fall into the ranks of the Clergy at home. The obvious objection to this is, so far as missionary work is concerned, that just when a young man had been acclimatized and had made some proficiency in the language which it was his duty to acquire, in point of fact just when he was becoming serviceable, he should return, taking his hand from the plough before he had even driven a furrow. An expedient of this sort might attract a number of fanciful idlers into the mission-field, but could give no permanent strength to the cause. This notion has never been entertained in Salisbury Square, and we trust it never will find acceptance there. As regards the two doors which the Archbishop described so graphically, the simple reply is that the Church Missionary Society, except for its Native Agents, knows but of one for the agents which it trains as distinguished from University Graduates, which is at Fulham, through which its nominees pass forth into the Church abroad. The Archbishop no doubt knows well the *import* and value of the examinations of the Bishop of London, in which *the Islington* students habitually distinguish themselves conspicuously. *It could be* more appropriately described as the portal rather than as the

rn of the English Church. Nor is this the only test of their rements. At the recent class-list issued by the University of ridge, April 23rd, 1884,—in the Preliminary Examination of Can- es for Holy Orders, when sixty-four were classed, competing from niversities and all Theological Colleges throughout the kingdom, e candidates from the Islington Church Missionary College pre- d themselves, two of whom were placed in the first class, three in econd, and not one in the third. We venture to submit that this ment will be reassuring both to the Archbishop and to the friends e Society as to the value of the education given by the Society to ents, which is assuredly equal in what concerns a clergyman to that rted in our Universities and in the Theological Colleges so largely ed of late years.* At the same time our sympathies are probably more scant than those of the Archbishop with unstable young men, atter to what society belonging, who can only say concerning ons, "Veni, vidi, redii." We cheerfully leave them to his Grace's r mercies, and feel he will help the Society in its work by not en- ging home-sickness in any of its agents. We thank him at the time for the consideration evinced towards veteran labourers, who ve the highest consideration from the authorities of the Church me.

e resolution was seconded by the Rev. W. R. Blackett, from tta, in the following speech, which deserves serious consideration, ought to elicit much prayer for the future well-being of India. oints to dangers by no means imaginary; but we would not lose in the cause of education and its probable influence for good, ly the masses could be reached by it, and if the Government e country is not to be transferred, as seems so probable, from the ht sway of England into the cruel oppression of Brahmins who the country in subjection so fearful that even Mohammedan tation and exactions were a comparative relief:—

Speech of the Rev. W. R. Blackett.

resolution, although a formal ontains one point that can hardly ken of as formal, and that is the s of this meeting and of the So- to Bishop French for his sermon ight. Those who heard the ser- elt in their hearts something more formal thanks. (Hear, hear.) t that you all, gathered here, do e your position as engaged in a missionary work, that the offering Gentiles may be acceptable to through our Lord Jesus Christ. is the real interest of the world. s that which ought to animate us all, and make us more earnest than we have been hitherto to advance this work, to gather together the Gentiles into the fold of Christ, and to increase and spread abroad His glory. At the same time, along with this deep spiritual interest, there is needed always in our poor, weak human nature some human interest. It is necessary that we should know, in order that we may love; and I suppose what is expected from me is that I should improve your acquaintance with the work abroad, in order that you may learn to love it more.

Personally, I have little of interest to

t the Cambridge C.M.S. Anniversary in 1883, Canon Westcott, Regius Professor of ty at Cambridge University, who presided, said: "I have lately had occasion to become tely acquainted with the work done in the Society's College at Islington. I can but st *the admirable character* and results of the teaching in the College make me thankful *en so prepared should be going* out into the mission-field."

tell you. My work has been that of establishing and carrying on the Cathedral Mission Divinity School at Calcutta. I would yield to no man in maintaining the importance of this work; I would magnify my office in that matter; but at the same time I must confess it would interest you little were I to give you many details of the work. I may tell you of other work in which I have been engaged, on the Bengal Native Church Council, which fell into my hands as chairman on the death of our brother and father in the mission, the Rev. James Vaughan. You hardly know what it is to stand by and see a standard-bearer fall. You hardly can realize what it is to see the leader of a great Mission cut down in the zenith of his usefulness and power, and committed to the grave. Mr. Vaughan had established the Church Council in Bengal, and especially in one district, in times of great trial, owing to the great difficulty which arose there connected with caste some years ago. Now it is going on well, still in its infancy, but its infancy is beginning to be vigorous; and I hope in a few years the Church Council will not only talk about taking things into its own hands, but will be able to accomplish that most desirable end.

But this is only indirect missionary work, and perhaps I ought to confess I have been almost entirely engaged in this secondary work. My direct contact with the heathen has been little. Not that there is not much work done among the heathen in Calcutta. There you have your missionary, Dr. Baumann, than whom a more devoted, earnest, hardworking, and successful missionary can hardly be found on the rolls of the Society. He is working there with a diligence and earnestness that reach all classes of society. The other day, before I left Calcutta two months ago, Dr. Baumann baptized a man, a professor of Sanskrit in one of the colleges, who had tried to find rest for his soul in the Brahmin religion, but had failed to do so. Led on by degrees, he came out as a Christian with such boldness as astonished everybody. Dr. Baumann works largely among the lowest classes, among the *Chamars, who are* outcasts from Hindu *society, and regard* themselves as such. *They are found* scattered abroad in colonies in different parts of Calcutta and its suburbs, and those colonies are not the pleasantest places in the world to work in. The business of many of these Chamars is to keep Calcutta clean. They succeed in that, but as to their own habitations they seem to have no idea of cleanliness at all; and being a low, depressed caste, no idea of elevation enters into the mind of any of them; and as to learning, what was the use of learning to any one who was never likely to have anything to do but to hold a broom? Dr. Baumann, seeing their condition, established schools among them, and began preaching efforts. He worked heartily, and found hearty assistants. Once he was carrying on a night school in one of these colonies, and such was the unpleasantness of the atmosphere in which the work had to be done, that he fainted on the spot. But the work has not been unsuccessful; a good many have been taught, and now may be found clothed and in their right mind, both of which are somewhat new to them; and many of them are really rising in the scale of civilization, while many also listen to the Gospel of Christ. There is a little congregation of these Chamar Christians, who are kept separate from others by reason of their language, where they are gathered together from Sunday to Sunday, and join heartily in services in the Hindi language. This is a work kept open to missionary societies—to educate, elevate, civilize outcasts, low castes, and aborigines. Native philanthropy is hardly likely ever to reach so far. A Native philanthropist may, and will sometimes, establish a school in the district in which he and his neighbours live, in order that they may have their children taught. Native philanthropy may extend so far as to open schools on a zemindary, that is an estate, in the hope of obtaining some honour from the Government. But as to Native philanthropy undertaking to teach outcasts, it is a thing not only unheard of, but almost unimagined in India. That work is open for us, and we are entering into it in different parts.

The education of other classes may and will go on. I have been led to conclude, from my experience on the Vice-regal Education Commission (cheers), that there will be education in India far and wide. The higher classes

got the taste for education, and
ıow or other they will attain to
Hear, hear.) The Government
learly the necessity of education
e masses of the people; and the
ıs of the people themselves are
ning to desire it also, and they
ıave it. The missionary element
ıcation will not avail to supply all
s wanted. I have been led to see
y, and I think it is only right I
d state the conclusion,—that,
ıas heretofore the missionary ele-
in the education of India was one
treme importance, and covered no
proportion of the field, hereafter
onary education will not be so
sive in comparison with the whole
nt of education, and will not main-
that importance which it has
tained hitherto. I must not be
rstood as though I were saying
onary societies would be justified
y degree in withdrawing from the
ort of education. Nothing of the

The missionary education has
an immense amount of good in
ı, which is not to be measured by
number of pupils in missionary
ıls, or by the applause which may
from the public. Missionaries
taught India to desire education,
that is the primary thing. Until
ppetite was given, there could be
eal supply; and now, so strenu-
r have the missionaries taught the
ves of India to desire education,
the missionaries are very far in-
from being able to supply all that
ınted. "There must be education,"
is the feeling of the Natives,
l if we cannot get it out of the
ernment, we will supply it our-
ıs." Accordingly they are begin-
to supply it for themselves. This
ot a thing to be regretted, but a
g which we, as missionaries, and as
ıbers and supporters of missionary
ties, ought, by all means, to be
d of. We may not, and must not,
e from the position in which we
d. Education is identified in India
. the cause of Christ, and Chris-
ity is identified with the cause of
ure, and so it must continue. We
not withdraw or draw back; we
t go on and maintain the schools
colleges we have, that in the future,
well as in the past, the cause of
istianity *may be identified* with the
cause of education, culture, and intel-
lectual elevation. (Hear, hear.)

There were doubts and questions in India, as elsewhere, as to the system of education that was being carried on in different parts of the country. These doubts gained a wide and loud utterance, and in consequence of them Lord Ripon was induced to appoint a Commission to inquire into the whole subject of education in India. By the favour, or rather by the will of the Church Missionary Society, I was nominated to hold a place on that great Commission. (Cheers.) I can hardly regard it as a matter of favour, for I felt at the time, and feel still, that it was a burden laid on me which I was utterly unfitted to bear. Still, it was my privilege to take part in its deliberations, and also to travel through the whole of North India with the deputation from the Commission which went about to examine witnesses in different parts. After inquiry I may say that we are not much troubled with the question of caste in the schools, and for this reason, that every boy sits upon his own separate mat, and no boy interferes with his neighbour. I think it was in the Bombay Presidency that the inspector once went into a Native school, which was a very good one, and furnished with all the European appliances for education. There was every kind of educational furniture there, even to the inevitable cane. (Laughter.) The inspector noticed just at the side of the master's chair a great heap of hard and rugged clods of earth. He inquired the use of them, and the master replied: "Oh! sir, don't you see that row of boys sitting at the back, separate from all the others? Those are low-caste boys, and I cannot apply the cane to them, because if I did I should be defiled, but if any of them misbehaves himself I just take up a clod and throw it at him." (Laughter.) Occasionally, in the examination of witnesses, points of interest turned up. I remember several witnesses who showed a very decided animus against Christian Missions. Some of them took it upon themselves to assert that no pupil of a Christian Mission school had ever distinguished himself in after life. I had one plan of setting aside that bitter attack. I simply, in the cross-examination of such witnesses, inquired whether

they had ever heard of Dr. Duff or of any members of his colleges. (Cheers.) Then it was amusing to see the way in which they tried to get out of the whole thing. One man, I remember, came forward at Jubbulpore. He was a very experienced man, a Government *employé* in high position, and he had seen a great deal of the Natives, and his testimony was to this effect, that between pupils of the Government schools and pupils of the Christian missionary schools he had always discerned a very remarkable difference—a difference of honesty, probity, uprightness, and morality in favour of the pupils of the missionary schools. (Cheers.) Of course, that is nothing surprising to us, but it is a piece of public testimony which it is well worth while for us to lay up in our minds.

Another witness came forward at Jubbulpore, a Native, an *employé* of the Government—I think he was in the Educational Department—and he was a very strong anti-Christian. He spoke very bitterly against the Missions. It was my—shall I say pleasure?—to cross-examine him, and, as we may say, to turn him inside out, and I had little difficulty in doing so. In his evidence in chief he had ventured the remarkable statement that he thought it would be very unjust indeed on the part of the Government not to give a full secondary education to all those who might desire it. I was struck with this word "unjust," and I cross-examined him on it. I led him on from step to step, and at last asked him this question: "Do you, then, consider that it is the bounden duty of the Government to supply to every man what he desires, and what he cannot afford?" and the answer was, "Yes, I do." That is, after all, only an instance of a spirit which is widely spread in India, and which gives us, as well as the Government, a great deal of trouble—I mean the spirit of dependence. The people appreciate highly a paternal Government. They desire it; and it is very hard indeed, as we find in our Church councils, and as the Government finds in its efforts after municipal boards, and so on, to get them really and truly to stand upon their own legs. Of course, I am speaking *mainly*, though not altogether, of *the Bengalis*, with whom I have been *most acquainted*. After all their power of talking they are not fond of being independent. They are not fond of being left to themselves; and yet they are very likely to be left to themselves. That is a solemn matter for us to consider. A man in very high position in India, a statesman and an administrator, well known and very much respected throughout the country, is the author of an opinion like this. A friend of mine asked him whether he considered Mission work of any real importance in India; and he replied that he considered it of the most intense, the most real, and the most pressing importance. Why? "Because," he said, "we do not know how soon India may have self-government—may be left to a condition of more or less independence;" and, he added, "I confess I regard self-government, apart from Christianity, as by no means a gain, but an utter calamity for the world." (Cheers.) Thus we have to look forward. There is already a tendency towards self-government in India, and no doubt in a few years there will be more self-government than there is at present. That will give us trouble. We must anticipate it for our schools, in spite of the favourable reports of the Commission, and the recommendations which that Commission has put forward. We must anticipate trouble for our schools when they come to depend for their grant not upon a European official of a Government department, but upon the good-will of local boards and municipal councils. But it is not that only. The whole country must be, sooner or later—and the probability is that the time will not be long delayed—given to more or less of self-government and independence. Now is that self-government to be apart from Christianity, or is it to be leavened and sustained by the working power of Christianity? Surely we must see that it lies with us to determine that we do not leave in India, or, rather, do not set up against ourselves there, a helpless hostility, but that we set up an earnest, and powerful, and strong independence, leavened and knit together by the working power of Christianity itself. (Cheers.) Here is one additional reason, my dear friends, why we should be earnest in our missionary work. It is only one reason out of many, but it comes to us perhaps in a new form, and

coincides with arguments arising from all quarters, and impelling us to see that we do not leave the land heathen and independent at once. The moral of the whole position is simply this, "Work while it is day." (Cheers.)

Mr. Blackett was followed by Canon Hoare moving the second resolution, who in the most gallant manner supplied at a few minutes' notice the emergency caused by the necessary withdrawal of the Lord Mayor from the meeting, in consequence of pressing official duties elsewhere.

Speech of the Rev. Canon Hoare.

I am not the Lord Mayor (laughter), and I have not had the opportunities which his lordship had. He intended to speak, but has gone away. I came here without the slightest idea in the world of speaking, but here I am, attempting to do so. I have, therefore, a claim on your forbearance and your sympathy, and, I think I may add, on your prayers. Now, the resolution that I have been requested to move all on a sudden is—

"That the manifest crisis in opportunity and demand for missionary advance, especially in India and in Japan, and the many openings caused by the Divine blessing on existing agencies in all lands where the Society labours, call for more entire consecration on the part of the Lord's servants of themselves and their substance to this great work which He has entrusted to them."

This resolution speaks of vast opportunities and vast demands. The feature of the present day is that the whole world is open before us, and that there are unlimited demands both in the old Missions and the new Missions in heathen lands for the whole Church of God to rise as one man in one grand, earnest, self-consecrating and trusting effort to meet those demands. (Cheers.) Of one thing I am perfectly certain, and you will agree with me. The power of the Church Missionary Society depends upon God's blessing on its principles. Some people have felt afraid, and they have been watching the Committee closely. I thank them for it. I rejoice to see Christian men and Christian women throughout the Church, throughout the country, with their eyes well open, and alive to any defection of any kind from principle. (Hear, hear.) I have no desire to be a clergyman of a sleeping Church, indifferent to truth, and I have no desire to sit on the committee of any society in this world that is indifferent to truth. *But I do believe that it* will require a very lynx-like eye to find any defection from the great principles of truth in the Committee-room of the Church Missionary Society. (Cheers.) There are two points which I would just notice but very briefly, for, as I tell you, I had no time to prepare. In the first place, there are the great fundamental principles of the Gospel, the salvation through the grace of God, the grand atonement, the perfect Saviour, the power of the Holy Ghost. Oh! do we not know in our Committee-room that those are the only things worth having either in a Christian land or a heathen land? I heard a gentleman say at Reading that he thought it was a fine thing to have splendid processions, and attract the admiration of the heathen. We don't believe in such things in the Church Missionary Society. (Cheers.) We believe that God blesses His own Gospel, and nothing but His Gospel, and that all the candlesticks of Christendom put together—(renewed cheers)—will avail nothing to throw light into the dark gloom of heathenism. Then there is another point of a practical character—namely, as to the constitution of your Committee. I consider that it is a very high privilege to sit on that Committee, because for one reason we meet there a large body of intelligent, experienced Christian laymen. (Hear, hear.) The laymen of the Church of England are rising every day into importance. At the Convocation of Canterbury and the Convocation of York, Bishops and Archbishops are considering whether the laymen ought not to go into the pulpit to preach. I know many of them believe they could do it a great deal better than us clergymen. (Laughter.) Still, I think that even the very best of them will find that when they try it is not quite so easy as they thought it was when they listened. However, we won't have any discussion

about that. Ours is a good strong lay committee in the Church Missionary Society. We have admirals, generals, captains, old civilians from India, lawyers learned in the law to prevent us going astray in legal matters, and other men—substantial men of business—acquainted with accounts, who sit there hour by hour and day after day at work on the accounts of the Church Missionary Society. Thank God for those laymen! (Hear, hear.) We have endeavoured to carry out the principle, you know, in foreign Missions; but there is no use in looking out for a lay committee in Uganda, for example. (Laughter.) We could not get King Mtesa and put him on a lay committee. When, however, a Mission is formed, we look out for the opportunity to say, "As soon as possible get a good, strong, mixed lay committee, the same as we have at home." This has been done in India, at Calcutta, at Bombay, at Madras, and also at Lahore, and there is no disguising the value of those lay committees. (Hear, hear.) I trust you will excuse me if I touch upon rather a delicate matter, which some of our dear brethren are not quite agreed upon. What we have lately wished to do is to produce such another lay committee in Ceylon. (Cheers.) Don't suppose I speak for one moment with the least shadow of disrespect of those noble, gallant servants of God who have fought the battle for the truth in the island of Ceylon. (Cheers.) When I think of such men as Oakley and Jones and others, grand men, Luthers in their way—men who have been prepared to bear reproach for the truth of Christ—God forbid that I should seek for one moment to say a single syllable which would weaken their hands, or bring disrespect upon their noble efforts. (Hear, hear.) But I would like to see these men well backed up by a good strong body of Christian laity. They ought not to be left to fight the battle alone; and all through the whole conflict, ever since the present Bishop went to Ceylon, this has been the key-note of my own counsels in our Church Missionary Committee: those men are too good and too brave to be left unsupported and unaided by the laity of the island, and they ought to *have a strong* lay committee at their *backs.* I know there are difficulties *connected* with the proposal, and I am not speaking one word against those who differ from it; but knowing that men's minds have been agitated upon it, I thought that possibly it might be that I was called at this time suddenly to speak as I have done in order that I might, as an old member of the Church Missionary Society's Committee, and one of the oldest subscribers—I subscribed as a little boy in the year 1820, and have loved the Society all the way through—bear my testimony to what I believe to be the sound judgment of the Committee. (Hear, hear.)

One word before I sit down as to the demand for missionary advance. Who is ready to supply the places in which men are wanted? There are some who are breaking down because we cannot supply them with successors; and why? Because England is too apathetic. The Church of God is not enough awake. There is the great mass of heathenism. Is that not to be touched? Who is to break into that fallow ground if England's Church sits still? There are our missionaries. We have some of those gallant men here to-day. We have other men toiling on, and I cannot but think of that brave, gallant servant of God at Khartoum (cheers); that brave man who, if living still, is, I doubt not, living on his knees; that brave man for whom I hope that England is praying, and who ought to be remembered every time we kneel with our families before God. I have thought of that man, and I believe I am not trenching upon dangerous ground when I say that all England is ashamed (loud cheers)—you did not let me finish my sentence—all England is ashamed that such a man as that, sent out by England to do her work, should be left by England unsupported, undefended, at Khartoum. (Renewed cheers.) You may say what has this to do with Missions? It has a great deal to do with them. I say you have sent out my own dear son to China. Are you going to leave him alone there? You have sent out brave men to Uganda. Are you going to leave them alone there? You have sent Mr. Last and Mr. Cole into the heart of those great African forests. Are we going to leave them alone there? They that sent them, must they not uphold them? (Cheers.) They that sent them, must they not support them? Are we to say, "Go, young man, be brave for the Lord. Go

and give your life up to God. Go, it may be, into the heart of Africa, or to the Arctic Ocean. Go, spend and be spent. Perhaps you will die, but that cannot be helped—go." And is it not fair if that young man turns back upon us, and says: "What will you do to support me? Will you pray for me, or will you simply say, 'Maybe, if I am in a very liberal mind I will put half-a-crown into the missionary plate once a year?'" (Laughter and cheers.) I come to the conclusion that not merely is there a demand in the heathen world, but there is a demand from our own dearly beloved and honoured missionaries; and while Christ is beckoning us forward we must follow at His bidding and back up His servants, so that when He comes we and they shall be found rejoicing—one body of faithful servants of the Lord. (Loud cheers.)

This was seconded by the Rev. T. P. Hughes, just returned from Peshawar, whose remarks on Mohammedanism will be found to be extremely valuable.

Speech of the Rev. T. P. Hughes.

My only claim to address this audience this morning is the fact of a continuous labour of twenty years in the mission-field—(cheers)—and the fact that I seek no other distinction and no other preferment than to lay my body in the Peshawur cemetery, which has been waiting for it for the last twenty years. The resolution which I have to support speaks of a "crisis;" and I shall endeavour, if I possibly can, God helping me, to convince you that the word "crisis" is not one whit too strong. We have arrived at a crisis in missionary work. (Hear, hear.) One of the last words my dear friend Robert Clark, of Amritsar, said to me before leaving was, "I have never longed for a long life, but now I seem to wish to live because I feel that we are entering upon a remarkable spiritual crisis in the history of Missions." And so it is. But I wish to address myself more particularly to what I understand to be the crisis in matters as regards that especial form of religious creed to which I have devoted twenty years of my life—I mean Mohammedanism. I believe that in no sense has the Christian Church aroused itself to feel that deep interest in the Mohammedan system which it ought to feel. We must never forget that it was Mohammedanism which stamped out these Christian Churches in North Africa. We must never forget that it was Mohammedanism which quenched the pure light of Christianity in the ancient Churches of the Revelation. We must never forget that it was Mohammedanism that conquered and held with an iron grasp the southern part of Spain for *a period of nearly 700 years. We must never forget that it is* Mohammedanism which now holds in its treacherous grasp the whole of the sacred places in the East, dear to every Christian soul. It was Mohammedanism which put life and vitality into the Indian Mutiny of 1857, and which gave such a treacherous impulse to the Afghan war of only a few years ago. Nor must we forget that it was Mohammedanism which only two years ago caused an English officer, Major Fulford, to be shot not far from my own garden-gate. Now, it is the claim of Mohammedanism which so presses upon my mind and makes me as a Christian missionary realize that there is a crisis. Why, it is Mohammedanism that is imprisoning General Gordon at the present time. (Hear, hear.) It is that same spirit of fanaticism which reigned for nearly 700 years to its full extent in Southern Europe which has now enabled the Mahdi to rise, and God only knows where the movement will end. Surely, then, dear friends, there are many reasons why we should give much of our prayers, spend much of our energy, in attacking this system and bringing souls to Christ out of it. (Hear, hear.)

I wish that a good deal of your energy, which is spent even upon infidelity and Romanism at home, should be (or at least a portion of it) brought to bear upon this great question, "What shall we do with Mohammedanism?" There are many reasons why the Christian Church should put forth its energies for the conversion of the Mohammedan peoples. First of all there is the startling fact that the irony of circumstances has brought it to pass that the greatest ruler over the Mohammedan people (who have done more to lower the position of women

than any other people), is no other than our Queen-Empress. Then there is the fact that in Mohammedanism we find what we do not find in any other religious system—great elements of truth, a fact which is entirely overlooked by the majority of Christian persons in the present day. There is, first of all, a very correct idea of inspiration; there is a very correct idea of a continuity of God's covenants, and the purposes of mercy to His people. There is, on the whole, a correct conception of what miracles are, and there is a very correct conception of the reality of the immortality of the soul, and of a state of future punishment. And are we as Christian missionaries to ignore all this, or are you as Christian people to ignore it, and to do nothing for the conversion of some 50,000,000 of Mohammedans under your rule? But, above all—and that is what presses most heavily upon me—there is the fact that this great Society has been enabled, by the grace of God, to occupy all our frontier stations along the North-west frontier of India. (Cheers.) This advanced position brings us in direct contact with those Mohammedan people who inhabit the whole of Central Asia. Now the question we have to consider this morning, as a Missionary Society, is this, "Will we, as a Society, occupy those stations on the North-west frontier sufficiently strongly to prevent any other class of missionaries with whom we may not altogether or entirely sympathize assuming the responsibility? Shall we occupy these stations sufficiently strongly, or shall we give them up to some other Society?"

But I would speak not only of the reasons why we should give attention to the conversion of the Mohammedans. I would also speak of the marked encouragement which we have received to give attention to the conversion of the Mohammedans. You are, perhaps, not aware of it, because the current of opinion is in a contrary direction. Indeed, I remember, when I was at home a few years ago, reading in the *Guardian* that one of the bishops had stated that there had been no conversions of Mohammedans. Now, that astonishing statement might well be a justification for ***my statement*** that there have been ***many converts*** to Christianity from ***Mohammedanism***, and not only converts, but converts of remarkable strength and force of character. (Cheers.) Take, for example, the first clergyman ordained in India, Abdul Masih, whose portrait now graces the Committee-room in Salisbury Square. Take, again, Imad-ud-din, of Amritsar, whose talents and erudition have enabled him to compile a commentary that would bear favourable comparison with many of our English commentaries. When I first came to the Punjab he was a bigoted maulavi, opposing us in every direction. Take our minister, Imam Shah, who preaches in our Mission-church at Peshawur. Why, he too, is a convert from Mohammedanism. I wish I could have taken you with me only a fortnight before I left Peshawur to have visited that man's sorrowing home, and to have seen, as I saw, how he drank in the consolation of Christianity when God took away from him his eldest child, sixteen years of age, the fourth child he has lost; to have seen how he bowed down in humble adoration and submission to God's will, and how Christianity gave light and infused the power of faith by God's Holy Spirit into his untenanted, or nearly untenanted, home, and all because he had been brought by Christ from Mohammedanism to Christianity. My dear friends, my time is limited, but I do want to call out your energies as far as possible, to give yourselves more entirely to this great question of what we shall do with the Mohammedan world now under our rule. I know there is an impression among many of you that the Mohammedans are far too bigoted to receive anything of the things of Jesus. But that is not our experience in the Punjab. Many of our best converts come from Mohammedanism.

And we have had marvellous instances which tend to show that the bigotry of the Mohammedan is, after all, upon the surface. As I look back upon that remarkable day in last December, when, amongst the misgivings of many, we opened the Mission church right in the heart of one of the most bigoted cities in the North-west of India, I confess I feel rebuked for my want of faith. The magistrates had said that it would be simply dangerous to build a church like that in the heart of the city. But we built it, and when we had built it we intended to open it by the singing of a

in procession. The chief officer
district upon this suggested that
ging of the hymn should be given
cause, he said, it might lead to a
cal outburst. We might all be
or at any rate an attack might
de upon us. But we felt that
ad put it into our hearts to sing
hymn, and we sang it. (Much
ng.) And what did I see? Not
id I see the Mohammedan crowd
e the church as we entered it
aside respectfully, but the Mo-
edans inside the church rose most
tfully as we entered. (Cheers.)
, with such indications of the
ility of converting the Moham-
people, it is not for you, dear
s, to be indifferent to the claims
crisis which God has placed upon
this time.

w many missionaries have you,
are giving all or most of
time to the study of the Moham-
controversy, and to efforts for
nversion of Mohammedans? At
ery outside, I suppose there are
ore than twenty or thirty. Do
ppose that forty or fifty millions
ple can be converted only by the
ing of some twenty or thirty
naries? It is your want of faith,
want of energy, your want of
ng what missionary work really
t weakens us in the mission-field.
eak, if not of an increase of in-
at all events of the same income
ad last year. But has it never
ed to you, in reading the missionary
s from year to year, that while
come of this Society has rapidly
sed the number of European
naries has not done so. We have,
ve, about 230 European mission-
now. If you will look back at
preceding reports you will find that the
number is about the same, and there-
fore I say, let us rise to the present
crisis. Oh! brethren, if the spirit of
this audience and of this platform
could be moved as it was moved at the
feeling that there was one brave, good
man now isolated, and in a position of
danger—is there nothing as regards
the Church Missionary Society which
will move your hearts with a spirit of
earnestness and enthusiasm which will
lead you to give us the best of your
men for the work of foreign Missions?
And, dear brethren on the platform,
does not this appeal come home to you?
If my Lord Archbishop were here, I
should tell him that men who are not
fit for home work are men whom we
do not want in the mission-field.
Missionaries have received little from
patronage of the Church at home.
What we want is the best of your men.
Let mothers enforce upon their sons at
the universities the absolute reality of
this crisis, and do all they can to induce
them to offer themselves for this
missionary work. Let sisters, by their
gentle influence, do all they can to
make their brothers realize that this is
not the least, but the greatest and the
most apostolic, work of the Church.
And you, Reverend Fathers in Christ,
impress upon your curates and younger
clergy that we do not want inferior
men. We have no money! But let
five or six of my younger clerical
brethren here offer themselves to-day
and the money would be forthcoming.
I say we want them now. Who will
offer? I have had many misgivings as
to my fitness for the work in which I
have been engaged, but I have never
had a single misgiving as to its apostolic
character. (Cheers.)

is was supported by Captain East, R.N., who during forty years
in her Majesty's service up the Niger and in China and Japan,
witnessed the work of the Society, and came forward to bear his
endent testimony to the value of it.

e third resolution—

t the review of the progress and development of the Society's work during the past
while it calls for devout thanksgiving to Him without Whose preventing and enabling
ll the labour would be in vain, gives fresh evidence of the vitality and power of those
tive Evangelical principles which were reasserted at the Reformation, which animated
nders of the Society, and to which, through the mercy of God, it has ever been
l to adhere with unflinching fidelity—

noved by the Rev. *Chalil Jamal*, a Native Pastor from Palestine,
account of his work was well and kindly received by the

meeting. It was interesting to hear a voice from Ramoth Gilead on the platform of the Society. The resolution was ably seconded by Archdeacon Bardsley, who pointed out how large are the missionary resources which can distinctly be traced as the outcome of Evangelical principles. He mentioned too a circumstance deserving special notice, that Mr. Blackett had told his brother that the largest meeting he ever addressed in India was in connection with the Luther celebration.

The Evening Meeting was well attended, and was addressed by Mr. Eugene Stock (as Editorial Secretary); the Rev. George Shirt, Missionary from Sindh; the Rev. James Hannington, Missionary from Central Africa; and the Rev. William Allan, Vicar of St. James's, Bermondsey; but we can only find room for the remarks of the Bishop of Liverpool, who presided over it.

Speech of the Bishop of Liverpool.

My dear Christian friends,—It would be very bad taste on my part were I to detain you with a very long speech this night. I do not forget that I have on either side of me friends who have come direct from the mission-field—men who can speak of what they have seen with their own eyes and touched with their own hands, and have borne the labour and heat of the day, and I should be sorry indeed to take any portion of the time which they will spend well, I have no doubt, in bringing before you information direct from the field of missionary labour. Nevertheless, as an old friend of the Church Missionary Society, one of the oldest, I trust I may be allowed to make a few remarks before I call on our missionary friends to address you. (Cheers.) When I say I am one of the oldest friends of the Society, I look back through the last forty years that have passed over my head. During that forty years in the Eastern counties of England, I have driven and walked, and ridden and talked, and have spoken in churches and on platforms, and in many and various places, on behalf of the Church Missionary Society's cause, little thinking at the time that I should ever be called upon to take the onerous and responsible place which I have the honour to fill as a Bishop of the Church of England. (Cheers.) The work I have now laid upon me is of a very different kind, and more time is taken up with questions of Church discipline—a thing far more useful, perhaps, than comfortable or profitable to myself. (Cheers.) Still, for all that, I feel I have my duty to do in the place to which God has *called me, and by* the help of God, I try to do that duty as well as I can. (Hear, hear.) You will allow me to say that when I stand on a Church Missionary platform, there come rising up over my mind recollections of the days that are past—the days that are gone—when I had to contend for the grand principles of the everlasting Gospel in speaking for the Church Missionary Society's cause. Just as I have seen when a regiment has come back from some far-distant country, where they have been bearing the Queen's flag and doing their duty as good soldiers, or fighting their country's battles—I have seen their faces brighten when some well-known tune was played as they marched into London—such as "Auld Lang Syne" or "Home, Sweet Home"—so when I stand on this platform it warms my heart and gladdens my inmost feelings to be allowed to say something on behalf of the grand old Society for which I have laboured in days gone by. (Cheers.)

My dear friends, my first feeling when I come to speak to you is one of very deep thankfulness. I remember what we are and what we deserve. We have much to thank God and take courage for in regard to what He has done for the Church Missionary Society in the last thirty-five or forty years. I thank God for the position of your funds. (Hear, hear.) Of course I should have been glad to have heard this morning of a large increase in your contributions; still, when I recollect what a time this last year has been, and how very few persons there are whose incomes are as good now as two or three years ago, I feel that for the Society to

have attained such a position and to have kept up its income and not fallen back is, indeed, great cause for thankfulness to Almighty God. Then I am deeply thankful for the success that God has been pleased to give to the labourers and your agents in all parts of the world. From all parts of the world—north, south, east, and west—there come tidings that ought to fill our hearts with joy. We see not yet what we want, but we see enough to thank God for. We know our own weakness, and we know that He, through our instrumentality, does far more than man can think or expect, when we think of our own weakness and the great work He has done. Not least do I bless God for the faithfulness of your committee to the grand principles on which they work. (Cheers.) These are not days in which it is easy for committees to be faithful. The temptations to turn aside from the good old paths to the right or to the left are many and great. There are so many who are disposed to give up a little here and a little there, and to conceal a little on the right and a little on the left, and say it is all the same in the long run. When I see a committee nailing their colours to the mast and standing firm to the old truth handed down to them by our forefathers, and contending for the faith held by good old Venn and good old Simeon and Edward Bickersteth, I know these are principles which will stand and last like the good old Evangelical principles on which the Society is founded. (Cheers.)

I want to know what principles do so much good in the world. What countries have other principles evangelized? What proof have we of the victories won by them compared to those which have been won by the principles I boldly call Evangelical—which are the principles of the Bible—of the Thirty-nine Articles, and the principles of the Prayer-Book of the Church of England when rightly interpreted? (Loud cheers.) We hear a great deal in the present day about schools of thought. It is a modern expression, to which it is not very easy to give an accurate definition. Schools of thought are very much on the lips of people in the present day, and I respect many of the leaders of the various schools of thought, but I observe how little they think of the old Evangelical school, and how apt they are to say that we are passing away, and that our work is done. But I like to try schools by their fruits. Everything is known by its results. Inspectors come round to our various schools, and according to the work so they have good fruit, or none at all. I should like to know what school of thought at the present moment, Anglican or Catholic, or High or Broad, or anything else,—what school can point to such real good fruit in the conversion of the souls of men and in the foundation of healthy churches as can the old Evangelical school, in whose principles the Church Missionary Society was founded, and upon whose principles it stands and flourishes to the present day? (Loud cheers.) In patience and confidence we may go on and hold our ground. The other day, when our beloved brother died, Robert Bickersteth, the Bishop of Ripon, now with the Lord, whose name—whatever some people may say—for faithful preaching, for public work and public organization, has left a memorial in his own diocese which no enemy will be able to pull down, I was struck with an article in the *Spectator*. Everybody knows that paper is the representative of a very powerful and able party. This article was headed "The Decay of Evangelicalism." (Oh! oh!) The upstart of the article was to show that the Bishop of Ripon was one of the old vessels who were passing away and was to be put aside, and that in a few more years very few would be left like Robert Bickersteth. But I thought there were still a few more of the same sort of vessels here who were not quite dead (cheers), and that whatever the *Spectator* might say, there was a good deal of life in the old dog yet (laughter), and that there was yet something to be done for the Evangelical cause. When I saw the meeting within these walls this morning, when I marked the responses given to the appeals made by the Primate of my own diocese, the Archbishop of York, and when I heard the response to the sentiments given in the course of the meeting, I felt that so far from Evangelicalism being dead, it was alive, and had got a great work to do, and would do that work, whatever the world might say to the contrary. (Cheers.)

One word to all I address this night—

one or two words of practical advice—let me beg you not to believe that, after all, our principles are worn out, and that there is nothing more to be done with them. Do not believe it. These principles are not worn out. Wherever they are faithfully preached and pressed upon the souls of men, as they have been for the last 1800 years, they will result, through God, to the pulling down of strongholds. (Cheers.) Do not mistrust the principles on which the Church Missionary Society was founded. Next, remember not to expect too much, or more than Scripture warrants you in expecting. Read the Acts of the Apostles. Mark how in many cases the Word seemed preached to little or no purpose. Sometimes men were not converted by hundreds or thousands wherever the Apostles went; it was very often only a few, and as it was in the beginning so it will be to the end—the Gospel will do the work that God has set it to do. He that expects that everybody who hears will believe, had better first look at home at our own congregations, and not expect more in the fields of heathenism than he expects in our own land. (Cheers.) Furthermore, let me beg you never to be shaken in mind, or surprised if you hear differences of opinion in our Committee on certain questions. Once more I say, go to the Book, read the Acts of the Apostles, and see how men did not always agree there, and how even Paul and Barnabas, two of the first Apostles, could not agree. When you see men speaking their minds, and not flocking like sheep over a gap, you know there must be differences and collisions. If there were not some variety of opinion, it would be like what Dr. Johnson said, when one was spoken of who had lived with his wife fifty years and never had a difference of opinion. "Madam," he said, "it must have been a mighty flat time between them." (Loud laughter.)

There is one solemn thought I would like to leave on your minds. Let me express a hope that you will judge the work by Scriptural judgments, and pray for it with Scriptural prayer. These men are our dear brethren who go out to distant lands, putting their lives in their hand, and often sacrificing everything that is comfortable and pleasant in the world—giving up perhaps all chance of preferment, or what is called getting on in the world—they go out to distant lands among the heathen. Take care you support them with your prayers. Never forget that we have many missionary brothers, with their wives and families in distant parts of the world. It was but the other day I was in Norfolk staying with a dear friend of mine whose daughter had been married to a missionary in China. In July he read the letter, in which he read how she loved the work, of how she was learning Chinese to enable her to take a Bible class. Then the next tidings that came of her was that she was suddenly taken away to the far better world, where there is no sickness and no tears. Oh! the anxious sorrow and pain that such bereavements cause to those left behind! Pray for our missionaries! Remember what they have to go through in going forth to the missionary field. A year ago I heard Bishop Poole speaking on this platform—that admirable speech which led to his preferment. When he sailed away for Japan he came to Liverpool. I prayed with him, and gave him my best wishes as he went forth. I stood with him on the deck, and then shortly after the moorings were cast off, and the vessel went down the Mersey. But when I saw him taking leave, perhaps for the last time, of that grey-haired father and that grey-haired mother, and saw the tears that fell and the anguish that was caused, I felt that we had need to go to the mount of intercession for the missionaries, and pray that God would help them and comfort them, for they are of one flesh and blood like ourselves—to do the work they are called on to do. (Cheers.) I feel I have already detained you too long, but I could not help speaking these few words from my heart. (Loud cheers.)

With the Bishop we believe, despite the ominous prophecies of the *Spectator* and similar journals, where the wish is, we fear, too often *the father* to the thought, that there "is a good deal of life in the old *dog yet.*" We heartily thank God for this, and take courage for the *future.* K.

CANON WESTCOTT'S C.M.S. SERMON AT WESTMINSTER ABBEY.

A Sermon preached at Westminster Abbey, on Sunday, April 27th, 1884,

By the Rev. Brooke Foss Westcott, D.D.,

Canon of Westminster, and Regius Professor of Divinity in the University of Cambridge.

"From strength to strength."—*Ps. lxxiv.* 7.
"Faithful is He that calleth."—1 *Thess. v.* 24.

TWICE before I have been allowed to speak here on occasions most intimately connected with the past and present growth of our Church; once when a friend was charged with the oversight of the Northern Diocese which is still quickened by the memories of the first missionary victories of England, and again when another friend accepted the oversight of the Churches of our southern empire, to guide, as we trust, the promise of fresh life to the fulness of mature vigour. The words which I have just read guided all my thoughts on those two occasions, contrasted in circumstances, yet one in spiritual meaning; and they come back to me to-day with over-mastering power, no longer separate, but in closest combination, when we have to consider the work and the claims of the Church Missionary Society. Taken together, the two phrases express the feelings with which our hearts are full. They are a thanksgiving and an invitation; a grateful recognition of blessings large beyond past hope—"from strength to strength;" an encouragement to efforts which shall at least acknowledge new opportunities—"faithful is He that calleth."

"And if one personal thought may find a place in such a service, I cannot but rejoice that I have to plead for Missions when I speak for the first time as servant of this Abbey; that when I enter, as all who labour here must enter, on the splendid heritage of the past, I necessarily ask that all which we have received may be made contributory, by every association of faith and sacrifice, to the present work of Christ; that here, where Livingstone and Lawrence rest side by side, I am charged to beg your alms, your sympathy, your prayers for the Society which represents the first effort of our own Church to bear the Gospel to Africa and the East.

In pleading such a cause, we are indeed pleading our own cause; for interest in Foreign Missions offers a decisive witness to a living Church and to a living Faith. Foreign Missions proclaim, in spite of every difference, the universality of our Creed. They affirm, with the force of an eternal sanction, the brotherhood of men. They help us to rise to a worthier apprehension of the truth which we hold, so simple that it comes home to the rudest savage, so vast that it requires the experience of every race to unfold its mysteries in the language of men. And if the Church Missionary Society had no other claim upon our gratitude, it would be enough that its founders were the first Englishmen who recognized the duty of bearing the Gospel to men as men. With a faith which went beyond the ties of kindred and the bounds of empire, *they saw in all for* whom Christ died the heirs of a common

salvation. They anticipated that love for men which the poor islander marked in the martyred Bishop; they "loved them all alike." And, therefore—may we not say—therefore, by this Catholic faith they prevailed in spite of failures, and won victories through which we may still be invigorated.

It would be easy to point to errors, to shortcomings, to disappointments in the history of the eighty-five years through which the Society has worked. We each have our own theory, our own ideal of action. We dare not dissemble our convictions even when we submit to the practical necessity of co-operation. But no one can trace the broad outline of the progress of the Society, the resolute patience with which its founders waited till they could realize together the principles of personal conviction and ecclesiastical order; the large-hearted wisdom with which its leaders have adopted from time to time methods of action which promised solid rather than immediate successes; the boldness with which they have occupied, almost against their will, a line of outposts on the frontiers of our Indian Empire; and, more than all, the anxious foresight with which they laboured to make the Native Churches "self-supporting, self-governing, self-extending," without thankfully confessing that the Spirit of God has used their ministry to extend His glory, to make Him, that is, a little better known in the hearts of men, and in the hearts of nations: without thankfully confessing that the record of the past is "from strength to strength," that the watchword for the present conflict is "faithful is He that calleth."

1. "From strength to strength." This, I say, is our thanksgiving. We could wish, indeed, that the competition for admission to the apostolic army of missionaries were keener; but what must we feel when we read that at the time when the Society was founded, no English clergyman had as yet gone forth as a missionary to either of the continents of Asia or Africa? that for a long period afterwards "the hope of a supply (of clergy) for the work from our own Church was abandoned in despair;" that only after sixteen years two clergymen were willing to accept the charge; that not long before their departure to the work a distinguished writer could say in the foremost *Review*, that "no man of moderation and good sense could be found to perform it." We have, I admit, even now given scantily; but we have given, and we are giving, of our best to Mission work. Nothing in my own University is more cheering than the spiritual sympathy which is deepened by the growth of this larger fellowship. Our thoughts go out from Cambridge to Africa, to India, to Japan, to China, and we find ourselves strengthened by the toils, the sufferings, and the victories of friends.

We could wish, again, that Christianity were everywhere presented more consistently in the lives of Englishmen as the power which is able—which is alone able—to preserve, and hallow, and combine all that is noblest in the endowments of every nation, pervading with a new energy and consecrating to a new use the manifold gifts of that humanity which God has taken to Himself; but, at least, no one would

dare to say now, as was said sixty or seventy years ago, that the preaching of the Faith imperils our Empire. Very many among us can remember how, in the crisis of extremest peril, India was saved by the soldiers and statesmen whose policy was, in their own words, "solely to endeavour to ascertain what is our Christian duty, and having ascertained that, to follow it out to the uttermost"—soldiers and statesmen who did not shrink from saying that the province which saved the Empire was "conspicuous for two things, the most successful government, and the most open acknowledgment of Christianity"—soldiers and statesmen who have no more glorious monument than the Missions which they established in the Punjab, that land of warrior races, which will provide, as we trust, soldiers to bear the Cross through Asia as bravely as they bore the sword to Delhi.

We could wish, once more, that the growth of Native Churches had been less hindered and marred by our own infirmities, by our impatience and faithlessness; but the day has passed when the opponents of Missions could appeal to absence of results. The earliest Mission of the Church Missionary Society, that of Sierra Leone, has been now for twenty years independent and self-supporting, itself a centre of missionary enterprise. Native contributions for Christian work rise year by year, and now amount to more than 10,000*l*. The Native clergy in connection with the Society are more in number than the European. Spontaneous efforts are made in their congregations to deepen the spiritual life. Not only does the number of Native Christians steadily increase from decennium to decennium, but the ratio of increase advances too; and the proportion of communicants to the whole body grows with the growing Church.

Such facts, which might be multiplied indefinitely, may well move us to thankfulness, and the more closely we look at them the more clearly do they appear as signs of a Divine power and of a Divine purpose. Again and again we are struck by results which did not enter into the calculations or hopes of those through whom they were wrought. And such successes leave us with a burden of responsibility. Each blessing comes as a promise, and is as it is used. It ceases to be real when it is made an occasion for rest. The words of praise even as we utter them at once pass into a demand for service—the pilgrim psalm into the apostolic counsel. We look upon all that God has done, in spite of our wilfulness and weakness, and we cry "from strength to strength." We look upon all that rises before us incomplete and unattempted, and, in spite of our misgivings and failures, our cry comes back to us, changed and yet the same, "faithful is He that calleth."

2. Yes: "faithful is He that calleth"—He that calleth now with a voice never before more articulate and more inspiring.

I have spoken of what has been openly effected by Christian teaching in India. But those who are best able to judge assure us that its measurable results are but a small part of its total influence on practice and opinion. Dissatisfaction with the old faiths has been deepened by the recognition of a purer ideal of duty. Something has been done

to show that a true religion—and man is born religious—must be a spring of moral energy. The Gospel is seen to be more than an exotic creed. The rapid organization of a Native ministry has brought it nearer to the hearts of the people, and proved that it is in no sense a peculiar possession of their conquerors.

Meanwhile, events move with startling rapidity. The impending changes in the educational policy of the Government will necessarily shake the traditional beliefs of Hindus and Mohammedans to their foundation. Active teachers of Materialism on the one hand, and of Theosophism on the other, are ready to use the opportunity of bringing under their power those from whom the spirit of gross superstition has been expelled. "The prize is noble," to quote the familiar phrase, "and the hope is great." But the time is short, and cannot return. Never was there an occasion when more seemed to human eyes to be imperilled in the faith, the energy, the devotion of a generation. The conquest of India for Christ is the conquest of Asia for Christ. And the conquest of Asia seems to offer the near vision of the consummation of the kingdom of God.

In one respect the present position of things in India is of unique importance. For the first time female education has been recognized as a subject of national care. Efforts which have been hitherto difficult and precarious can be henceforth stable and systematic. The women, who have clung till now with instinctive piety to the religion of their homes, will be enabled to embrace with quickened intelligence the ennobling service of Christ, which is perfect freedom. The same spirit which has made them foremost in persecution will make them, as in earlier ages, the keenest champions of the faith. With them, the natural centres of moral force, as they are now of moral weakness, rests the office of stirring their children in the years to come with the enthusiasm of truth, and purity, and love, which they will learn from the Spirit of Christ.

So God calls us: calls us by the circumstances of national development, calls us by the political conditions of our Empire, calls us by our position and our character as Englishmen. We must be a missionary people. So far we cannot change our destiny. We cannot abdicate our position or alter our heritage. The choice which we have is simply what shall be the message which we bear through the world: the gospel, nay, rather the curse of selfishness, or the gospel of sacrifice.

So God calls us; and the Society, for which I am permitted to plead, has prepared in many directions to obey the voice. By the wise concentration of European clergy in important centres; by the watchful adjustment of a vast system of schools to new wants; by the sympathetic training of Christian children; by calling out the characteristic expression of spiritual life in the Native congregations; by steadily increasing the power and the responsibility of the Native pastorate. In every direction the foundations of a great Indian Church are firmly laid—laid, I believe, in Christ—and in every direction a corresponding demand is made for men and means to be offered directly to a cause

from which it is our highest privilege to seek the consecration of our often distracted lives. The demand is made on us; it is made for their sakes to whom we minister, and for our own sakes too. Yes, for our own sakes; for while I have spoken of the blessings which the Society has been allowed to carry to other countries, that is only part of its work. It has brought home, as I hold, blessings no less precious for our own enrichment. It is from the experience of the mission-field, in an especial degree, that we learn to see a little more of the breadth of the Divine counsels, to gain a little deeper understanding of the manifold applications of the Gospel, to wait undismayed and win our souls in patience, to meet the assaults of fresh antagonists in the calm spirit of conquerors.

The experience of the mission-field meets, in a word, the necessities of our time of trial. For what we need now, above all things, is the assurance that God is speaking to us, as of old, with a living voice. That voice does, I believe, sound about us in our lanes and cities; but it is often lost in the confused cries of the conflict in which we are engaged. From the distant battle-fields of the Faith it comes with a clearer message. Let us only pause to listen, and we shall hear how every region of the globe sends the same witness of thoughts revealed out of many hearts, of wants satisfied, of lives ennobled by the old tidings—old and ever new—of "Jesus and the Resurrection."

And so, if some tell us, half in sadness and half in pride, that they have reared their altar "to an unknown God," we shall be able still to answer, if we follow the history of the Missions, chequered, indeed, yet not ambiguous, "Him whom ye ignorantly worship declare we unto you." Let us look together on the prospect of rude congregations disciplined, purified, elevated by the power of a spiritual life. Let us look on the triumphs of martyrs won by their dying, on the triumphs of saints won by their living; then, encouraged and enlightened, let us use the resources through which they prevailed to overcome the evils of our own land.

Yes; I repeat, the fruit of Missions is for all—the work of Missions is for all. We all need alike to be quickened by the law of the Divine life. We all need alike to be guided by the assurance of the Divine word. We all need alike to offer to the world the confession of our corporate faith. The vision of that law, the confirmation of that word, the opportunity of that confession, we present to you to-day. If there be one here who has not thought seriously on Mission work, we point him to a source of strength which answers to the growth of the age. We beg him to study for himself the annals of the present conquests of the Cross. We claim from him and from every one the sympathy which grows more intense by spreading, the sacrifice which is made fruitful through loss. We ask for gifts, even as God provides the means; for men, for alms, for prayers. And every request, let us remember, every request, the most urgent and the most exacting, is an offer of blessing; every request is a trial of our souls. That which God receives is hallowed with an eternal glory. The thought may well dismay us. For what are we, that such service should be placed

within our reach? In ourselves we are nothing, but in Him we are heirs of a spiritual sovereignty, members of a spiritual body, partakers in a spiritual life; enabled through His grace to proclaim with sincere and patient confidence the advance of His kingdom; to meet His voice, which speaks in our hearts, with the answer of trustful reliance. The work is His work—His in its beginning, in its fulfilment, in its issue—and He is pleased to work through us. Christ Himself hath said, "I am with you always, to the end of the world." "I, if I be lifted up, will draw all men unto Me." "As My Father hath sent Me, even so send I you." In the light of that Presence, in the support of that promise, in the power of that commission, we take our part in Mission work. As we love our country, our Church, our God, we proclaim the thanksgiving—"from strength to strength;" we repeat the watchword—"faithful is He that calleth."

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 290.)

X.—CASHMIRE.

WE pass on to our next Mission, Cashmire. It was in the year 1854 that Colonel Martin and the writer of these pages made an exploratory tour through Cashmire, Ladak, and Iskardo. They were received with much kindness by the Maharajah Gulab Singh, the chief of those countries; who gave his willing consent that missionary work should be carried on in his dominions. The Cashmiris, he said, were so bad, that he was quite sure the padres could do them no harm. He was curious to see if they could do them any good. The missionaries were entertained courteously and hospitably; and presents were given to them, which were sent home. We are reminded of King Ethelbert's reply to Augustine in A.D. 597, when he replied to the missionaries who had come to England from Rome: "Your words," said he, "and promises are very fair, but they are new to us, and I cannot approve of them, so far as to forsake that which I have so long followed with my whole nation. But because you are come far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and supply you with necessary sustenance; nor do we forbid you to preach, and gain as many as you can to your religion."

Would that every chief and prince and king in India, who desires that his country should become as great and powerful as England now is, would use the means to make it so; and would say to the present teachers of Christianity what King Ethelbert nearly 1300 years ago said to the Christian missionaries of his time: "We shall do you no hurt; we shall show you all hospitality; and you shall convert who

you can." The Maharajah Gulab Singh was in this respect a wise ruler, and a great man.

One of the results of this first journey to Cashmire was the establishment of the Moravian Mission of Lahoul in Thibet, through the influence and pecuniary assistance of Colonel Martin. The Mission has been carried on, and has prospered ever since.

It was in 1862 that the first serious thoughts were entertained of establishing permanently a Christian Mission in Cashmire, during a visit to the country of the Rev. W. W. Phelps and the Rev. R. Clark. A sermon was preached in Murree, and published by the desire of Sir Robert Montgomery, the Lieutenant-Governor; and his signature was the first one which was attached to a requisition to the Church Missionary Society to ask them to commence missionary work in Cashmire. This requisition was afterwards signed by almost every leading officer then in the Punjab. Subscriptions were collected, to which Sir Robert contributed Rs. 1000, and many other friends gave large sums, so that in a short time Rs. 14,000 were collected.

In the meantime the Punjab Missionary Conference was held in the winter of the same year, at which it was decided, chiefly by the advice of Sir Donald McLeod, Dr. Cleghorn, and General Maclagan, that a Medical Mission should be united with the clerical one in Cashmire. The Rev. W. Smith, of Benares, was deputed to Cashmire in 1863; and in 1863 and 1864 the Mission was established permanently. Preaching was openly carried on throughout the city and neighbourhood by the missionaries; and a hospital was established by Mrs. Clark in the city, which was often attended by 100 patients a day.

The bright prospects of the Mission were, however, soon overclouded. The governor of the city himself organized a disturbance, and the hired mission-house was "by order" attacked. The people were friendly enough; and smiles were on many faces as they surrounded the house with sticks and stones. The Christians closed the doors and engaged in prayer. The missionary sped hastily to the palace for protection and assistance; but the governor was "asleep, and could not be awaked." A French gentleman, the agent of a large Paris house for Cashmire shawls, was the one to come to the rescue. The people slunk away, saying, "What could we do? We were *told* to do it."

An appeal was then made by the governor of the city to the English Government, to the effect that the Mission had so excited the people's minds that there was danger of the bloodshed of two little children of an English lady and her unarmed husband, if Christianity in any form were offered to the people. The missionary was ordered by the Resident to desist from preaching, and leave the city. When the truth was known, the Resident, Mr. F. Cooper, recalled his order, and the missionaries remained.

A school was then commenced. An event of so important a kind as this was discussed in Durbar, and the parents of the children received domiciliary visits from the police. They were told that if their children went to school they (the parents) would be banished to Ghil-

ghit. One man persisted. He was told in as many words that if he sent his children to school he would be killed. Being a man of influence and independence and good family in the Maharajah's army, he still sent his boys to school. He was dismissed from his employment and had to leave the country. At the first halting-place his camp was attacked by "robbers" at night. He seized the "robbers;" and they were the Maharajah's own sepoys. They said, "What could we do? We were told to do it."

On another occasion several Cashmiris applied to the missionary for instruction, stating that their desire was to become Christians. The heads of the families were at once imprisoned in the private prison of one of the chief officials. The missionary interceded for their release. He was told that the idea of their imprisonment was altogether a mistaken one; for they were not in prison at all. The missionary then went to the prison house where they were confined, and spoke to them behind the bars. The official came running out to him, and in his hurry forgot his head-dress. Poor man, he died suddenly and in disgrace, a short time afterwards; some said by his own hand.

Another inquirer was confined for some weeks in the Palace, Sher Gharri, and had a log of wood attached to his leg. Another inquirer was severely beaten in the presence of the missionary.

In 1865 Dr. Elmslie was appointed to the Cashmire Medical Mission, which soon, through his kindness and skill, won a reputation throughout the valley. The people flocked to it in crowds. A cordon of soldiers was then appointed to prevent the people from coming; and if they could not do that they were told to write down their names. Yet many of the Maharajah's own soldiers themselves were the patients, and became the most constant attendants at the hospital. A Hindu hospital was (very properly) shortly afterwards opened by the Cashmire authorities, with a skilled Native doctor; and its medicines and instruments were exposed to view at the windows; but the Mission hospital was the one which the people loved. Dr. Elmslie laboured on with patience, love, and skill; and the people came in crowds, and were healed, and many people heard him gladly. Bishop Cotton wrote:—"Dr. Elmslie is knocking at the one door, which may, through God's help, be opened, for the truth to enter in."

In due time he was joined by his loving wife, who greatly strengthened his hands. But the order of the English Government necessitated their leaving the country for the winter months. Pathetically and earnestly did Dr. Elmslie appeal to the English Government for permission to remain, but no answer was received. At last he was obliged to return; and he crossed the Himalayas for the last time, in the autumn of 1872, after having thrown himself with all his soul into the work of a bad cholera season. Ill and dejected, he walked, till he could walk no more. His wife gave up her dhoolie to him, and then she walked across the snows, where bears stood and looked at her, when she could not keep up with the dhoolie-bearers, and was left behind them to walk on alone. His illness increased alarmingly, and *no doctor* was near. In a dying state he arrived at Gujerat, at the

house of dear Christian friends, Mr. and Mrs. H. E. Perkins. The writer of these pages was telegraphed for, but he found him dead. He had given up his life for the people in Cashmire. He was buried by many sorrowing mourners the next day. On the day following the letter arrived from the Foreign Office, granting him permission from the English Government to remain in Cashmire during the winter months!

In the following years Cashmire was visited by other missionaries, and amongst them by the present Bishop of Lahore, and the Rev. R. Clark. They began as usual to preach in the city; but were stopped by a letter from the Resident, asking them not to do so. He had been told by the authorities that this was a novel practice (although it had been carried on systematically and regularly as long as the Mission had existed), and that it could not be allowed. Explanations were made, and the order of the Resident was cancelled. There is now no order against missionaries preaching in the city of Srinagar, or in the villages anywhere.

In 1874 Dr. and Mrs. Theodore Maxwell were appointed to Cashmire. Dr. Maxwell was a nephew of General John Nicholson. The writer of these pages accompanied him to Jummoo, and when introducing them to his Highness the Maharajah, he watched with interest the Maharajah's face, as he scanned the features of the sister's son of John Nicholson, who had come to be a missionary in Cashmire. Great kindness was shown; a comfortable house was given, and a hospital built. But Dr. Maxwell's health broke down, and he returned to England in 1874.

In the meantime the Rev. T. R. Wade took up the work, and, as he knew medicine, he became for a time both the clerical and the medical missionary of Cashmire. In 1876 Dr. Downes was appointed to Cashmire, and when the terrible famine of 1878 broke out it was providential that Mr. Wade and Dr. Downes were there. Thousands of pounds were collected by them at home and in India; but there was no food. Convoys of food were pushed through the passes by the missionaries, with the help of the English Government, yet whole villages were depopulated. Wherever the missionaries went corpses were seen everywhere, on the river's bank, by the roadside, or under the trees. The hospital was thronged by thousands and thousands of famished, diseased women and children and men; and they were fed; and many of them were cured. As many as 300 patients attended the hospital every day; and as many "as 3360 have been counted at one time, men, women, and children, Mohammedans, Hindus, and Sikhs, Pundits and Punditanis, lame, blind, deformed, decrepid, sick, and starving, waiting patiently for the scanty dole which each one was to receive." Orphan children were received by Mrs. Downes and Mr. Wade; and the lives of 400 orphans were saved. But they were in Cashmire. To baptize them without any prospect of being able to train them afterwards in the Christian faith was hardly desirable. The children remained in the missionaries' care till the boys could work, and the girls were of some market value; and then of those 400 orphans, whose lives the Mission had saved, not one remained. There

were not wanting in abundance, men and women, to produce a crowd of witnesses who could prove and swear that in one way or another each child belonged to them. To become Christian children in Cashmire could not be allowed. "We can only hope," writes Mr. Wade, "that many of the 400 children who became inmates of the orphanages, but are now scattered over the valley, will not readily forget the religious instruction which they had received, and that the knowledge of the Saviour, and the texts of Scripture they learnt, and the hymns they were taught to sing, may not pass from them, but with God's blessing in His own good time, may bring forth fruit."

After six years of very remarkable work, Dr. Downes last year returned with Mrs. Downes to England. His fame, and that of the Mission, had spread to Ladak and Iskardo, to Yarkand and Khotan. He had himself become a power in Cashmire for great good. God's gifts of healing, which had been given to him, and his acts of beneficence were so numerous, that his name, like Dr. Elmslie's, will long be there a household word. In one year 30,000 visits were registered in the Mission Hospital. Last year (1882) 8000 new cases were seen, and these paid more than 24,000 visits; more than 1200 operations were performed; 1000 in-patients were received into the wards, and to these more than 16,000 meals were supplied.

Dr. Downes has been succeeded by Dr. Neve, whose colleagues are the Rev. J. H. and Mrs. Knowles. But the lack of funds causes great difficulty, and last summer caused the hospital to be temporarily closed. The expenses of such vast numbers of patients amount to 600*l.* a year. The food of in-patients alone is 200*l.*; and the salaries of assistants cost nearly 200*l.* more. Unless money comes in, the work must be curtailed. Dr. Downes is no longer there with the funds which he gave liberally from his own resources, and which were given through him by rich relations and friends to the Cashmire Medical Mission. We therefore appeal to friends, both in India and at home, to ask that the Cashmire Mission, which was commenced by the advice and help of some of our greatest Indian administrators, a work which has proved itself in Cashmire to be one of such great beneficence to the people, may not now flag for want of funds. We believe that our Medical Missions are of the greatest importance in India to missionary work generally. At our late Conference of C.M.S. missionaries in Umritsur, when the subject of Medical Missions was discussed, one of our frontier missionaries, who by God's blessing had had great success in schools, rose and said that if he were asked which agency he thought was most likely to do most good in the evangelization of the country, he believed that it would be more effectually done by Medical Missions than by schools. When our Lord sent out His apostles, "He gave them power and authority to cure diseases, and He sent them to preach the Kingdom of God and to heal the sick." (Luke ix. 1, 2.)

(To be continued.)

COREA: AN APPEAL FROM THE ENGLISH BISHOPS IN CHINA.

[THE following correspondence has been sent to the Society by the Archbishop of Canterbury, and is printed in these pages by direction of the Committee.]

The English Bishops in China to the Archbishop of Canterbury.

China, 1884.

MY LORD ARCHBISHOP,—We venture to write to your Grace on the subject of the treaty which has just been concluded between Sir Harry Parkes, H.M's. Plenipotentiary to Corea, on the part of the British Government, and the Government of Corea, and which in all probability will be ratified very shortly by her Majesty and the king of that country.

Enclosed is a letter from Sir Harry Parkes which states the conditions of the religious question in Corea, and which speaks for itself without further comment from us.

Our object in writing is respectfully to request your Grace, if you see fit, to bring the matter forward in quarters where it will be likely to awaken interest, with the view of organizing a Mission of the Church of England to Corea, which may be ready to start as soon as diplomatic relations between the two countries are firmly established, and the interests of British subjects are adequately represented on the spot. Earnestly desiring that it may be found possible for the Church of England to be amongst the foremost of missionary agencies in this newly-opened field,

We are, your Grace's most sincerely and respectfully,

(Sig.) J. S. VICTORIA (Hong-Kong),
Missionary Bishop for South China.

(Sig.) G. E. MOULE,
Missionary Bishop of the Church of England in Mid-China (Feb. 8th, 1884).

(Sig.) CHARLES P. SCOTT,
Missionary Bishop of the Church of England in North China (Jan. 18th, 1884).

P.S.—It should be stated in explanation of Sir H. Parkes' letter, that it was written in answer to one from Bishop Scott, containing the draft of a proposed letter to your Grace, in which the Bishop had mentioned that he had been informed by Sir Harry Parkes of the above-mentioned stipulation regarding the exercise of their religion on the part of foreigners, and also had given it as Sir H. Parkes' opinion that by the time a band of missionaries was thoroughly equipped and prepared, the way into the interior of the country might perhaps be opened, and missionaries might be able to travel without undue risk.

Sir Harry Parkes to Bishop Scott.

January 12th, 1884.

MY DEAR BISHOP SCOTT,—You have correctly stated in your draft-letter to the Archbishop that the treaty which I have negotiated with Corea contains the provision that British subjects at the ports and places to be opened to British commerce shall be allowed the free exercise of their religion. This apparently simple condition involved more discussion than many of the commercial privileges of the treaty, for in securing it I had to contend with that traditional hostility to Christianity which, as you are aware, has been manifested in that country until very recently in the fiercest forms of persecution.

I cannot say that it actually sanctions missionary enterprise; as liberty to foreigners to exercise their religion is one thing, and active proselytism on

their part among Corean subjects is another. The former the Corean Government could not reasonably withhold, but their right to interfere with the latter cannot at present be contested, however greatly we should deplore to see it exercised. Whether it will be or not must in no small degree depend upon the judgment and discretion of the first pioneers in the missionary field. If by thorough equipment and preparation for their work, you mean the acquirement of a competent knowledge of the language and of the character and feelings of the government and people, time will be required for such preliminary, but most essential, labour; and time, I believe, will prove in Corea a rapid solvent of religious animosity. By the time that the first missionaries are thus equipped and prepared we may hope to see ignorant hostility yielding to growing enlightenment, and apprehension disarmed by a better acquaintance with the new teaching which is now dreaded as heresy. It should be remembered, however, that in Corea the nobility, literati, and governing classes form a larger proportion of the population than in China, and that it is this class which is most strongly opposed to religious innovation. Medical Missions would doubtless prove the most potent means of overcoming the opposition of that class, and of enlisting the active sympathies of the people. Missionary labour would natually commence at the ports, and time again will be required to show when it would be wise and safe to extend it into the interior. At present we are only very imperfectly acquainted with the condition of the country; but we already know that the Corean Government is by no means powerful, and that the people are of a rough and unruly disposition. The laws, such as they are, appear to be rudely administered, for one morning I found fifteen headless corpses lying in one of the most public streets of the capital, and was told that they were the bodies of men who had committed incendiarism. This terrible spectacle seemed to shock no one, and to excite little attention. We also know that little more than a year ago the soldiery of the capital rose in mutiny against the government, laid hands upon the king himself, and killed eleven of his ministers. With laws and administration in this imperfect condition, it is obvious that missionaries, when in the interior, could not rely upon Native official protection, and that great care should be exercised in entering on any novel course that is calculated to strongly excite popular prejudices.

I should mention that the treaty also contains the provision, which was strenuously insisted on by the Corean Government, that they may prohibit the conveyance into the interior of books and other printed matter of which they disapprove. I believe this prohibition was mainly directed in their mind against religious literature, but I would not consent to that literature being specified, and the wording, as it stands, covers seditious or immoral publications, which every government has a right to control. Unfortunately, at the present moment, Christian books are immoral in Corean estimation; but we must hope that, as in Japan, where not many years ago anti-Christian feeling was as strong as it now is in Corea, and where our treaties give us no wider religious rights than those I have secured in Corea, the Corean Government will soon cease to regard Christian publications as obnoxious, and that this stipulation will then be only applied in a manner which we ourselves would approve.

Believe me, my dear Bishop, ever very sincerely yours,

HARRY S. PARKES.

The Right Reverend CHARLES P. SCOTT, D.D.

HENRY WILLIAM SHACKELL.

By the Rev. W. T. Storrs.

II.

IT was, I believe, at the Conference of the North West Provinces Missionaries, held at Lucknow, Aug. 21st, 1868, that I met Shackell and told him how greatly God had blessed and was blessing the work among the Santâls, and how much I needed help to keep pace with the work, and I appealed to him to come and help me if he could. With some little diffidence, though with evident pleasure, he consented to come and see the work; and in November, 1868, he came to see me at Taljhâri. Between the time of his promise to come and his actual coming he was engaged to be married to Miss Emma Hoernle, daughter of an old C.M.S. missionary at Mîrat. It was with no little disappointment that I heard of this engagement, for I had looked upon Shackell as one to whom God had given the rare gift of continency, and he had remained so long unmarried, and had seemed to be so wedded to his work, that I had almost envied him. I felt as if by his engagement he had come down from the pinnacle upon which I had placed him; and I was almost angry with him at first; and it was not until I saw from several things how worthy his intended wife was, that I began to be reconciled to the new arrangement. The following is part of his first letter from Taljhâri, at that time the head-quarters of the incipient Santâl Mission.

"This place is six miles from the station, yet close to the railway line; trains pase almost every hour. The jungle is cleared away for a long distance round. Ths new church to hold 500 people (or more) is begun on a hill just behind, where it can be seen some eight or ten miles along the railway. It is sadly wanted; the schoolroom was crammed for the service, seats, floor and all. Two Santâli services are held on Sunday and two Hindi. . . . I am already getting a little into the language" [he had not been in the district a week], "and do not think it will prove so difficult as I had anticipated."

During a missionary tour he wrote as follows:—

"*Nov.* 28.—I can truly sympathize with you in what you say about Christians having to lay down all their will at His cross, that He may work His will in them; for I have felt it so much myself. I am afraid that He had to do very much with me before I would give up my wilfulness, and I know there is a great deal left still; but He did not give me up, and so some at least is gone. And when we can let Him work in us, how much better and happier it is than when we have our own will. That great lesson I had, when the days which seemed about to be the happiest of my life were at one blow turned almost into the darkest, almost makes me afraid to plan for the future, yet I cannot say I fear for it, because I do believe He will do all right. . . ."

"Here we are on the banks of a river, in which we have a delightful bathe every day the first thing in the morning; and wooded hills on the other side. Our elephant, too, a very good-tempered, nice creature, goes to enjoy her bath every day. There are such pretty brooks all about. To-day I have been doing what I should have expected almost to kill myself with at Agra; that is, walking with Mr. S—— from eight till a quarter to one, with certainly not more than one and a half hour's stoppage, and came home without the least illness from the sun, and hardly tired, though we must have walked close upon twelve miles; the air certainly is delightful."

The writer has happy memories of that delightful journey. Oh, what a merry party we were! What almost uproarious laughter sometimes must have sounded from our tent! And yet too what prayers went up from that tent, and how blessed our work seemed, and how light all our labours were! It was certainly one of the happiest expeditions that I recollect of many happy ones in the Santâl district.

There are a few other little notices of interest in his letters at this time.

"*Jan.* 21.—I have been so delighted to find I really can talk now, and preach, though with a great deal of hesitation and slowness; and very thankful too, for I could not have expected it. Of course, one reason is that there is no European with me, so that there is an advantage in being alone. I have just begun a little catechizing (yesterday for the first time) at the Santâli evening prayers; on Sunday I hope to read the prayers and preach through Robert's (the reader's) interpretation, as he is shy of preaching to Christians. I think, if possible, and if it is not presuming too far in advance, I shall try and preach a short sermon myself the Sunday after next. We are seven in all besides myself; but two cannot understand Santâli, and two know nothing of Hindi; so that we have morning prayers in Hindi, and evening in Santâli."

"*Feb.* 13.—I have now and then experience of knowing the value of things after losing them. It is such a comfort to walk about without being afraid of my shoes coming to pieces while doing so. No doubt it would be very convenient, for the rivers especially, to walk about without shoes as the Santâls do; but European feet are not quite so hard as theirs."

We feel sure that the patient, self-denying work of those months alone in tents was not lost upon the Godda district, but bore fruit in after days. His loving, quiet, retiring, silent spirit said little, except to God, of all that passed during those months; it was a sowing time which others in some measure have reaped. In March Mr. Shackell returned to Mîrat, and on April 2nd was married to Miss Emma Hoernle, a short but happy union. He remained after his marriage at Mîrat till July, being part of the time in sole charge of the Mission. After leaving Mîrat, Mr. and Mrs. Shackell spent a little time in Agra, and then, after a short stay in Bhagalpur, came on to Taljhâri. During the following cold season they were in tents in the Godda district, and Mr. S. superintended the building of the Mission bungalow in which he hoped to reside, but never did. In March or April they again moved into Taljhâri; here Mrs. Shackell was taken ill. She was moved to Bhagalpur, but after much pain and weariness was taken to her rest on July 1st, 1870.

This was a terrible blow to Mr. Shackell, one indeed from the shock of which he seemed never really to recover. He felt that he could not bear to return to Taljhâri to live, and went to stay with the Secretary of the C.M.S. in Calcutta, to take some of his extra work. He began "to feel a yearning," he said, to see his friends in England, but he waited on quietly for two or three years more until he was ordered home by the doctor on account of his eyes. In 1871 and 1872 he was at Benares as Principal of Jay Narain's College during Mr. Hubbard's absence in England, and he was engaged in 1872 with another Benares missionary in making a decennial census of the Native Christians, *schools, &c.,* in India. The last sermon I heard him preach was in the

Old Mission Church in Calcutta on the salutations in Roman xvi. The sermon was a beautiful reflection of his own loving character and tender sympathies.

He left India on July 1st, 1873. He tried several times to take regular work in England, but was hindered by his increasing blindness. Plan after plan for work was made, but had to be resigned. In 1875 he underwent an operation of the right eye, but in 1876 the affection of the other eye was so great that the same operation had to be performed on that also. Notwithstanding these operations, the disease returned, and continued to increase. Yet even in these trying times he was able, from April, 1875, to January, 1876, to take charge of St. Pierre les Calais for the Colonial and Continental Church Society. His services were, I believe, always gratuitous, as he did not think it right to take anything for them, though scarcely a Sunday passed, even when he had not regular duty, on which he did not help a friend in some place or another. While at St. Pierre he worked hard among the artisan population, and even took singing lessons to improve his voice in preaching. The building of the parsonage was mainly due to his exertions and pecuniary help.

He very frequently, both at that time and afterwards, attended meetings and preached sermons on behalf of Missions, his suffering and weakness of sight being no excuse to him for omitting to do anything he could do. In 1877 he was able for about three months to help Mr. (now Bishop) French at St. Ebbe's, Oxford; but again the disease increased. In 1877 and 1878 he fulfilled his promise to the C.M.S. (made in answer to Sir Wm. Muir's appeal) of giving Rs. 1000 for each new Mission station opened in Santâlia. He greatly interested himself in the temperance cause, and was for many years a total abstainer, even before he left India. In 1879 and 1880 operations again were performed, and though by the last one the disease was stopped, his sight was so affected that, though he could go about alone, he could never read again.

He was married again on Feb. 28th, 1881, to Miss Mary O'Flahertie, daughter of a clergyman in Surrey. In consequence of his severe illness he was forbidden a few weeks before his marriage ever to preach again, or to undertake any work, and was ordered to Algiers for the winter. There, on Ash Wednesday, 1882, his only child, Francis Theodore, was born; a true gift of God to the now bereaved mother. The injunction not to preach again Mr. Shackell could not obey, and he preached several times in Algiers. His wife read over the notes of his sermons to him; he then thought them out in his walks, and preached so fluently that people would scarcely believe that he could not even see the texts which he quoted. His last sermon was on Palm Sunday, April 2nd, 1882, the subject being from Matt. xxi., "The Lord hath need of him." His last public act was the baptism of his little boy at Algiers,—"Christ's faithful soldier and servant unto his life's end," being the last words he uttered in church, Mr. Boys kindly reading the latter part of the service.

His stay in Algiers did not in the end benefit him, and he was far

from well during his last few weeks there, and also during a short stay afterwards in Switzerland and South Germany. He went to Cannstadt to spend a week or two near his father-in-law, Mr. Hoernle, and arrived at the house to be told that the friends had just returned from the funeral of the veteran missionary, who had died two days before. At St. Goar, on the Rhine, he was struck by apoplexy, and he was removed to Bonn to be near friends and a medical man. At first it was thought he would never leave Bonn, but there was a little improvement in his condition, and he was after three months brought to Bournemouth. From the first day of this last attack to the end, after four months, he was never able to express himself clearly, and he died at Bournemouth on Monday, Oct. 23rd. On the day in Bonn before the worst attack, Mrs. Shackell was reading him Psalm ix., and he made her repeat the first and second verses. They showed so much his usual frame of mind, his constant though quiet happiness. The last verse he noticed was John xiv. 6, and to that, two or three days before he went home, he said "yes;" he could say nothing more.

Never once during the later very trying years of his life did he ever murmur. He longed for his sight for the sake both of study and the enjoyment of God's works; but he never complained of the loss of it. With the simplicity of a child he would say he was sorry he could not see into the shops that he might buy such presents for his friends as they would like; but he never spoke of his own loss. I believe those who knew him longest and best never heard him speak ill of any one but himself; and perhaps many of his friends, like myself, may have been put to silence when speaking lightly or disparagingly of any one by his impressive silence—a silence so marked and telling as to carry more weight than even an open rebuke. Under an almost cold manner, that sometimes seemed rather put on as a cloak, because he was afraid of saying or appearing to feel more than was actually true and real, he carried a most warm and loving heart. He was most strikingly unselfish. His own attainments, far from being paraded, seemed to be forgotten, and were always completely ignored. His old college friend, the Rev. A. W. W. Steel, senior Fellow of Caius College, Cambridge, says:—

"The features of his character which were most striking were his forgetfulness of self, the simplicity of his life, and his strict self-denial—perhaps carried a little too far for an Englishman in the climate of India. But he acted with the highest aims; he denied himself many things in order that he might give the more to his Master's work. Out of a not very large income he paid his own expenses in India and the stipends of the assistants he employed; and also gave liberal gifts to societies which were employed in similar work. He was a man of very wide sympathies, and when, after careful inquiry, he found that good work was being done at home or in the colonies, he gave of his substance willingly. The last letter I received from him was in the beginning of 1882, from Algiers. It contained a contribution to the Nottingham Church Extension Fund, of which he had seen a notice in some journal."

Though he could not see to read, he wrote by the aid of a stylographic pen many letters during the last two years of his life, and *also twice* sent an article to the Zenana Society's magazine, ***India's***

Women, besides supplying a young friend with a few papers to help her in interesting her class in missionary work. A remark in a number of the Zenana Society's magazine led him to draw up a paper of notes on Matt. xviii., as a specimen of what he thought might be useful in Bible-classes in India.

Oh, that our universities would give us more of such men as Henry William Shackell! India needs them if its thousands of educated men are to be reached. God needs them, if His work is to be done and His name glorified. Oh, that England would give more of her best and noblest sons to the work of Christ, for the salvation of a world! Let the Church give her best to the Lord, and He in return will send upon her the best and richest blessings He can give. We cannot but feel sorry that the records and notices of the last few years of his life are so few; but his blindness, of course, prevented his writing, and he was always a man of few words, though of many thoughts and much love. Who can tell how that Christ-like spirit was ripened and blessed during those days of darkness and enforced leisure? He had used to the very utmost the time that God gave him for work, and no doubt that the time of rest was used too for communion with God, and that the last two years of quietness were just the fitting prelude after the other years of untiring work for the full happiness which his spirit, now made perfect, enjoys with Christ; waiting for that great day when, with his glorified body, he shall put on the full likeness of Christ, and meet many of the souls whom, by God's grace, he led to the Saviour.

EXTRACTS FROM THE ANNUAL LETTERS.

NORTH INDIA: SANTÂL MISSION.

From the Rev. J. Brown, Bahawa and Taljhari.

Bahawa and Taljhari,
January 8th, 1884.

IN glancing at the operations in the two Missions under my care during the year, I would notice the schools, churches, evangelistic and medical work.

1. *The Schools.*—In *Taljhari* there are no boarding-schools. The English High School has not been in a flourishing state during the year. The first class was wholly broken up at the commencement of the year. Some of the former pupils had passed out of the school, some had died, and one or two were ill and have since died. Only two remained, and these received scholarships, and are now studying in Calcutta. There are also boys', girls', and infants' day-schools. In these, Bengali and Hindi reading and arithmetic are taught; also Santali reading; and in the latter language (their mother-tongue) the Gospels and Acts and Old Testament history. In the division of country attached to the Taljhari Mission there are seven village and two night schools.

In *Bahawa* we have a girls' boarding-school, with an average number of thirty-eight, including day-scholars. My wife has had special charge of this school, and has devoted much time and labour to teaching the Scriptures in Santali. In the place of a boys' boarding-school at Bahawa we have a day-school. In the division of country occupied by the Bahawa Mission we have twelve village and two night schools. In these schools, as in those of Taljhari, Bengali is taught for secular or business purposes, and as a medium for general knowledge and information, while we endeavour to convey to them,

in their mother-tongue, "the wonderful works of God" revealed in His holy Word.

In connection with the schools I may here mention one or two cases of most encouraging departures from this life.

Of one of the youths of the Taljhari English school, who had latterly joined the Normal Class, I am told that when daily sinking under rapid consumption at his home in the interior, "the Bible was his constant companion and delight." His father is the venerable Rijha Haram, of Dhamni, well known to Messrs. Puxley and Storrs, the pioneers of the Santal Mission.

During last hot season a little girl, about ten years old, fell a victim, after long suffering, to chronic derangement of the spleen. She was a daughter of the pastor of Taljhari. On the day previous to her departure the dear child knew the time was near, and she said to her sorrowing father, "Dear father, do not weep for me; Jesus has called me, I am going to be with Jesus." We believe that little Rătnî Munî ("Jewel saint") was indeed a "saint of the Lord," and that she is one of those of whom the Lord has said, "They shall be Mine in the day when I make up My jewels."

2. *The Churches.*—The majority of the baptized are, to all appearance, consistent in their conduct as Christians, both in the Bahawa and Taljhari Missions. A few are irregular and lukewarm. Some old offenders and backsliders, who have again and again been entreated to return, have been regarded during the year as no longer to be reckoned among the number of Christians. It often rejoices my heart to see proofs of piety and love to Jesus in many of the Native Christian brethren. The liberality sustained this year in the weekly offertories and in the harvest festivals, notwithstanding the great scarcity of the rice-harvest in many places, is one proof of piety and love. Regular attendance at the services, earnest and devout worship, good conduct, and brotherly love are other proofs of the work of the Spirit in their hearts.

The three Santal pastors, Revs. Bhim, Sham, and Sido have I think, on the whole, worked faithfully during the year. We are, I hope, approaching *self-support.* The three pastors receive Rs. 18 per month: total Rs. 54; of this Rs. 45 are paid from the local church funds, Rs. 9 only by the Society.

I cannot forbear to mention here the departure of two spirits from earth to heaven. At the close of the hot season passed away Lakhian, the wife of Paulus, a catechist at Taljhari. Lakhian was one of Mrs. Storrs' pupils. I remember her as quite a little girl in 1868. She suffered from fever and deranged spleen from 1880. She became a miserably emaciated object. During my visits to Taljhari, during the past year, I frequently attended her, and administered the Lord's Supper with the Word and prayer. I think I never saw in England a person on a death-bed with more confiding faith in God, with no sign of alarm at approaching death, with full consciousness and devoutly clasped hands and silently moving lips, speaking to her Lord in prayer. Her husband told me that her departure was, as her waiting, happiness and peace.

A young man of the Hindu blacksmith caste, but working as a village school-teacher, had gone to teach a school in the wilderness and ruins of Panduah, in the Maldah district, beyond the Ganges. Here he was seized with a rapid and fatal attack of consumption. He was being brought to Bahawa by his faithful and loving companion, Bulac catechist; but the Rajmahal station-master (a Native) refused permission for him to travel by train. (This was a mistake, and unkind, for the disease was not contagious.) He was carried to Taljhari. He was attended by the Rev. A. J. Shields, who bears witness that the young man died joyfully believing in Jesus.

3. *Evangelistic.*—During the year this work has been carried on by pastors, catechists, and myself, and also by school-teachers. There have been a few adult baptisms in the Bahawa and Taljhari districts. Several have been candidates for baptism more than a year, but we preferred not to baptize hastily. I trust that many are indeed born again, and that they will be baptized in 1884. In the autumn I had the privilege of baptizing Chief Asa of the large village of Kenduah, in which are Hindus and Mussulmans, besides Santals. He took the Christian name of Simon, in addition to his old name.

It is interesting to find in an old diary that I called at this village in 1872, and had a very attentive audience. In December I had the privilege of receiving by baptism into the Church the chief of the Jamni Pargannah. A pargannah is a district containing from twenty to fifty villages. The Taljhari station is situated in this pargannah. This pargannite is chief of about twenty-six villages. He has for many years been almost a Christian. His name is Mansa, and in baptism he has taken in addition, the name of Samson.

The prospect in the neighbourhood of Bahawa is encouraging. In all directions there are little groups of persons under instruction. I am perplexed with my staff of teachers to sufficiently supply them with teaching. Old Chaitan, a dear old man, one of the first almost of the Santals baptized in any part of the Mission, in Puxley's time, is the chief human agent in this work. He goes regularly to these scattered inquirers. He gets Rs. 5 per month, and though he is over seventy years of age, he is active, and commands great respect wherever he goes.

I thank God for putting it into the heart of the Rev. H. L. Harkness, Rector of St. Swithin's, Worcester, for sending us some of his publications in connection with the all-important movement of the Union for Prayer for the Holy Spirit, and his help given for printing a prayer in Santali. The Union has had a blessed effect on some of the Santal Christian brethren and sisters. An important agency in our Bahawa Mission has been that of the *Bible-woman*. As soon as we took charge in 1881 my wife determined to carry out the plan she had formed when in England, of having a Bible-woman to go to the heathen women in all the villages within a radius of five or six miles of Bahawa. She had told our personal friends in Stonham Aspal and Thorndon of her plan, and they promised to send her an annual sum of money sufficient for the purpose. We rejoiced to find one suitable for the work, a young widow who had formerly been with my wife at Taljhari. And we find also an elderly widow to be her companion. During 1882 these two women often met with rebuffs from the heathen women. But during the year just ended they can look back on a different state of mind exhibited by the women in most of the villages. Their constantly going to them, and patient persistence under unfriendly treatment, has changed animosity into friendship. And now, at the end of the year, when Budho is about to be married, and can no longer remain with us, the women of the villages express their regret at her leaving the work, and inquire who will come in her stead.

4. *Medical.*—Early in the year I gave over charge of the Taljhari medical department to Dr. Johnson. I have reason to thank God for having given me a most valuable helper in a young man from Orissa, who had been brought up in the Mission at Cuttack as an orphan, and trained in medicine and surgery in that place under the civil surgeon, whose godly influence is seen in his pupil. This young man is skilled in his profession, and has won the esteem and confidence of the people of all classes, tribes, and religion; and in the dispensary he is most diligent in lovingly setting forth the claims and worth of Jesus, the Physician of souls. And he is always most willing and active in going at all times to considerable distances to visit urgent cases. He is, indeed, a medical missionary, and to me a most invaluable assistant. During the year he has had 4016 attendances at dispensary, average eleven daily, besides out-door visitations.

5. *Translational.*—St. Mark's Gospel has been revised and reprinted. And I am preparing the third part of the Bible History in Santali for press.

CEYLON.

From the Rev. R. T. Dowbiggin, Cotta.

Cotta, Nov. 27th, 1883.

PASTORAL WORK.

Cotta and Nugegoda Pastorate.—Rev. H. Kannangar, Rev. D. Jayasinha (superintendent). Adult members of congregation, 208. Schools, 12. Boys, 432; girls, 399. Of two adult baptisms, one was a young woman of the boarding-school, and the candidates for baptism are all from the English school. . . .

Talangama and Welikoda Pastorate.

—Rev. H. de Silva. Adult members of congregation, 199. Schools, 9. Boys, 361; girls, 268. Mr. Silva says: "In reviewing the work of the past year, I find reason to be thankful to God for enabling me to continue labouring more prayerfully." . . . Taking the Report as a whole the Talangama pastorate is encouraging, and I note an earnest, prayerful spirit, which leads me to expect greater blessings in the future.

Mámpe Pastorate.—Pastoral catechist, L. Bateju; adult members of congregation, 91. Schools, 13. Boys, 420; girls, 251.

The Mámpe district is very well worked. I am only sorry that Mr. Bateju is not in deacon's orders.

Colombo Pastorate.—Pastoral catechist, C. Rupasinha; adult members of congregation, 152. No schools. There are are two regular Sunday services, one at St. Luke's Church, Maradana, at 9.30 a.m., and the other at Christ Church, Galle Face, at 3 p.m. The average congregations at the two places have been eighty-three.

THE EVANGELISTIC DISTRICTS.

Adult members of congregations, 64. Schools, 17. Boys, 381; girls, 284.

The two churches, of which we laid the foundations before we went to England, have been completed, and prove a great acquisition to our work. The church at Liyanwala was opened in January, and the sermon preached by the Rev. E. T. Higgens; that at Angampitiya was opened in September, after our return to Ceylon, and I preached the dedication sermon. On both occasions our Christians from other portions of the Cotta district mustered in strong force, and greatly encouraged the people by their presence and sympathy.

The Theosophic campaign, initiated by Colonel Olcott, has stirred up the Buddhists, and led to much active opposition to our work. This, I think, fully accounts for the falling off in the attendance at both our day and Sunday-schools.

Since my return from England I had the pleasure of baptizing a young woman at Liyanwala. She is the last of those three young women who, it may be remembered, hid behind the reading-desk to avoid going to work in the rice-fields on the Sunday. When the other two *young women* were baptized she had not courage to make an open profession of her faith; but she has now done so, and is living a consistent Christian life surrounded by rigid Buddhist relatives.

The *Liyanwala* catechist says,—"The Buddhists who witnessed the opening of the Liyanwala Church were so angry that about three months afterwards they tried to burn it down; but some of our Christians were sleeping near the church to guard it, and almost as soon as the building was fired they 'discovered' it, and put it out before very much damage was done. About a month afterwards a large preaching-hall, which the Buddhists had erected, was struck by lightning and destroyed. The Buddhists have been heard to say that it was a just retribution for their having attempted to burn down the Christian Church."

It may give some idea of the opposition to our work if I relate what has taken place at Porégedera. We opened a school, and about three months afterwards the Buddhist priests began an opposition school at Udumulla, an adjoining village; and they have made it known, and are trying to enforce it, that all who send their children to our school will be excommunicated, and their children fined Rs. 1·25 each; the Native doctors will not attend any of them in sickness; the dhobie shall not wash their clothes; the devil-dancer will not perform demon ceremonies for them; and the astrologer shall not consult the planets for them on the birth of their children, or for marriages, or other important occasions. And these things distress the people.

The Sunday evening prayer-meeting and Bible-class at Liyanwala is still carried on, and very successfully, and promises to be a great spiritual benefit to our Christian people of that village.

Angampitiya and Labugama.—The catechist in this part of the district works in connection with the Henry Venn Fund, and the work is to a great extent evangelistic. The number of Christians under his charge is twelve, and their children nine; inquirers three, who are also candidates for baptism. There has been constant and persistent opposition to our work here for the last four or five years, and it does not show any sign of abatement. Here, as at Liyanwala, and on the same evening, the Buddhists tried to burn down our

newly-erected church, and succeeded to the extent of destroying the roof. Some friendly Buddhists, seeing the flames, ran and helped our people to extinguish the fire, or else both church and catechist's house would have been burnt to the ground.

SCHOOL WORK.

The educational work of the district has been carried on as usual, but under considerable pressure, owing to changes in the New Code. The strain has almost reached breaking-point, I think, and it is becoming more and more difficult every year for our schools, as Mission schools, to receive grants-in-aid from Government, and at the same time be as direct a missionary agency as we should like them to be. To a great extent they are an evangelistic agency, and therefore I do not like to discontinue them; for that would mean quenching even the fire-fly light which these schools shed on the surrounding darkness; but I do long that I had sufficient funds to carry on the schools of this district without Government aid, and I do pray that our teachers may have grace to resist the temptation to hurry over, if they do not sometimes neglect, the Scripture lessons, in order to stand well at the yearly examinations of secular subjects by the Government inspector. Our schools have not been barren of direct spiritual fruit, though we shall rejoice to see it more abundantly. Of the fourteen adult baptisms which have taken place during the year, nine or ten were young people from our schools, and nearly all the candidates for baptism are either now in our schools, or are those who have been taught in them. We cannot do without schools, but I want them to be more directly missionary than they are.

Of the Girls' Boarding-school Mrs. Dowbiggin says, — "The girls, who wrote to us constantly while we were away, heartily welcomed us back on our return from England. Some elder girls are regular communicants, and five of them were confirmed on the 22nd of May last. One of the former pupils, now a married woman, has offered Rs. 15 at Christmas for Scripture prizes, showing thus her appreciation of the knowledge she gained here of God's Word. One of the Government inspectors told us lately that out of 100 candidates for the Government examination of teachers, a former pupil of our Girls' Boarding-school had passed first."

The English School for boys is as satisfactory as in former years, and God blesses the work carried on in it.

I must not omit to mention the *Training School* for teachers. We have had four students under training during the year, and their conduct and progress in their studies have been satisfactory. On Sunday afternoons the students have helped in Sabbath-school teaching and evangelistic services. Our chief aim must be to secure spiritually-minded men even for our Training School, otherwise how can we expect God's blessing upon the work of our schools?

From the Rev. J. G. Garrett, Trinity College, Kandy.

Trinity College, Jan. 12th, 1884.

The year commenced with promise. On Easter Day four of those who were given to us last year were willingly dedicated to the Lord. I cannot describe the joy of that Easter service; but since then the experience that it is after the child is born he needs care and guidance—the meaning of St. Paul's words, "My little children, of whom I travail in birth again until Christ be formed in you"—has made the responsibility of these young converts seem almost too heavy to bear. It is only in realizing the Father's care, the Saviour's tender, long-suffering power, able to keep them whose one help fails, that makes us able to rejoice in the gifts that He has given. The secularizing effect of the daily round of school-life is such that being "careful and troubled about many things" has too often taken the place of sitting at the feet of Jesus; and the hurry of much serving has proved a hindrance to the real object of our work; and Calcutta Entrance and First Arts, and Cambridge Local and Government inspection has sapped the life of missionary zeal too much; and the leading to Jesus, yearning over souls, and pleading with the young hearts, has been too much pressed out of sight.

The joy of beginning a new year in the strength of His promise, "Behold, I make all things new," is the great encouragement, and the "blotting out as a great cloud thy transgressions" the great comfort as the old year closes.

Oh, that He may fulfil the promise to us of new, fresh vigour for 1884, as He has given the comfort of pardon for 1883!

The work has progressed in the steady even tenour of school-life and duty. The results of our heavy examinations held in December, 1883, have not yet been declared. But the previous examinations for Entrance and First Arts, Calcutta, 1882, of which the results were unknown when writing my last letter, turned out very satisfactorily, our College having obtained two first class as well as second and third class entrance places, and one of our First Arts candidates having succeeded.

One very bright providence during the year has left us the greatest cause for thanksgiving and praise. The work was going on as usual during Brother Liesching's stay here, when I was called away for a day to help a brother clergyman in the hills. During my absence God's Spirit began a work among our boys of which I never saw or knew a parallel! As the wind bloweth where it listeth, so a special power of the Spirit seemed, for a time, to rest upon us, which made me wonder and adore. It has left on all our minds a perfect certainty that God has been with us of a truth, and leaving in many, many instances a real mark of heavenly love breaking down the cold reserve, and causing an openness of heart towards Jesus and a longing to please Him which has stood the test of many months of school work and temptation. Instances I could give of a new principle instilled in one and another, which is capable of working a change which has delighted me; and yet there has been since much to mourn over and deeply to humble one whose duty and privilege it has been to tend the tender shoots.

Our numbers on the roll during the year were about the same as last year, something over 200, and covered nearly all the nationalities and religions of the East, the larger number being Christians by profession, and of the heathen far the larger proportion Buddhists. This means the very least amount of religion of any kind of which human nature is capable. The utter carelessness and indifference with which our whole atmosphere is thus permeated, is our great trial, yet even here we may bless God, for careless indifference opens *many doors* which bigotry would close.

Several of our Buddhist boarders have expressed themselves entirely convinced that Christianity is the true religion, but hang back from making a profession for fear of losing worldly prospects. My heart yearns over these young men, knowing the truth, but not realizing its power. They seem like sacrifices offered upon the altar of our services, waiting for the fire from heaven to consume them. Oh, for more of the spirit of prayer! More outpouring of the blessing. "I do believe that Jesus is the Saviour, and the Bible is true, but I can't be a Christian for fear of breaking my mother's heart, or making my father angry, or lest my uncle should disinherit me." Such confessions, in their own broken language, I have heard again and again. One very interesting boy has just left for the vacation, longing to talk round his people into permitting him to be a Christian. Another has openly come forward declaring his desire for baptism; but his heart seems less touched than the other, and these two are our only gleanings throughout the year. Yet I dare not think that this visible little ripple is the only result of our teaching. The Word shall not return to Him void, and though we see not yet all things put under Him, the name of Jesus shall prevail, and His lifting up shall prosper. "In all things He shall have the pre-eminence." The seed is sown, and we are waiting for the fulfilment of His promise: "Prove Me now herewith, if I will not open the windows of heaven, and pour you out such a blessing that there shall not be room enough to receive it." Sometimes, as I hear those boys repeat text after text, explaining so accurately and clearly the plan of salvation, I feel as if the fields were indeed already white unto harvest.

The work at Amunugama has been definitely undertaken by my friend, the Rev. H. Gunasekara, upon my making myself personally responsible for the salary of a schoolmaster there. The ardour of the first proclamation of the Gospel so manifestly blessed and owned of God, as described in my last, has a good deal subsided; but I trust that solid work has been carried on, and that, under this settled arrangement, it will be better looked after. Several of our Singhalese Church members went out to the baptisms of our first two con-

verts there; two others having been previously baptized, at their own request, by the Baptists in Kandy; the result, doubtless, of the young Baptist schoolmaster's influence, unconsciously and involuntarily exerted. I have learned the impossibility of working together with any other body of Christians in building up a Church. Although the united proclamation of the Gospel is a great blessing where it may be had, yet I feel quite sure that in ultimate results, definite boundaries are the secret of harmonious working. Still I must here put on record that anything more brotherly and Christian than the conduct of the Baptist missionary throughout could not be desired, although his Native pastors were not always so discreet. Should it please God to prosper the little effort, I will endeavour to get it eventually taken over by the missionary in charge of the district; at present it is entirely a personal responsibility of my own.

Every evening the resident masters and divinity students meet to pray over those who are, in our boarding establishment, more especially entrusted to our care. We take the roll, and go from beginning to end by fives, each night bringing five names before God in prayer; and thus in ten days we feel that each name has been individually carried by faith to Jesus, and He never refused to hear and grant the requests of those who brought their children to Him while on earth.

The Divinity Class is perhaps the most delightful part of our work. I feel that I cannot over-estimate the privilege and responsibility laid upon us, in being entrusted with the training of these young men. The Conference has just now finally accepted three as approved divinity scholars. Teaching them the grand sentences of Article Thirty-one, and seeing them grasp so thankfully the clear statement, and search so earnestly for Scripture proofs, is a very real pleasure. Their scanty knowledge of their own language, strange to say, is the great difficulty. I have to press in the help of our Native pastors, Gunasekara and Gnanamuttu, for this part of the work; and this assistance, I must say, has been most cheerfully rendered. The divinity students are able to help in the evangelistic work around Kandy, and help to carry on the boys' own prayer-meeting, the continuing result of the movement in the beginning of the year, held on Sunday mornings after Sunday-school.

Our morning meeting for all the masters to unite in prayer for a blessing on our day's work has been held regularly. We compare my study on these occasions to the engine-room of a factory, from which all our power is to be expected, and God has given us reason to know that prayer moves the Hand that moves the heavens.

A very real sorrow has been the withdrawal of Arnolis from among us. At first he became a catechist under Mr. Jones, and my heart was cheered by accounts of a wonderful blessing which seemed to rest on his preaching everywhere he went; but he felt dissatisfied with our ways of working here, and has gone off, against all our advice and entreaty, and joined the Salvation Army in Bombay, where he seems to be still labouring and valued, though of course preaching in what must be to him a foreign tongue.

CHINA.

From the Rev. J. C. Hoare, Ningpo College.

Ningpo, Dec., 1883.

So far as numbers are concerned, we are in much the same position as three or four years back; nor is it desirable that the numbers should be much increased at present. The majority are boys or young men varying in age from thirteen to nineteen. . . . The Scripture classes, the classical work, the Greek, mathematics, and history have been carried on as usual, and I am thankful to say that the candidates for employment passed what the Bishop called a good examination in the summer.

We have this year opened a new branch of work. This is the Theological Class, which consists at present of four young men who passed out of the College five years ago, and who, after a period of probation as schoolmasters, have been brought back for a course of two years' higher theological training, preparatory to pastoral work, either as catechists or as clergymen. We certainly hope that some of them will ere

long be ordained. It is in this class that I have found the greatest encouragement that I have had, though my plans which I had formed for working it have been utterly frustrated by my being left single-handed. I had hoped to have been able to travel about the country with these young men, studying in the boats in the morning and evening, and doing evangelistic work in the afternoon. I am more than ever convinced that this is the right system for working such a class, as they need help and guidance in their open-air preaching as much as careful theological instruction. As, however, I have been tied to the College, any such system has been impossible; it has only been for a few days at a time that I have occasionally got into the country with them; and even the hours of study in the College have been necessarily curtailed by the pressure of other work. To work this class efficiently will tax all the time and strength of the best man you can send out.

In spite of these difficulties and disappointments the class has, as I say, been an encouragement to me. The young men have worked well, with keen interest in their studies, and with ready zeal for preaching. We have been studying systematic theology, Isaiah and the Gospel of St. John, and, to a certain extent, the Native classics from a Christian point of view. Sermon writing and criticism we have weekly; and one morning in the week we give up to the study of any special book or subject that seems to present especial difficulties. . . . I believe that now many clouds have been cleared away, and I hope that through God's blessing the Gospel they will now go forth to preach is in many ways different from the doctrine they preached and taught before. By reading the Word of God with them, by conversation with them, by correcting their sermons, and by being with them as they preach to the heathen, I have been enabled to point out many mistakes into which they had fallen. And if it were only for the opportunity of doing this, I would thank God for the blessings of the year. There is a danger here, as indeed there is everywhere, of a legal spirit cropping up; and the more *I mix with the* Native Christians the *more apparent does* it become. There *is a terrible* tendency to rest their hopes of salvation on such matters as their observance of the Lord's Day. Against such errors I have been pleading very earnestly with these four students, and I trust with success; indeed, I believe they have now a deeper and fuller appreciation of the Gospel of the grace of God than they had before; that they are now themselves resting more upon the finished atonement, putting aside their own imperfect efforts after holiness. At the same time I believe that they are aiming at a higher standard than they did before, striving to live more in the presence of a personal, living Saviour, instead of giving a mere mental assent to the doctrines of Christianity.

I have, on the whole, been much pleased with the preaching of these young men, both to Christian congregations and to the heathen. Some of our preaching expeditions have been of deep interest, and I think that it may be of interest to you if I describe one of them in detail, in order that you may see the method by which I think such a class ought to be worked. I shall therefore give you a brief account of one of them, which had many points of special interest, and which has to me most sacred associations, as it was the last in which my dear wife was permitted to take part.

On Saturday, September 22nd, we started off for Gao-seen, my wife and myself, with three of the students. We travel by boat; so as soon as we are clear of the noise of the city we get out our Testaments, and set to work on one of the Epistles, not with commentaries, but with our plain Chinese Testaments, working to find out the teaching of the Word of God for ourselves. Most of the three hours spent in the boat is occupied in this way. At the end of our boat journey we get out to walk the three or four miles of hill-road up to Gao-seen. It is a market-day, so there are many people on the road, and it is not long before we come upon a crowd sitting and resting in the gateway of a temple. We sit down too, and enter into conversation; then, one by one, the students and I preach to the crowd of men. One young man stands up straight in front of us, and meets us with jeers and laughter, but the rest of the people seem attentive. After nearly an hour spent in this way, we move on

a mile further, where we find a family party sitting under the shade of a wide-spreading tree by the wayside. They invite us to sit down, and we do so, drinking the tea which they bring out to us, and gradually turning the conversation to the subject of salvation. Here, as we preach, the crowd gathers quickly, and I notice, to my surprise, that the scoffer has followed us, and is now listening silent in the background. Again we move on, and again we stop and preach, this time in a crowded rest-shed built over the road, and the scoffer is again amongst our audience. Our fourth stage brings us to the Gao-sœn Chapel, where we propose to spend the night. My wife and I settle our goods in a room above the chapel; the young men make preparations for sleeping on the floor of the chapel itself, and then we go out to visit some of the neighbouring Christians before it gets dark, and get many opportunities of speaking the Word of Life to those heathen neighbours who cluster round us. After our evening meal the Christians come in for friendly conversation and evening prayers, and then separate for the night.

The next morning, Sunday, my wife and I keep quiet until we hear the people beginning to collect for the service. Then we go down, and to our delight the first face we recognize is that of the scoffer of the day before. "The Word seemed to hit me," he said, "and it stuck in my breast, so I begged a bed of T'a-yiao (one of the Native Christians), and am come to hear more." There are many faces that I know well, some whom I have baptized myself in days gone by, and new faces too; two old women especially come to learn with eager interest. We have a bright, hearty service, and I preach to them about the water of life given freely. After the service we talk with the Christians and inquirers, and then separate for the mid-day meal. In all these conversations the students are of the utmost assistance.

At the afternoon service I do not preach, but catechize on the subject of the morning. When I come to the point of the free gift, the two old women interest me deeply. "How much money must you bring to buy this water?" I ask. "Alas! I have no *money," is the answer. "Well,* then, what merits must you bring? must you be good first, and so get the water; or get the water first, and then be good?" "Be good first," one old woman promptly answers; but the other cries out, "Alas! if that is to be the case I can never get it; I cannot be good." It was a glorious opportunity for telling her and the others of the love of Him who died for us while we were yet sinners.

After the service the students and I go out to preach again until dark, whilst my wife stays by the chapel and reads to the women. On returning I am laid up with a bad headache, and can do no more; but my wife and I hear the students going on throughout the evening in the chapel beneath us.

On Monday morning we start off, my wife in a chair, to a village some three miles off, to look after the two old women. It is a beautiful path over a high pass, and my wife revels in the ferns and wild flowers on every side. The steep road necessitates stoppages for rest, and we thus have many opportunities of speaking to the little groups that collect round the chair. At the village itself, too, we are thronged by the people, who come in crowds to see what they had never seen before, a foreign lady; and my wife, in broken Chinese, now attracts them to herself by showing them miniature portraits of her parents, and then bids them listen to the preaching. We cannot, however, stay very long, as we have to be back in Ningpo by night; so, after some two hours, we start back again to Gao-sœn, and so down to the boat once more, preaching on our way as before. One group especially interests us—a party of old women returning home after having been to worship Buddha. Some of them seem really in earnest about their souls, and listen eagerly to what is said, as the young men scatter and speak to them quietly in knots of three and four. We have, however, to leave them, only wishing that we were not so tied to the College, but might have the opportunity of following up this wayside preaching by going to their homes to seek them out there. Our time in the boat is spent as before, until darkness compels us to shut up our books, by which time we are already close to our home.

The most encouraging thing I have

seen this year has been the wonderful development of Mrs. Russell's work amongst the women. It is deeply interesting to see the large number of interested inquirers that flock to her house. But it is not my province to write of this: I only mention it because Mrs. Russell is slow to write about her own work.

NOTICES OF BOOKS.

THE RECOMMENDATIONS OF THE COMMISSION ON EDUCATION IN INDIA, WITH ANALYSIS AND NOTES. *By* REV. J. JOHNSTON. *London: Gilbert and Rivington*, 1884.

THE Report of the Indian Education Commission is a document of which all friends of Missions ought to know something. But it is neither easily to be procured, nor readily to be mastered. Its bulk, and the dryness for the most part of its contents, render it somewhat alarming to most readers. Mr. Johnston has given us the sum and substance of it in a form which puts it within the reach of all. The formation of the Report renders it easy to abstract. The Recommendations are the backbone of the whole thing, though in many of the paragraphs of the Report itself are found authoritative comments of no small importance. Mr. Johnston gives us the whole of the Recommendations, and enough in the way of extract and comment on the remainder to enable any one roughly to understand the bearing of the whole. He has, we think, rightly apprehended the purport and effect of the Commission's work. Certainly never was a thorny subject discussed with greater fairness and mutual forbearance; and if the result cannot well be satisfactory to all, yet on the whole no one has much right to complain. Unless the Report should be wholly ignored by the Government, of which there is not the slightest probability, it is pretty clear that there can be for the future no general return to that neglect of the principles of the Despatch of 1854, which the evidence shows to have so prevailed in some places and periods heretofore. The notice of the resolution on local government is an important addition, for by the introduction of the principle of self-government the application of the Commission's Recommendations is sure to be considerably modified. This is what now requires to be watched. A few notes on the Statistical Tables appended to the Report would have made Mr. Johnston's work more interesting. But it is a great thing to have within the reach of all the means of understanding the principles and rules laid down after so much anxious deliberation for the conduct of education in India in the future.

W. R. B.

The Zend-Avesta, by Dr. Murray Mitchell (Religious Tract Society) is one of the admirable "Present Day Tracts" on Christian Evidences and kindred subjects which have met with such well-deserved success during the last twelve months. Dr. Mitchell knows the Parsee religion as few living men know it; and this 64-page tract not only gives a masterly account of Zoroastrianism, but ably contrasts its tenets with those of Christianity.

Two of the many pamphlets sent to us may be mentioned as exceptionally valuable, viz., *One Blood*, a sermon on Acts xvii. 26, preached in the Chapel Royal by the Bishop of Liverpool (Hunt and Co.), and *The Presence of Christ in the Lord's Supper*, an admirable tract by the lamented Dr. Boultbee (*Church of England* Book Society).

THE MONTH.

AN account of the Anniversary is given on another page. Here we must add that on the Thursday, May 8, Mr. Wigram entertained the Hon. District Secretaries, members of Committee, &c., some 300 in number, at breakfast at the Cannon Street Hotel. After breakfast a Conference was held, at which the Rev. Canon Allan Smith, of Nottingham, read an admirable paper, which we hope to be enabled to print in an early number. Among those who joined in the subsequent discussion were the Bishops of Gloucester and Bristol and Saskatchewan, Archdeacon Bardsley, the Revs. E. H. Bickersteth, E. Lombe, H. Sutton, and J. B. Whiting, Mr. C. B. P. Bosanquet, and Mr. W. Sparkes.

THE Archbishop of Dublin, the Bishops of Southwell, Killaloe, Kilmore, Colombo, Antigua, and Riverina, and Bishop Poole of Japan, have accepted the office of Vice-Presidents of the Society; and the Committee have also appointed to that office Viscount Midleton, the Very Rev. Randall T. Davidson, Dean of Windsor; the Rev. Canon Westcott, Regius Professor of Divinity, Cambridge; and the Rev. Dr. Ince, Regius Professor of Divinity, Oxford.

To fill eight vacancies in the list of One Hundred Honorary Governors of the Society for Life, the Committee have nominated the following:—the Rev. William Allan, Vicar of St. James's, Bermondsey; the Rev. Canon James Bardsley, formerly Rector of St. Ann's, Manchester; the Rev. Alexander B. Burton, Rector of West Meon, Hants; the Rev. J. Campion, Vicar of St. James's, Doncaster; the Rev. George Everard, late of Wolverhampton, now Vicar of Christ Church, Dover; the Rev. Canon T. France-Hayhurst, Rector of Davenham, Cheshire; the Rev. Canon Roberts, Rector of Richmond, Yorkshire; and Charles B. P. Bosanquet, Esq., of Rock Hall, Northumberland.

ON Sunday, April 27th, a collection in behalf of C.M.S. was made for the first time at the morning service in Westminster Abbey. The preacher was Dr. Westcott, Regius Professor of Divinity at Cambridge; and it was his first sermon in the Abbey as Canon of Westminster. The sermon is printed on another page. It is a noble testimony to the Society and its work.

THE five Islington students who completed their college course at Easter all went up to the Oxford and Cambridge Preliminary Theological Examination for Holy Orders, and all passed, two (Messrs. G. Chapman and T. E. Coverdale) in the 1st class, three (Messrs. A. E. Bowlby, E. P. Herbert, and J. H. Morgan) in the 2nd class, and none in the 3rd class. This is good testimony to the excellence of the college teaching.

THE University of Oxford, on April 24th, conferred the honorary degree of D.D. on the venerable C.M.S. missionary, the Rev. J. F. Schön, formerly of West Africa, in recognition of his services for more than forty years in the study of African languages. He went to Sierra Leone in 1832, and in 1841, with Samuel Crowther, accompanied the first great expedition up the then unknown *Niger*. *He is* the author of many Bible translations, grammars, vocabularies, &c., in the Hausa, Ibo, and Mende languages, and is

still working away at the age of eighty. He and the Archbishop of Canterbury received honorary degrees from the University of Oxford on the same day, and were presented together. In the May number of *Africa*, the scene is described, and an interesting incident mentioned:—"When Dr. Schön had shaken hands with the Vice-Chancellor, and with somewhat tottering step was taking the place assigned to him, nothing could have been more graceful than the kind aid with which Archbishop Benson, amid the subdued applause of the audience, helped him to the place beside him."

THE Archbishop of Canterbury has conferred the degree of D.D. on the Rev. Imad-ud-din, C.M.S., Amritsar, "in consideration," says the official notice, "of his eminent literary services in connection with literary work among the Mohammedans of India as a scholar, expositor, and writer on Christian evidence. Dr. Imad-ud-din is a convert from Mohammedanism, and was baptized in 1866.

ONE of the opening paragraphs of the Annual Report is as follows:—

The ever-extending work of the Society has for some time rendered the enlargement of its business premises absolutely necessary. In 1862, the Society moved from its original rented house, No. 14, Salisbury Square, to a new one next door, Nos. 15 and 16, which became its own property. The Committee have now purchased No. 14 also, and are rebuilding it as a wing to the present house. The money is provided, as in part on the former occasion, by a portion of the Disabled Missionaries' Fund, and is well secured by a mortgage upon the freehold houses. To that Fund this is a good investment; but the interest is in fact rent paid out of the General Fund, and the Society's ever faithful friend, the Rev. E. H. Bickersteth, to whom so many fresh efforts in the last few years are due, considering that it is desirable to relieve the General Fund of this charge, has spontaneously offered to be one of a hundred donors of 250*l.* each, to raise the 25,000*l.* required to set the buildings entirely free.

Mr. Bickersteth's letter on the subject was inserted on a separate slip in our last number. Among the friends who have already joined him in this noble effort, as donors of 250*l.* each, are Mrs. Birks, the Rev. G. T. Fox, Mr. Joseph Hoare, the Rev. F. E. Wigram, Mr. B. Sellwood, Mr. F. Sellwood, the Rev. J. Babington, and two or three who remain anonymous. A small Commitee has been formed by Mr. Bickersteth, consisting of the Rev. W. H. Barlow, Mr. R. N. Cust, Mr. J. Hoare, Mr. R. Williams, jun., and himself; and it is requested that any gifts may be paid to one of these gentlemen. Mr. Williams is the Treasurer.

BISHOP POOLE has been holding confirmations in Japan. He confirmed thirty C.M.S. Native candidates at Nagasaki, and nineteen at Osaka.

THE Bishop of Caledonia arrived safely back at Metlakahtla on April 16th. There was no change in the general position of things there.

THE Annual Report presented on May 6th notices the mournful pre-eminence of the past year in one respect, the loss of missionaries' wives, seven of whom had been called away. Before another week had passed, an eighth name had to be added to that death roll; for on the morning of the 13th came the sad news that Mrs. Stokes, of the Nyanza Mission, had also been taken. Thus the third of the three Englishwomen who have taken up *their abode* in the interior of East Central Africa has followed her sisters to

the grave. It is indeed a mysterious dispensation, and recalls the crushing trials of the early days of Sierra Leone. Is it to remind us more and more of our entire dependence upon Him who is alive for evermore?

Ellen Sherratt was a trained nurse, who went to Zanzibar two years ago in connection with the Universities' Mission. In January last year she was married there to our missionary, Mr. C. Stokes, and came with him to England, whence they sailed again together on October 2nd, having received their instructions at the Valedictory Dismissal at Kensington on the previous day. They were to occupy Kisokwe, the new branch station near Mpwapwa, founded by Mr. and Mrs. Cole, where Mrs. Cole had died in July, and whence Mr. Cole had brought home his motherless babe. Both physically and spiritually, Mrs. Stokes seemed pre-eminently fitted for the work in which her whole heart was engaged. She enjoyed good health at first, and a bright letter from her, received by Sir W. Hill a few weeks ago, is printed in this month's *C.M. Gleaner*. But on March 25th, only two months after her arrival at Kisokwe, and ten days after the birth of a little girl, it pleased God to call her to Himself. Mr. Stokes himself communicates the sad intelligence, and writes,—

> Her end was truly peace—a more beautiful display of Christian resignation and faith in Jesus could not be seen anywhere—rejoicing at the notion of such an unworthy one being permitted to enter the presence of the King. Her one idea was to go and teach the Waganda women, but Our Father called her up higher. I have felt the Comforter's presence with me very much. Bishop Mackenzie's beautiful idea is realized by me: "God takes the loved one from earth that He may have all our thoughts above."
>
> I hope you will receive this news in faith, for God would seem to try us all. *Nell has not died from effects of climate.* I know that this will be a sore blow to you all, but Jesus would say to you, "Be not dismayed, for I am thy God."

Mr. Stokes was sending his little child to England, but earnestly asked leave to go on himself to a more distant post in the Mission. We commend him to the sympathy and prayers of all our friends.

On May 13th arrived letters from U-Ganda dated Jan. 15th, having taken less than four months to come. This is the first result of the successful placing of the Mission-boat *Eleanor* on the Victoria Nyanza. Mr. Mackay arrived in her safely in U-Ganda on Dec. 19th. He left again on Jan. 15th for the south, and despite heavy weather reached Kagei on the 27th. He then ascended Jordan's Nullah to the nearest accessible point to Msalala, from which place he started once more for U-Ganda on Feb. 1st. The mail he brought, however, got no further till Feb. 25th, which is the date of letters from Mr. Gordon and Mr. Wise from Msalala. The news from them is good: the former was holding simple services and classes, and several pupils, including the boy-chief himself (see *Intelligencer* of March, pp. 161-2), were in regular attendance.

In U-Ganda several more adults had been baptized, and no less than forty received the Holy Communion on Christmas Day. The Arabs had made another desperate attempt to turn Mtesa against the Mission, and had temporarily succeeded; but through God's mercy he had again become friendly. We have several letters to print in an early number, when we can find space.

The portions of Mr. Mackay's journal on the Victoria Nyanza, mentioned in our March number as having been sent to the Royal Geographical Society

for publication in their *Proceedings*, appear in the May number, together with a letter from him sent direct to that society.

THE Rev. W. T. Satthianadhan, the well-known C.M.S. Native clergyman at Madras, was the preacher at an ordination held in the cathedral there by the Bishop of Madras on March 9th. Seven Native deacons were ordained, all S.P.G. men. Mr. Satthianadhan's text was Rom. i. 16, "I am not ashamed of the Gospel of Christ," &c.

ON March 26th, the Bishop of Auckland ordained a Maori Chief, Hemi Taitimu, at Paihia, New Zealand. He has been an efficient lay-reader of he diocese in connection with the C.M.S. Archdeacon E. B. Clarke, the ociety's missionary, and seven C.M.S. Native clergymen, were present.

THE General Maori Church Board for the Diocese of Auckland held its triennial meeting on the same day at Paihia, Bishop Cowie presiding. Eight clerical and twenty lay members were present, all Natives in connection with C.M.S. congregations.

THE Harris School for Mohammedans at Madras, the chief agency of the Society's Mohammedan Mission in that city, has been undergoing a period of great trial. In January last, a Christian convert from Islam was engaged as an agent of the Mission on the Walter Jones Fund. His name and titles are given by the Rev. H. D. Goldsmith as "Maulavi Saiyid Haji Yusuf Hámid Masihí Sahib," and he was baptized nine years ago at Bombay, having been converted through reading Sir W. Muir's Urdu Church History, which he had purchased at his home in Rampur, and taken all the way to Mecca when he went on pilgrimage there with his family. His appointment at Madras, however, was the signal for a violent outburst of fanaticism on the part of the Moslem maulavis. His preaching was so fervent and powerful, that they were quite unable to stand against him; and they issued a *fatwa* (a kind of religious decree) threatening that any who attended the Harris School would be treated as kafirs (infidels). The attendance instantly dropped from 170 to 20, and then to 8. Yusuf Hámid was seriously assaulted, and the brothers Goldsmith were abused and insulted in the streets. The Rev. E. Sell wrote on Feb. 27, "It is the fiercest outbreak of Mohammedan fury I have ever seen, and just at a time when the Harris School had reached a pinnacle of fame." After a few weeks some reaction set in, and the younger Mussulmans began to write to the newspapers, disclaiming sympathy with the bigotry of their leaders; and on April 16, there were 30 boys in the school. But in the meanwhile, we regret to say, Yusuf Hámid fell ill, went to the hospital, and died on April 3rd. Mr. Sell writes, "He bore a noble testimony for Christ here, and the very fact, rarely seen by the Madras Mussulmans, of a learned man patiently bearing contumely and reproach for Christ's sake, will doubtless have a good effect." Mr. Goldsmith says, "He died in full hope of everlasting life, aged 34."

ON Easter Day, forty-three adult Africans were baptized at Frere Town by *the Rev. J. W.* Handford. Twenty-five of them were not freed slaves, but *voluntary settlers* from the neighbouring tribes, Wa-Digo, Wa-Nindi, Wa-*Duruma*, and Wa-Gindo. Mr. Handford writes, "They have all been under

instruction for a long time. Several have no capacity whatever for learning, but the simplicity of their lives, and their desire to profess Christ before the Church, made them, as I judged, suitable candidates."

A LETTER from the Rev. G. S. Winter, York Factory, Hudson's Bay Territory, gives an encouraging account of his first visit to Trout Lake, where the Crane tribe of Indians are located. "Such eagerness," he writes, "I never witnessed in all my life. And the old Crane chief sat by as I imparted the Word of Truth, appearing to say, 'Take into your hearts all he is telling you.'" Another letter, dated December 1st, opens with a note of gratitude for the arrival of the ship containing supplies for Mr. Winter and his family and the Hudson's Bay Company's staff. The ship was greatly overdue, not having been so late for forty years, having been beset with ice, and wedged in one spot for five weeks. After leaving York Factory the ship proceeded to Churchill, 300 miles further north, where it became completely frozen in, and had to remain immovable for the winter. As there is only sufficient food at Churchill for the Fort people there, the ship's officers and crew, and the Hudson's Bay Company's servants who were about returning to their homes in Scotland, will have had to pass the winter at Mr. Winter's station.

A MISSIONARY Loan Exhibition, similar to those at Cambridge and Norwich in 1882 and 1883, is to be held at Blackheath on June 18—20, in aid of the C.M.S. As this is the first exhibition of the kind on a large scale in the neighbourhood of London, we hope our London friends will make a point of going to see it. The Rink Hall, in which it will take place, is close to the Blackheath Station of the South Eastern Railway.

A NEW Christian paper has been started in India, the *Shíd Shídán*, or "Messenger of Light," published monthly at Lucknow, and edited by one of the C.M.S. Native clergy there, the Rev. W. Seetal. It is printed at the Lucknow Church Mission Press, and is partly in English and partly in Hindustani.

THE Rev. Henry Law Harkness, Rector of St. Swithin's, Worcester, has offered one pound each to any of the Society's missionaries who will translate into the language of their Missions two of the prayers on cards circulated by Mr. Harkness, in connection with his Daily Prayer Union. The prayers are:—

O God, wash me from all my sins in my Saviour's blood, and I shall be whiter than snow. Fill me with the Holy Spirit, for Jesus Christ's sake. Amen.

O God, give me the Holy Spirit, for Jesus Christ's sake. Amen.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a happy and successful Anniversary. Prayer that the current year may bring large additions of men and means.

Thanksgiving and prayer for Kashmir (p. 364); the Santâl Mission (p. 375); the Cotta District in Ceylon (p. 377); Trinity College at Kandy (p. 379); the Ningpo College (p. 381); the baptized converts in U-Ganda (p. 387).

Prayer for another bereaved husband in East Central Africa. (P. 386.)

Prayer for the Harris School at Madras. (P. 388.)

The Rev. Dr. Bruce requests special prayer for one or more additional missionaries for *Persia and Baghdad.*

EIGHTY-FIFTH ANNIVERSARY OF THE SOCIETY.

ANNUAL REPORT: FINANCIAL PARAGRAPHS.

THE year's receipts are as follows:—

Ordinary—Associations	£144,465	11	11
Benefactions	11,897	18	10
Legacies	32,780	11	9
Sundries	11,228	5	9
	£200,372	8	3
Extension Fund	4,015	0	11
Special Funds: Contributions, Interest, &c.	26,783	2	2
Extraordinary Receipts: Sales of Property, &c.	1,278	0	10
Total	£232,448	12	2

[The Receipts on account of Special Funds include 10,000*l.* towards the cost of removing the Children's Home; 772*l.* for Children's Home Leaving Scholarships; 746*l.* additional for the Egypt Fund; 716*l.* for the stipend of the English Bishop for Japan; 1000*l.* from an African member of the Sierra Leone Church, to be invested for the benefit of that Church; the Interest on the Jones Funds, &c., &c. The Extension Fund receipts include 1500*l.* from three friends to provide an additional man for the Bheel Mission.]

The Ordinary Expenditure of the year has been 208,056*l.* 2*s.* 5*d.*, thus exceeding the receipts by 7683*l.* 14*s.* 2*d.* There has also been expended 3947*l.* 5*s.* 3*d.* on account of the Extension Fund, and 13,907*l.* 5*s.* 6*d.* on account of various Special Funds.

The excess of Ordinary Expenditure has been met from the Contingency Fund. This Fund now stands at 18,830*l.* There is a balance in the Extension Fund of 17,560*l.*; but this is all pledged for the support of work chargeable to that Fund. The nett result of the year is that the Society's resources for its general work are reduced by 5900*l.*, the difference between the excess just mentioned and certain exceptional receipts paid into the Contingency Fund.

This deficiency is not, the Committee rejoice to say, due to a falling off in the General Income. The total Ordinary Receipts are within 30*l.* the same as last year. It is true that the Legacies stand very high; but on the other hand the Benefactions stand very low; and these two sources of income together are little above the average of the preceding five years. The Associations stand higher than ever before; but after adjusting certain items for more exact comparison, they may be taken as having sent up almost precisely the same amount as last year, which, it will be recollected, was an advance of 5000*l.* on the preceding year. Remembering the warnings which have been given to the Committee as to the probable result of agricultural distress and the dulness of trade, they feel bound to express thankfulness for the testimony afforded by this side of the account to the earnest efforts of the Society's friends.

But the Expenditure advances. Including that of the Extension Fund, which must in process of time fall on the General Fund, the total now is more than 18,000*l.* higher than it was two years ago. The greater part of the increase is in the Persia, Punjab, China, Japan, North-West America, and North Pacific Missions. Africa, which is sometimes supposed to be drawing so heavily on the Society's resources, draws considerably less than it did five or six years ago. But is the increased expenditure a matter for regret? It is in part the measure of the blessing vouchsafed to the Society's older work, and in part the measure of the newer work which the Providence of God has called on the Society to undertake by means of the Extension Fund. But it is by no means the measure of that development of the existing Missions which the Committee have authorized and expected. Indeed, high as it appears, it is considerably less than had been estimated, owing to the supply of men not having been sufficient to fill up all vacancies. Everything, therefore, points to a further large increase, which can only be avoided by a policy of severe restriction, if not of retrenchment. In the face of the wonderfully improved financial position attained since 1880, the Committee feel that

it would be unthankful and unbelieving to raise the note of alarm; but they do see that a steady average rise in the income of at least 5000*l.* every year is the very least which must be provided if the Missions are to be permitted even a modest natural growth.

PROCEEDINGS AT THE ANNIVERSARY.

The Annual Sermon was preached at St. Bride's Church, Fleet Street, London, on Monday evening, May 5th, by the Right Rev. the Lord Bishop of Lahore, V.P. Text, Romans xv. 15, 16. Collection, 75*l.* 12*s.* 11*d.*

The Clerical friends of the Society breakfasted together on Tuesday morning, May 6th, at Exeter Hall. The address was given by the Rev. Canoon Broke, M.A., Rector of Bath.

The Anniversary Meeting was held in Exeter Hall at eleven o'clock, the Right Hon. the President in the Chair, succeeded by Captain the Hon. F. Maude, V.P. After a portion of Scripture from John xii. had been read and prayer offered by the Rev. C. C. Fenn, the Report was read by the Hon. Clerical Secretary. The Chairman then addressed the Meeting, and Resolutions were moved and seconded as follows:—

I. Moved by the Most Rev. the Lord Archbishop of York, V.P., and seconded by the Rev. W. R. Blackett, M.A., Missionary from Calcutta:—

That the Report, of which an Abstract has now been read, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Lahore for his sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. F. Maude, R.N., V.P., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies.

H. R. Arbuthnot, Esq.	J. H. Fergusson, Esq.	P. S. Melvill, Esq., C.S.I.
Colonel Beamish.	C. Douglas Fox, Esq.	H. Morris, Esq.
C. H. Bousfield, Esq.	Colonel Gabb.	C. A. Roberts, Esq.
Colonel Channer.	Sydney Gedge, Esq.	P. Vernon Smith, Esq.
C. E. Chapman, Esq.	H. Gibson, Esq.	Jas. A. Strachan, Esq.
Captain Seton Churchill.	W. J. Grane, Esq.	J. Stuart, Esq.
General Crofton.	General Lawder.	General Touch.
Robert N. Cust, Esq.	General Maclagan.	F. P. Ward, Esq.

II. Moved by the Rev. Edward Hoare, M.A., Hon. Canon of Canterbury, V.P., seconded by the Rev. T. P. Hughes, B.D., Missionary from Peshawar, and supported by Captain J. W. East, R.N.:—

That the manifest crisis in opportunity and demand for missionary advance, especially in India and in Japan, and the many openings caused by the Divine blessing on existing agencies in all lands where the Society labours, call for more entire consecration on the part of the Lord's servants of themselves and their substance to the great work which He has entrusted to them.

III. Moved by the Rev. Chalil Jamal, Native Pastor from Salt, and seconded by the Ven. Archdeacon Bardsley, M.A., Vicar of St. Saviour's, Liverpool:—

That the review of the progress and development of the Society's work during the past year, while it calls for devout thanksgiving to Him without Whose preventing and enabling grace all the labour would be in vain, gives fresh evidence of the vitality and power of those distinctive Evangelical principles which were reasserted at the Reformation, which animated the founders of the Society, and to which, through the mercy of God, it has ever been enabled to adhere with unflinching fidelity.

Collection, 126*l.* 14*s.* 9*d.*

There was a second Meeting held as usual in Exeter Hall at 7 p.m., the Right Rev. the Lord Bishop of Liverpool, V.P., in the Chair. The Meeting was then addressed by the Chairman, and speeches delivered by Eugene Stock, Esq., Editorial Secretary; Rev. G. Shirt, B.A., Missionary from Sindh; Rev. J. Hannington, M.A., Missionary from Nyanza; and the Rev. W. Allan, M.A., Vicar of St. James's, Bermondsey. Collection, 32*l.* 6*s.* 2*d.*

HOME WORK OF THE SOCIETY.

Carlisle.—The Anniversary of this Association was held on April 20th and 21st. Sermons were preached in the Cathedral by the Bishop and the Rev. E. N. Hodges (Masulipatam), also in eight other churches of the city, and at Stanwix and Upperby; and addresses given to the young. On Monday, April 21st, a Public Meeting was held in the afternoon, in the County Hall, when the Rev. J. A. Fell, of the Knells, took the chair. There was a large attendance of clergy from the neighbourhood of Carlisle. At the evening meeting Miles McInnes, Esq., J.P., presided. At both meetings interesting addresses were delivered by the Rev. T. Bliss (Madras), formerly chaplain at the Lawrence Asylum, and the Rev. E. Noel Hodges (Masulipatam), and the Rev. T. T. Smith (Assoc. Sec.). The Secretary reported an increase in the amount of collections both at the sermons and meetings.

Hackney.—The Annual Meeting of the North-East London Auxiliary was held in the Town Hall, Mare Street, on Tuesday, April 17th, the Lord Mayor (Mr. Alderman Fowler, M.P.) presiding. The Rev. J. Hannington (Nyanza) and the Rev. J. Allcock (Ceylon) were the deputation. The Rev. H. M. Baker (Hon. Sec.) read the report, and referred to the death of the Rev. Prebendary Griffith, who for many years was connected with the work of the local branch, and to whom a great deal of its success was due. The receipts of the year were 234*l.* 17*s.* 9*d.* The total contributed since the establishment of the branch in 1820 was 22,000*l.*

The LORD MAYOR, in moving the adoption of the report, stated that they felt it a privilege to belong to this Society, for they knew the command of the Lord, "Go ye into all the world, and preach the Gospel to every creature." The Church endeavoured to carry out the command both at home and abroad. At home, in those large districts in which there were living populations practically ignorant of the saving truths of the Gospel, as ignorant as the heathen on whose behalf they were met that night, and he knew he saw those present who were actively engaged in Missions among those immense populations. There was an old saying that charity began at home, but it did not end there, and while they ought to promote Mission work at home, they still also felt it their duty to promote and to aid those who were promoting Missions in other parts of the world, and thus to work, not only in one, but in two departments of the mission-field. Let them take China as an instance, which had an enormous population. We were bound to send missionaries to preach the Gospel to those people. The missionaries of the Society were doing a great work, and thanks were specially due to those men who were ever ready to make self-sacrifice in the cause, and who went forth, so to speak, with their lives in their hands. It was a comfort to think there were always men found ready to go on these perilous missions, and he asked them if they could not do so with their contributions, to assist them with their prayers.

Liverpool and South-West Lancashire Association.—The proceedings of the Anniversary were commenced as usual by the large Juvenile Flower Meeting, which was held in Hope Hall, in the afternoon of Saturday, the 10th of May. The attendance of children with their baskets and bunches of flowers was very large, over 2000, the hall being hardly large enough for all to gain admission. The floral offerings, which were intended, as in former years, for distribution amongst the children in the hospitals and infirmaries, were placed upon the platform, and almost obscured it from view. The chair was occupied by Clarke Aspinall, Esq., who gave an address specially suited to the younger portion of his hearers, and remarked that their Annual Juvenile Missionary Meeting owed its origin to the Ven. Archdeacon Bardsley, who for the first time since its inception was unavoidably absent. Short addresses were also delivered by the Revs. W. R. Blackett (Calcutta), L. Nicholson (West Africa), and T. T. Smith (Assoc. Sec., and formerly of North-West America), and the children had an opportunity of inspecting various articles of Native Indian manufacture from America. At the close the flowers were arranged for despatch to the hospitals and infirmaries.

On Sunday, the 11th, sermons were preached in forty-four churches, and a *promise* of many others in the course of this year (D.V). Among the preachers on

the 11th were the Bishops of Liverpool and Saskatchewan, and Bishop Hellmuth, Canons Bernard and Tristram, the Revs. W. R. Blackett, L. Nicholson, T. T. Smith, and a large proportion of the local clergy.

The Annual Meeting in the Philharmonic Hall on Monday, the 12th, was preceded by a luncheon, in accordance with custom for some years past, in the Adelphi Hotel, where about 160 of the clergy and laity from various parts of the diocese were entertained by Hugh Evans, Esq. After luncheon he delivered a short address expressive of his hearty welcome to the guests, and said he was much gratified by the cordial response which had been given to the invitations, and by the increase in the local income of the Society.

Canon Bernard then delivered his address to the clergy.

The Bishop of Liverpool in tending the thanks of the meeting to Canon Bernard for his address, said he had in him a friend whom he had known from college times in Oxford, and one who had never swerved from the old lines of Gospel truth. He especially confirmed that portion of the Canon's remarks in which he pressed the doctrine of the "precious blood" of Christ.

Bishop Hellmuth also gave a brief address.

The annual meeting was held in the evening, at which the Bishop of Liverpool presided. There was a large attendance, notwithstanding the unfavourable state of the weather. After prayer by Archdeacon Bardsley, the Rev. A. P. Neele read the report, which stated that the contributions were again in advance of those of the preceding year. The total sum received during the past year was 4176*l.*, against 4156*l.* in the previous year; to which was also to be added a legacy of 1000*l.*, which would bring the total to 5176*l.* Some progress has also been made in the development of lay help in advocating the missionary cause. The Chairman expressed his satisfaction and thankfulness at the amount of interest in the cause of the Society displayed in Liverpool, and commended the Committee of the Parent Society for fidelity to its original principles. Canon Taylor, the Bishop of Saskatchewan, and the Rev. W. R. Blackett also addressed the meeting.

Manchester.—The East Lancashire C.M.S. Prayer Union had its first Conference on Tuesday, April 22nd, the chair being occupied by Mr. G. W. Moultrie, of the Bank of England. Most interesting papers were read by Canon Allan Smith, Vicar of Holy Trinity, Nottingham, on "How to Work a Church Missionary Prayer Union," and by the Rev. S. Coles, Missionary from Ceylon, on "Buddhism." Brisk discussion followed each paper, and there was a warm, earnest spiritual tone about the proceedings, which augurs well for the future of the Union. The Ven. Archdeacon Anson, Canon Stowell, and many others wrote expressing their regret at being unable to attend. Canon Green, Canon Woodhouse, Prebendary MacDonald, and several of the clergy were at the Conference, as also nearly all the Honorary District Secretaries for East Lancashire, whose meeting was held one hour before the Conference. Mr. Armistead, of Brooklands, was elected Treasurer, and the Rev. W. J. Smith, Incumbent of St. Thomas's, Pendleton, the Secretary. A very cordial reception was given to the new Association Secretary, the Rev. T. T. Smith.

Suffolk.—The first meeting for the year of the Suffolk Church Missionary Union was held at Ipswich, in the Council Chamber of the Town Hall, on Friday, May 2nd. About forty-five members attended, and several others wrote expressing regret at their unavoidable absence. The morning session began at 12 o'clock, and lasted till 1.30. An interesting address was given by Canon Money on "The Great and Glorious Consummation" (Rev. vii. 9). The afternoon session lasted from 2.30 till 4.30, when Canon Money again gave an instructive address, followed by a discussion on "Missionary Outposts." Rev. W. S. Price (Assoc. Sec.) reported an increase in the contributions from Suffolk during the past year, and Rev. E. D. Stead (Hon. Sec. of the Union) stated that a Missionary Conference would be held (D.V.) at Lowestoft, on July 23rd, at which the Bishop of Norwich has kindly consented to preside, and in which the members of the Norfolk Union have been invited to take part. The morning subject will be "Paro-

chial Organization," by Rev. G. F. Head; the afternoon, "How to draw out and prepare workers for the Mission-field," by Rev. W. H. Barlow.

Wells.—The Annual Sermons in connection with the Wells branch were preached in the churches in the city and district on Sunday, April 20th. An interesting discourse was delivered at St. Cuthbert's Church on Sunday evening by the Vicar (the Rev. Prebendary Beresford) on the Missions in Central Africa. At the conclusion of the sermon, the Vicar asked the men not to leave the missionary meeting on Monday to the women and children, but to present themselves. The annual meeting was held in the Town Hall, on Monday evening, the Bishop presiding.

The Bishop said he was glad of the opportunity of meeting them again in their common exertions for the great cause of which the Church Missionary Society was the representative and the agent. He felt it was by God's great goodness that they were permitted to continue to take some part in the great work, which was at least a portion of the instrumentality by which the whole world no doubt in due time was to be brought to admit allegiance and obedience to the eternal Son of God. The missionary cause was so wide and so extensive when they came to think of the different parts of the great subject—and it might be their sympathies were largely called out on behalf of one who was left very much to himself in the midst of great perils and dangers (hear, hear) in a heathen land;—that the first thought in his mind was the immense importance of their having true knowledge of, and active sympathy with, their missionaries who were bearing the heat and burden of the day in Mohammedan and heathen countries. When they came to think of the condition of the missionary—nearly alone, perhaps in the midst of a hostile population, holding his soul very often in his hands, not knowing the sort of dangers that might crowd upon him, longing for sympathy and knowing hardly where to turn for it except to his Master, whose sympathy was always ready for them all; think of such a one labouring day after day, perhaps night after night, it might be with barren results and with many heavy discouragements and disappointments in his work, and they could not but feel how important it must be to the missionary to know that the hearts of the people at home were beating warmly in unison with his, and that their prayers very often went up to God that He would be thinking of him and bless him.

The Rev. Prebendary Beresford (Hon Sec.) stated that the accounts for the past year were on the whole satisfactory, the receipts being 156*l.* 8*s.* 4*d.*, as against 161*l.* 16*s.* 7*d.* in the previous year, the slight deficiency being due to the collections from some places not having been sent in early enough. After an address from the Rev. H. Sutton, the Bishop pronounced the Benediction.

MISCELLANEOUS.

Cheshire.—Between March 16th and May 15th, sermons and meetings at Altrincham (St. John's and St. George's), Bromborough, Halton (also juv. addresses), Neston, Timperley, Little Leigh, and Frodsham (also juv.); sermons at Bowdon, Weston Point (also juv.), Crewe (also juv.), Stockport (St. Matthew's), and Manley; and meetings at Liscard (St. Mary), Chester (St. Peter's), Alderley Edge, and Haslington. Deputation, Revs. S. A. Pelly, J. H. Acheson (H.D.S.), J. W. Consterdine (H.D.S.), S. Coles (Ceylon), R. Bateman (Punjab), and R. Palmer (Assoc. Sec.).

Cumberland.—On April 20th and 21st, sermons and meetings at Carlisle (Cathedral, St. Mary's, St. Cuthbert's, Christ Church, St. John's, St. James's, St. Stephen's, St. Paul's, and Holy Trinity), Stanwix and Upperby; missionary addresses to young at St. Paul's and St. John's; and a meeting on 22nd at Hayton. Preachers, &c., Bishop of Carlisle, Archdeacon Prescott, Canon Richmond, Revs. A. Hodges, E. N. Hodges (Masulipatam), P. Goss, W. P. Schaffter, J. A. Fell, T. Bliss, F. Richardson, G. W. H. Tayler, W. Cockett, and T. T. Smith (Assoc. Sec.).

Derbyshire.—Between March 16th and May 15th, sermons at Pinxton and Dinting Vale; sermons and meetings at Chesterfield, Gresley, Newhall, Swadlincote and Linton. Deputation, Revs. S. Coles (Ceylon), W. Symonds, C. J. Hamilton (H.D.S.), and R. Palmer *(Assoc. Sec.)*.

Durham.—Between April 27th and May 4th, sermons and meetings at Stockton-on-Tees *(Parish Church, St. Peter's, Holy Trinity, St. James's, and St. Paul's)*, and sermons at *Coxhoe. Preachers, &c.*, The Bishop of Durham, Archdeacon Long, Canons Roberts and

Tristram, and the Revs. C. B. Wilcox, H. Mellowes, G. Jepson and H. P. Grubb (Assist. Assoc. Sec.).

Hampshire.—During March, sermons and meetings at Aldershot (Holy Trinity), West Meon, Southsea (St. Simon's), in connection with the Hampshire Prayer Union, and Bournemouth (St. Michael's); sermons at Meonstoke, Soberton, Romsey, Overton, Swanmore, and Littleton; meetings at Fleet, Cove, Corhampton, and Droxford; and a juvenile meeting at Shirley (half-yearly). Preachers, &c., Revs. J. D. Thomas (Madras), A. B. Burton (H.D.S.), E. L. Berthon, J. B. Whiting, I. J. Taylor, M. C. Proby, W. S. Dumergue (H.D.S.), F. E. Toyne, A. G. Garland, W. Clayton (Assoc. Sec.), and Colonel Ward.

Herefordshire.—Between March 15th and May 15th, sermons and meeting at Hay, and sermons at Llanegan. Deputation, Rev. R. H. Cobbold.

Lancashire.—Between March 9th and April 9th, sermons at Hindley (St. Peter's), Pendleton (All Saints'), Aughton (Christ Church), Manchester (St. Stephen's and St. Bartholomew's), Salford (Stowell Memorial, Sacred Trinity), Collyhurst (St. Catherine's), Oldham, St Mary's (juvenile address); sermons and meetings at Chatburn (Christ Church), Clitheroe (St. James's), Manchester (St. Saviour's, St. Simon's), Salford (Christ Church), Old Trafford (St. Bride's), Didsbury, Withnell, Farnworth, Widnes, Werneth (Oldham), and Allithwaite; and meetings at Cheetham Hill (St. Luke's), Southport (juvenile), East Crompton, Kersall, St. Paul's (juvenile), Manchester (anniversary), St. Edmunds, Rusholme, Levenshulme, Ulverstone (Holy Trinity), and Lindal. Preachers, &c., Archdeacon Smart, Revs. T. C. Skeggs, J. S. Doxey, J. G. Howarth, J. Williams (Japan), F. E. Wigram, J. Hannington (Nyanza), S. Coles (Ceylon), W. Doyle, many of local clergy, and T. T. Smith (Assoc. Sec.). Between April 13th and May 11th, juvenile address at Bootle; meeting at Manchester to establish C.M. Prayer Union; sermons and meetings (annual) at Accrington (St. John' and Christ Church), Baxenden, Church Kirk, Alton, and Green Howarth, and Liverpool (anniversary—sermons in forty-four churches, meetings, and address to Clergy). Preachers, &c., Bishop of Liverpool, Bishop Beckles, Revs. W. J. Smith, J. Downham, W. M. Crompton, A. T. Fisher (Punjab), T. T. Smith (Assoc. Sec.), and the local clergy and others.

Somersetshire.—Between Feb. 10th and 18th, in connection with a special C.M.S. Mission week, sermons were preached and meetings held at Keynsham, Woodford, Wilsford, Cossington, Chilton, Calcott, Woolavington, Puriton, Luccombe, Selworthy, Doverhay, Poyntington, Gadney (with magic lantern), Blackford, Stanton Drew. Preachers, &c., Revs. R. R. Meadows, A. M. Foster, H. Newton (Ceylon), S. F. B. Peppin, H. H. Streeten (Assoc. Sec.). On Feb. 17th a sermon was preached in Wells Cathedral by the Rev. Prebendary Beresford. Between March 16th and April 13th, meetings at Coxley (with magic lantern) and Oakhill; sermons and meetings, Bath (anniversary) Pilton, and Evercreech; and sermons at Biddisham, Faringtón Gurney (also address to young), Brompton Ralph, and Elworthy. Preachers, &c., Revs. Prebendary Beresford, R. Pargiter, H. Newton (Ceylon), and H. H. Streeten (Assoc. Sec.). Between April 20th and May 11th, sermons at Queen Camel (also address to young), Wookey Hole, Dulcote, Henton, Chilthorn, Hardington, Bradford Abbas, and Haselbury Plucknett, and sermons and meetings at Crewkerne, Misterton, Wells (St. Cuthbert's, St. Thomas's), (also juvenile), Horrington, Coxley, Croxcombe, Shepton Mallet, Yeovil, Hendford, West Coker, Montacute, and Berwick. Deputation, Revs. H. Sutton, S. A. Pelly, Prebendary Beresford, C. E. Unwin, C. Tanner, F. N. Alexander (Telugu), H. Newton (Ceylon), C. B. Nash (China), H. H. Streeten (Assoc. Sec.), and others.

Wiltshire, South.—In March, sermons and meetings at Bishops Fonthill and Hindon, and a sermon at Pertwood. During April and May, sermons at Amesbury, Durrington, and Bulford.

Worcestershire.—Between Feb. 15th and March 15th, sermons and a meeting at Bromsgrove. Preachers, &c., Revs. J. Williams (Japan) and R. Pargiter (Assoc. Sec.), and Local Clergy. Between March 15th and May 15th, sermons at Bengeworth, Hampton, Honeybourne, and Wolverley; meetings at Cleeve Prior and Hadbury; and sermons and meetings at Evesham, Stourport, and Worcester (in eleven churches). Deputation, Revs. Canon Dixon, G. F. Smith, Dr. Gardiner, S. Coles (Ceylon), H. H. Streeten, and R. Pargiter (Assoc. Sec.).

Wales.—Between January 20th and February 11th, sermons and meeting at Rossett, Gresford, Isycoed, Northop, and Sarn; sermons at Wrexham, Overton, and East Northop. Deputation, Archdeacon Smart and Rev. S. A. Pelly (Assoc. Sec.). Between March 2nd and April 6th, sermon at Llyswen; sermons and meeting at Denbigh; and meetings at Llanelly and Gwersyllt. Deputation, Revs. Canon Edwards and S. A. Pelly (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Funds and Home Organization Committee, April 28th, 1884.—The Secretaries reported that the Rev. C. L. Williams had resigned his office of Association Secretary for Yorkshire, in consequence of his appointment to the vicarage of St. Mark's, Wolverhampton. The Rev. A. R. Buckland, B.A., senior curate of Spitalfields, was appointed to fill the vacancy; and the Committee expressed their hearty appreciation of Mr. Williams's services.

Committee of Correspondence, April 29th.—The Secretaries reported the death of the Rev. A. Strawbridge, which took place suddenly on the 19th inst. at Lyons. Mr. Strawbridge had rendered good service for eleven years in the Punjab, to which Mission he was appointed in July, 1854. He closed his connection with the Society, in consequence of ill-health, in 1866. Testimony having been borne to his faithful work in North India, and to his interest in the Society's work at home, the Secretaries were directed to convey the assurance to Mrs. Strawbridge of the Committee's sympathy with her in her bereavement.

The Committee took leave of Dr. E. J. and Mrs. Baxter, returning to Mpwapwa. The Instructions of the Committee having been delivered by the Rev. R. Lang, Dr. and Mrs. Baxter were addressed by the Rev. J. B. Whiting, and commended in prayer to the favour and protection of Almighty God by the Rev. G. S. Karney.

Mr. J. W. Dickinson, a schoolmaster at Bradford, who had already passed the Oxford and Cambridge Preliminary Theological Examination for Holy Orders and had been accepted as a candidate for ordination by an English Bishop, but had been recently moved to offer himself for missionary work in connection with the Society, was accepted with a view to his ordination in September next.

A letter was read from the Rev. Reginald Shann, M.A., late of the Society's Ningpo Mission, tendering his resignation on account of ill-health. The Commitee received it with much regret, and desired that Mr. Shann be assured of their sympathy with him, and the pleasure it would give them if, at any future time, he should be able to offer his services again to the Society.

The Committee took into consideration the position of the Society's Mission in the diocese of Saskatchewan, owing to the acceptance by the Rev. T. A. Clarke of a Government appointment, and the withdrawal from the Society of the Rev. J. A. Reader. It was resolved (1) That the Rev. I. J. Taylor, appointed to Saskatchewan on April 15th, be located at Battleford; (2) that Archdeacon J. A. Mackay be transferred to Devon to take general charge of Devon and Cumberland district; (3) that instead of filling up the vacancy caused by Mr. Reader's retirement, an annual grant of 200*l.* be made, on certain conditions, to Bishop McLean of Saskatchewan, on his engagement to provide suitable and adequate local agency for carrying on, under the Society's control, the instruction of Indian students at Emmanuel College, the evangelistic and pastoral work in the neighbourhood of Prince Albert, and the duties of the local secretariat.

The Rev. T. P. Hughes, having returned home on furlough from the Peshawar Mission, with which his name has been so long associated, *received a cordial* welcome from the Committee, and spoke on the work *of the Mission.* He referred to the recent opening of the new church, *which he regarded* as almost a new point of departure in the work, and

as having a most important bearing on evangelization. He also spoke of the work generally amongst the Afghans, and particularly through the means of the guest-house. He also referred to the importance of the High School under the charge of the Rev. W. Jukes, and was able to speak of solid advance in various departments of the work.

The Rev. I. T. H. Hoernle, who has been in connection with the Mirât Mission of the North-West Provinces of India, was also received by the Committee. He was able to speak of encouraging progress in the number and the spiritual life and activity of the Native Christians at Mirât, and also dwelt on the important school and out-station work of the Mission, and to a spirit of inquiry in favour of Christianity, which he had noticed as being very much abroad, and on the increase.

A letter was read from the Calcutta Tract Society, stating the extent to which the Vernacular Tracts of that Society were made use of by C.M.S. missionaries, and asking if this Society would give it a grant-in-aid. The Committee directed that the Calcutta Tract Society be informed that the funds of this Society must be reserved, as much as possible, for the preaching of the Gospel by the living agent.

A letter was read from the Rev. H. P. Parker, Secretary to the Calcutta Corresponding Committee, communicating the medical opinion that he must take furlough next year. The Secretaries were directed to seek for a competent clergyman to work with Mr. Parker for a time, and be ready to take his place when he comes home.

The Sub-Committee in charge of the India Missions submitted a letter from the Rev. E. Sell, Secretary to the Madras Corresponding Committee, explaining the recent difficulties of the Harris School, owing to the opposition of the Mohammedan moulvies, and expressing his strong conviction, after eighteen years' knowledge of the work, that it was desirable, even in the interest of the Mohammedans themselves, that the school should now be thrown open to Hindus as well as to Moslems. The Committee agreed to this suggestion, provided it was not legally inconsistent with Miss Harris's legacy, and that due provision be made for the special interests of the Mohammedans in the school.

A letter was read from the Rev. W. Clark, of the Travancore Mission, and formerly of Tinnevelly and Ceylon, expressing his desire to retire, after thirty-five years' service. The Committee agreed to Mr. Clark's proposal, with the expression of their cordial appreciation of his long services.

The Sub-Committee in charge of the Africa Missions submitted a letter from the Rev. D. G. Williams, Native pastor of Trinity Church, Sierra Leone, with reference to certain modifications in the church services desired by some of the congregation. The Committee directed that Mr. Williams be informed of their opinion that the Native pastors could not do better than be guided by the advice of the Bishop of Sierra Leone, in whose judgment the Committee have perfect confidence; at the same time that the danger of ornate services be pointed out, such services having been found by experience sometimes to tend to weaken the spiritual life of the congregation, and more particularly to lessen its missionary zeal.

On the recommendation of the Sub-Committees in charge of the Sierra Leone, Yoruba, East Africa, Nyanza, Palestine, Egypt, India, China, Japan, North-West America, and North Pacific Missions, various arrangements in connection with these Missions were sanctioned.

General Committee, May 2nd.—The Secretaries reported the death of the *Bishop of Ripon, a Vice-President* of the Society, on the 15th of April.

The following Resolution was adopted:—"The Committee hear with solemn feelings of the removal to his heavenly rest of the late Dr. Bickersteth, Bishop of Ripon. While mourning over the loss of a warm friend of the Society, a zealous and gifted preacher of the Gospel, and a faithful and wise ecclesiastical ruler, the Committee cannot at the same time but give thanks to God for the gifts bestowed on His departed servant, and for the consistent Christian piety and goodness by which he was always characterized. The Committee remember with gratitude the uniform support which throughout his career the Bishop gave to the Society's great work by his able and warm-hearted advocacy of its cause in the pulpit and on the platform, and by his distinct and earnest assertion of those great spiritual principles which give to the Society its energy and its life."

The Rev. A. and Mrs. Mann, lately in charge of the Lagos Female Institution, who had just returned from Lagos, were introduced to the Committee. A very severe illness had necessitated Mr. Mann's immediate return home somewhat earlier than had been contemplated. Standing as he felt it would probably be for the last time before the Committee, after a service of thirty-two years, he desired to express his thanks for the kindness he had ever received at their hands. He briefly referred to the stations which he had occupied during his missionary career. The translational work connected with the revision of the Yoruba Scriptures in which he had been for the last few years more immediately engaged had been exceedingly congenial to his mind. His forced retirement was to him a bitterer death even than to die. But though in God's providence he had been separated from active missionary labour, he was not separated from the Committee, and hoped still to unite with them in the work which the Society had in hand.

The Rev. Chalil Jamal, the Society's Native Pastor at Salt, who had, at the invitation of the Committee, arrived on a visit to England, was also introduced to the Committee. He gave some account of his work since he joined the Society in 1865 as a Native Catechist under the Rev. F. A. Klein at Jerusalem. In reference to his present work, while he could thankfully report a considerable improvement in the congregation at Salt, to which station he had been appointed in 1878, insomuch that Moslems and others had borne witness that the Protestant congregation was the only orderly and well-conducted body in the place, still much was needed. The congregation had many faults as a community; they needed a higher standard of holy living. He asked the Committee's prayers that they might indeed become living epistles witnessing to Christ and attracting others to Him. The Rev. W. Allan described Mr. Jamal as the representative of Church of England evangelization and civilization in that part of Palestine, and bore witness to the spiritual tone of the Christian instruction imparted by him.

A letter was read from Miss Holmes, of Bristol, enclosing a cheque for 750*l.*, to be invested to form a nucleus of the China Bible Women's Fund. The Committee directed that their best thanks be conveyed to Miss Hlmes, and that the Fund proposed by her be opened.

General Committee, May 12th.—The various Committees and Sub-Committees were appointed for the year.

A letter was read from the Foreign Office, enclosing copy of a despatch from Sir John Kirk, H.M. Consul-General at Zanzibar, stating the arrangements made by him for keeping the Society's missionaries in Uganda acquainted with the progress of events in the Soudan. The Lay Secretary

was directed to convey the thanks of the Committee to Lord Granville for his kind trouble in the matter.

Messrs. J. Roscoe and H. W. Jeanes, who had been for some time under training for missionary service as lay agents in connection with the Society, were appointed to the Nyanza Mission, to proceed forthwith to the East Africa Coast with Dr. E. J. Baxter.

The Committee considered the arrangements for the Travancore Mission, in view of the retirement of the Rev. W. Clark of Alleppie and the desire of the Bishop to have a University Graduate at the head of the Cambridge Nicholson Institution. It was resolved that on the return in the ensuing autumn of the Rev. W. J. Richards to the Mission, he be placed in charge of the important work at Alleppie, for that purpose being relieved of the charge of the Cambridge Nicholson Institution, in which he had done good work in the past; and that the Rev. J. Caley, now in temporary charge of that Institution, continue to carry it on until a suitable Principal from one of the Universities be found.

NOTES OF THE MONTH.

ORDINATIONS.

Yoruba.—On March 30, at Lagos, the Rev. I. Oluwole and S. Doherty were admitted to Priests' Orders by the Bishop of Sierra Leone.

New Zealand.—On March 26, at Paihia, Henri Taitimu, a Native chief, was admitted to Deacon's Orders by the Bishop of Auckland.

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. J. A. Alley left Sierra Leone on April 9, and arrived in London on April 27.

Niger.—The Rev. J. Hamilton left Akassa on March 29, and arrived at Liverpool on May 16.

Palestine.—The Rev. Chalil Jamal left Jerusalem on April 17, and arrived in London on May 1.

North India.—Miss Ellwanger left Bombay on March 17, and arrived in England on April 17.

Japan.—The Rev. H. Maundrell and the Rev. P. K. Fyson left Japan on March 24, and arrived in London on May 16.

DECEASE OF MISSIONARIES.

Nyanza.—Mrs. Stokes, wife of Mr. C. Stokes, died at Mpwapwa, on March 25.

Contribution List.

In the following list of receipts from April 10th to May 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire	11	0	0
Berkshire: Abingdon	4	4	0
Aston Tyrrold	1	19	3
Swallowfield	7	10	0
Cornwall: Philleigh	1	19	1
Truro: St. John's	2	2	6
Cheshire: Lymm	8	2	6
Toft	12	14	0
Derbyshire: Derby: St. Andrew's	1	1	0
Shirley	6	18	0
Devonshire: Silverton	1	12	0
Dorsetshire: Allington	6	2	9
Blandford		11	0
Handley	2	9	9
Hinton Martel	5	8	3
Poole	4	19	5
Wool	1	0	0
Woolland	5	5	0
Essex: Braintree		11	6
Epping	1	1	0
Shalford	1	5	0
Theydon Garnon	5	0	9
Walthamstow	1	1	5
Gloucestershire: Clifford Chambers	3	19	9
Stroud		5	0
Hampshire: Emsworth	140	0	0
Hambledon	6	1	6
Isle of Wight: Carisbrooke	2	0	0
Whippingham	2	10	0
Kent: Allhallows	2	3	6
Deptford: St. John's	31	0	8
Hatcham Park: All Saints'	44	7	8
Kidbrook	5	2	1
Tunbridge Wells	400	0	0

Lancashire: Alithwaite	6	10	9
Cartmel	7	18	11
Lincolnshire: Boston	100	0	0
Gainsborough	17	7	8
Middlesex: C.M. Anniversary:			
Sermon: St. Bride's	75	19	5
Meetings: Morning	126	14	9
Evening	32	6	2
Chelsea: Old Church: Juvenile	1	10	0
Clerkenwell: Martyrs' Memorial	8	15	0
Bow: Parish Church	8	0	10
Kensington: St. Mary Abbot's	5	4	0
London Hospital Chapel	1	16	7
North-East London	2	10	0
Poplar: St. Matthias'	8	16	4
Stepney: Christ Church	7	14	9
St. Benet's	5	0	0
St. Matthew's	1	0	6
St. Mark's, Hamilton Terrace	40	7	1
Southgate	31	0	1
Tottenham: St. Paul's	4	14	6
Westminster Abbey	35	3	0
Norfolk: Thetford	5	3	0
Northamptonshire: Harlestone	2	0	0
Oxfordshire: Pishill	2	0	2
Shropshire: Hodnet	19	0	0
Shrewsbury, &c.	4	19	0
The Clive	7	19	7
Somersetshire: Bath	350	0	0
Bayford		6	3
Bridgewater		10	0
Cucklington	2	1	1
Oakhill	17	8	5
Stoke Trister	3	4	0
Staffordshire: Alrewas	1	11	9
Burton-on-Trent	40	0	0
Lichfield: St. John's	3	11	10
Mucklestone	4	10	0
Tipton: St. Matthew's	4	15	6
Uttoxeter	22	3	4
Wolverhampton	1	1	0
Surrey: Camberwell: All Saints'	15	0	0
Clapham: St. James'	113	10	2
Lambeth: St. John's	37	0	0
Leigh	5	0	3
Mitcham: Christ Church	5	0	0
Mortlake	67	9	7
Wokingham	11	5	3
Sussex: Littlehampton	4	5	9
Northiam			9
Westfield	1	12	0
Warwickshire: Leamington	100	0	0
Yorkshire: Harworth	13	0	0
Newtown		1	6
Rawmarsh	4	0	8
Richmond	6	10	0

ASSOCIATIONS IN WALES.

Denbighshire: Bryn Malley	9	2	1
Flintshire: Bistre	4	13	8
Glamorganshire: Newcastle	11	2	4
Llandaff	1	5	0
Montgomeryshire: Machynlleth	13	17	6

FOREIGN CONTRIBUTIONS.

Africa: Sierra Leone	4	8	0
Port Lokkoh	3	11	11
Bermuda: H.M. *Canada*	2	18	6
France: Pau	16	4	0
New Zealand: Richmond	1	10	7
Appleby	2	17	6
Stoke		19	5
Tasmania: Hobart Town	5	0	0

BENEFACTIONS.

A. T., towards expense of New Mission House	25	0	0
Bond, Miss, Twickenham	20	0	0
Bourdillon, F. W., Esq., Eastbourne	8	0	0
Brown, Miss, Broadstairs (for Nyanza)	5	0	0
Buxton, from exors. of late Rachel J., of Cromer, by Dowager Lady Buxton	100	0	0
Dalton, W. H., Esq., South Kensington	100	0	0
E. C. E.	10	0	0
Handley, Miss (for East Africa), by Mr. H. W. Lane	6	0	0
H. C., by Mr. Grane	10	10	0
Hughes, Thomas, Esq., Reigate, towards expense of New Mission House	50	0	0
Lund, Mrs., Liverpool	25	0	0
M. A. B.	9	2	1
Marchant, T. W., Esq., Deptford	10	0	0
Martin, John, Esq., Lincoln's Inn	50	0	0
Moorsom, W., Esq., Clifton	10	0	0
Puckle, R. K., Esq., Tonbridge Wells	10	10	0
Ray, Rev. G., Brentwood	16	0	0
Redman, Rev. J., Hydrabad	5	0	0
Thankoffering from Berkshire	50	0	0
Watney, late J. W., Esq., Thornton-in-Craven, by Mrs. J. Hill Smith	20	0	0
Wigram, Agnes M. (life member's donation on occasion of her first attendance at the Anniversary Meeting, May, 1884)	10	10	0

COLLECTIONS.

Clark, Mrs. J. A., "Hall-table Missionary Box" augmented by sale of Primroses	2	2	6
Colton, Mrs. E., Shefford		15	0
Evelyn and Alheric de Montmorency, by Lady Mountmorres	1	3	6
Hartley, Miss, Raskelf	1	6	0
Husband, Rev. C. F., Howden (*Miss. Box*)	1	2	1
Missionary Box of a Friend	1	8	1
Perry Hill: St. George's Sunday-school Missionary Box, by F. Bishop, Esq.	1	4	3
Richmond, R. S., Great Crosby		15	6
St. Paul's Young Men's Missionary Society, by Mr. H. G. Payn	8	17	0
Students and Scholars of the Home and Colonial School Society, by Rev. W. Bromilow	16	1	9

LEGACIES.

Barrett, Mrs. M. A., of Hardwick: Exors., Messrs. S. Barrett, W. H. Eagle, and D. J. Munro	50	0	0
Bourke, late Mrs. M., of Gee Cross (including interest)	102	5	0
Gingell, late Mr. James: Exors., Messrs. W. H. Gingell, T. Baddeley, J. A. Crnickshank, and Rev. J. M. Lee	45	0	0
Jennings, late Miss E. C., of Cotham (on account): Exors., Revs. W. H. Barlow and G. W. Robinson	2700	0	0
Myers, late Miss Elizabeth: Exor. and Extrix., Mr. W. D. Pritt and Miss C. Pritt	450	0	0
Thirlwall, late Mrs. Helen (for Schools in Mauritius): Exors., Messrs. C. R. Smith and A. C. Stebbing	20	0	0
Thorowgood, late Miss Mary Ann, of Acre Lane: Exor., Rev. G. Eastman	1000	0	0
Williams, late Miss J.: Exors., Messrs. J. M. Nicholson and T. Morris	180	0	0

EXTENSION FUND.

Sellwood, Binford, Esq., Collumpton	100	0	0

M.C. HOME SCHOLARSHIP FUND.

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Vol. IX. No. 103.

"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xxi. 19, 20.

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CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JULY, 1884.

THE CLAIMS AND CALLS OF THE CHURCH MISSIONARY SOCIETY.

An Address delivered in Dublin before the Friends of the Church Missionary Society, on Friday, April 25th, 1884,

BY THE VEN. ARCHDEACON RICHARDSON, M.A.,
Archdeacon of Southwark, Rural Dean of Camberwell, and Vicar of Camden Church.

"NOTHING succeeds like success;" so the world says, but so the people of God do not find it to be. For the prophet of old has explained the matter. "Therefore, they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Size may mislead us, if it induces hollowness; and times of prosperity in outer things may cause men to forget that real growth comes of grace, and that the cause must be prosperous which God owns and blesses.

We want many workers, but we must not be tempted to accept less spiritual or less faithful men. We have to cultivate many fields; but we must be equally careful that only the good seed of the kingdom shall be scattered. Cultivated nations may adopt the external system of the Gospel and Church of Christ; but we must not put their civilization in place of their conversion to Christ. And barbarous nations may be said to be beneath the level of the Gospel claims; but nothing must ever induce us to reserve the great facts and truths of the common salvation. God gave it for human hearts which He has searched; and we offer it because we know it to be "the power of God unto salvation" to men of every age and any race.

We meet, therefore, on the old platform of evangelical truth and faith and labour of love, which the founders and supporters of the Church Missionary Society have laid down. The grand old spirit of the unchanged Irish Church warms the Church life in many an English parish; and our English hearts come to catch something of the glow of your generosity and zeal, so that we may go on with this great missionary enterprise. We are conscious that the C.M.S. has here many friends, many praying supporters, many missionaries *in esse* and *in posse*, in what may be the disunited, but which is not, and must never be, the disconnected Church of Ireland. So the cause is jointly ours, and we may come together for counsel, and sympathy, and unity of thought and action.

Now, it is found everywhere that interest in the missionary subject

droops, if it droops at all, for want of information; and yet the facts are of a most startling and thrilling character when they are mastered and taken home. In every parish there ought to be one to get them up; and in every diocese there ought to be several, laymen as well as clergymen, trained and commissioned, and therefore qualified, to make them known. A missionary library would be a useful appendage in every large town. Geography might well be taught in every school and in every home, with a distinct bearing upon missionary work. Modern history should have a large chapter assigned to this most remarkable movement of these latter times. Church history ought to comprehend the condition of the new churches as they are, as well as of the old churches as they used to be. Christian biography has a wide and varied field in the missionary heroes, founders of churches, martyrs for the faith, explorers of nations, formers of languages, settlers of civilization over all the wide areas of our world. A missionary college may well be part of the organization in your noble Church of Ireland. A great missionary conference would work well in with the machinery to strengthen your own home work, and the leading idea, to be kept before the mind of the rulers and administrators over all your parochial system, must be to raise the intelligence of the whole people regarding the magnitude, the importance, the marvellous success, and the brightening, widening hopes of this great missionary enterprise, to which God seems everywhere to be opening so many important doors.

Another principle is found to underlie real energy and continuity in this missionary undertaking, and that is the wonderful influence of prayer. We all know its direct influence in calling in the grace and presence and power of the God of all wisdom and love and faithfulness; but its indirect influence is what is now in my thought. Christian people watch over and work for the cause which they have intelligently laid before God in prayer. That grand old servant in the Church Missionary House, the late Henry Venn, learned much of this great subject upon his knees. In every Mission and every missionary he found exercise for prayer; and we may put Church Missionary Reports to a like purpose now. A little arrangement might easily cause the subjects of each chapter to become familiar, by being laid open before the Lord. A weekly supplication might come out of some system under which the men, the people, the wants, the hindrances, the triumphs, the growths of each separate Mission might be dealt with in our approach to the throne of grace. How this would utilize unused literature! How it would put new life into what are often treated as dead documents! What energy would be thrown into the men who provide the mental food in the Society's publications, if it were known that a hunger of soul had been created by the spirit of prayer, and Christians were waiting for the nutriment which facts give to their faith and prayers! Two books ought to be secured by each member interested in the extension of the spirit and habit of prayer: one the "Church Missionary Atlas," to give point as to inquiry about places; and the other, the "Church Missionary Report," to give accuracy of thought about people and persons engaged in the work; and then with some fixed time well kept, and

some fixed purpose well carried out, prayer would become a reality, and the men and the means, and the blessing from on high, would follow.

But now, as to the position of affairs. In the work abroad, there are some encouraging things to speak about. Take India: in so large an area, amongst so many races, many features must be looked for; but there are some interesting appearances. Education has done great things to unsettle, but nothing but the Gospel seems to satisfy and fix the educational thought. Thus, at a recent meeting in Amritsar, an educated Hindoo, a native barrister, volunteered to give an address. He was an advocate of the education given in the Mission schools, and said that the Gospel was the quinine for the fevered thought of India. Another, who had been himself educated in the Government school, complained that he had been made miserable by the education given. He would not become a Christian, and he could not continue a Hindoo. The institutions of Heathenism are crumbling into decay, and there is nothing but a blank infidelity before millions unless we step in with the message of salvation by Jesus Christ. It seems, as if by a strange necessity, in spite of all we may wish otherwise, that we are forced everywhere to be in contact with barbarisms, and the darkness is driven across the stream of light in which we live. Our civilization stands face to face with rude force; and men of God are in positions they never sought, and out of which they cannot withdraw. Our faith sees God's hand in this, and follows the guidance of this strange providence into the work which is given us in this age to do.

There is some interest also in the devices by which the maintainers of old superstitions are now defending their position. They profess to find our Gospel morality in their old philosophies, and in so doing bear witness to the fact that the practice of our religion has reason and wisdom on its side. But they fail to find the thing they speak well of, in the system which they have been made to think was on a level with ours; and with the growth of native learning and research, there is, in consequence, a growing insecurity as to the credit of their teachers, and the certainty of finding any truth in their own old beliefs.

Another feature is the desire, amongst the more refined races, to bring more of the freedom of Christian communities into their families and modes of life. The fathers and brothers are longing to put their wives and sisters into better relation with the outer world, and begin to seek security for private and domestic happiness in an honourable openness and not in a degrading isolation, of which the evils are felt and acknowledged more and more. The Gospel light has been taken into heathen homes, and it has brightened them. It has entered heathen hearts, and it has blessed them. It has faced heathen systems, and it has discredited them. The heathen world has been shaken, and temples that have not fallen are so shattered that the worshippers neglect them, and suffer them to grow more and more ruinous year by year. Buddhism in Japan, fetishism in Africa, pantheism in India, cruelty everywhere, whether represented by worship of the cruel, or by the rule that lives by causing pain, these things are falling before the love

and the light which the truth as it is in Jesus brings. The habitations of cruelty have been cheered by the hope of better things to come, and the homes of Gospel peace and power have been roused by a suspicion, an impression, an ever-rising and strengthening instinct and impulse, that it is disgrace in a Christian Church, and in a Christian life, if the missionary sentiment has not brought forth some missionary activity, some missionary sympathy, and prayer, and self-denial, and practical work of faith and love.

And here may I be permitted to express an individual opinion as to the value of the great missionary societies that have taken this great work in hand. Their origin is very remarkable; and their history is very eloquent as to the good hand of our God being in it. I am referring to the societies founded and maintained by those who are the staunch friends and advocates of the evangelical doctrines and practices of our Reformed and Protestant Churches. Our great societies must not merge in the general machinery of our ecclesiastical system. They are not the creatures of congresses, or conferences, or convocations. They are the creatures of the free spirit and action of our Church, mouth-pieces for the laity as well as the clergy, the centres towards which men gather who thoroughly trust one another, and know what the thing is which they support. An uncertain sound would scatter the friends of the Church Missionary Society to the four winds. Men see through it now, because its doings are open, its principles are transparent, and its men plain-spoken and outspoken witnesses about the whole truth of God. Absorption would be annihilation; and, trying to be without colour, we should be thought to be without character, and soon would be without friends. Things now work well. Let them alone, for God has owned, and used, and prospered them; and they leaven the Church with principles which make her an honour and a power in the nation and in the world.

It may not be out of place to try to make the friends here to-day acquainted with the way in which this vast machinery works. The Church Missionary House in Salisbury Square is a very hive of industry. Into it come, day by day, and week after week, some of the very noblest, wisest, and most industrious of the Society's many friends. The Secretaries are wonders in the information they possess, and the skill by which they bring the affairs of the many Missions under the calm and earnest thought of those who have the actual management of affairs. The vast and varied interests amongst so many millions of people in different nations have necessitated the formation of what technically are called "Groups." These groups examine every despatch, consider every proposal, prepare every subject for the fullest investigation and the wisest decision of the General Committee on the whole facts of each particular case. The raising and disbursing the enormous funds, reaching above 230,000*l.* in a year; the finding, training, and sending out the fitting missionaries for opening new fields and cropping old ones; the enormous correspondence, with all its difficulties and responsibilities, both with missionaries and Churches abroad, and correspondence with the friends in the Church at home; all this of itself is a work for

which God's own training and God's own grace are daily needed, that it be wisely and truly done. And how is the work accomplished? Mainly by voluntary labour; and ever with a consciousness of the Divine presence going before and yet abiding in the midst; and in large measure by reason of an enthusiasm which the work itself will gender. Men lose their littleness in the presence of this great cause. They forget their individual crotchets while they weigh the great questions which stretch so far and mean so much. There is so much fire that the fusion of opinion becomes complete, and the unreal and the useless soon come to the surface, to be skimmed off from the richer thought and wisdom that lie pure and bright below. I know no place in which small men look so little, and true men seem so great as in Salisbury Square. There is much interest to be found in observing how the Lord prepares His servants for the work. A notable illustration appears in the way in which a Principal for the great Missionary College at Islington was found. A country clergyman was driven from his home by illness arising out of the want of sanitary provision in his parsonage-house. When a temporary rest had restored his health, an important secretaryship for one of the great London religious societies became vacant, and a friend was commissioned to inquire whether such an appointment might be acceptable to him. His answer stated that work of the kind mentioned was not in his line, and it further went on to describe what the line was for which he seemed to have been prepared. The friend, with his answer in his pocket, attended a meeting of a small sub-committee for selecting a head for the Missionary College, and he pointed out how the needful qualifications for the office were conspicuously combined in the friend who all unconsciously had explained his own fitness for the work. Further inquiry only strengthened the conviction that God's finger had pointed out the man, and the present head of the Islington College justifies the belief that he is the right man in the right place.

The present necessity is a further supply of missionary men and women. The work of the Gospel, both at home and abroad, has widely extended in recent years. Church extension is a remarkable feature in most English dioceses; and the energies of the colonial Churches are beyond all previous experience. So, though a wonderful change has taken place in the increased number of faithful men who seek service in this ministry of our Church, the missionary fields are not receiving the proportion of labourers which their number and extent require. And the consciences of Christian people need to be touched upon this matter. Men and women have not had the question in its fulness before their minds. Missionary work is not all danger and self-denial. The messengers of the Churches are going forth to be benefactors of nations, pioneers of civilization, founders of churches, lifters up of races from misery and ignorance into prosperity and light. They are makers of history in the economy of grace, and under the guiding providence of God. Literary labours form languages which are conserved in books. Educational labours open out knowledge which transforms the habits of peoples and the economy of States. And the holy examples of Christian

life raise a standard of morality and charity which makes the servants of God stand forth with an influence which does them honour and makes their life a noble thing. Military service and mercantile enterprise will draw men away from the comforts of a home. The love of adventure and discovery creates a fascination in modern travel over unknown lands; and we want a like enthusiasm to rise in the Church of Christ. So the history of Missions, the needs of the nations on this earth, the holy brotherhood between the brethren who send forth and the brethren who go forth, are all things which we desire to impress upon the families at home, so that the Church's call may be heard and responded to where now there is silence and apathy, because the facts have not been grasped.

There is a further field for thought in the matter of friends and funds. The persons who take prominent part in this great missionary movement are not ignorant and impressionably feeble people. The very best of our clergy are in it. The parishes in which home work is most real and hearty are those in which the missionary cause has taken deepest root. Statesmen, judges, military men, merchants, who have lived in the mission-field and known the missionary success, are conspicuous for the personal labour they bestow to guide the cause aright. One honoured member of the Church Missionary Society's Committee, who devotes time and labour in most especial degree to the details of the Society's management, has yet found means to group the languages of many heathen people, so as to help men to an earlier acquaintance by which preaching may be carried on in the native tongues. Another liberal friend has given abundantly for the establishment and development of Native churches, so that the Gospel may be so acclimatized and assimilated in the countries where European hands had planted it, that the growth may go on by direct blessing from heaven, even if the foreign culture from any circumstances might be withdrawn. The Honorary Secretary of the Society and his devoted wife have taken up the touching story of the missionaries' children, and a grand offering of 10,000*l.* has told that voluntary service of the most unselfish and unstinted sort has not satisfied the conscience and the hearts of friends who have thrown their whole souls into the great undertaking.

The income of the Church Missionary Society is a wonder, and it is an honour to our Church; and yet the state of many parishes in this relation is an astonishment and a disgrace. Nothing done, nothing given, when the world is crying out for the Gospel of the grace of God, ought to be a felt reproach. And missionary unions indicate a direction in which new energies may run. They are local arrangements for local investigation, where the neglect is found. They find modes for spreading information, even where local hindrances exist. They may well be extended, so that the whole United Kingdom may be covered by a network of machinery, by which more work may be better done, and more friends may be better known as having this great cause at heart.

It is not without a sense of serious responsibility that I have ventured *thus to address* my brethren of the Church of Ireland; but their very *remarkable* contributions both of men and money to the Church

Missionary Society encourage me to think that what is kindly meant will be received in kindness. The union between the Churches and the countries is as real and as strong as ever; and we must keep it clear and fast.

Canterbury and Armagh have a kindred heraldic employment, and "Quis separabit" on the one and not on the other has a touching pathos by which the Irish archbishop claims kindred with his English brother in the faith and love of Christ. An honoured bishop of your own bids us aim at "half as much again;" and we come here to-day to tell you that our English hearts are loyal to the truth for which you have nobly contended in the face of many difficulties which in our turn we may have to face. "Quis separabit?" for with Christ Jesus and in Christ Jesus we are one.

RECENT MISSION LITERATURE.

A Short History of Christian Missions. By Geo. Smith, LL.D., F.R.G.S., &c.—*Hand-books for Bible Classes and Private Students.* Edited by the Rev. Marcus Dods, &c. Edinburgh: T. and T. Clark, 1884.

Outline of the History of Protestant Missions from the Reformation to the Present Time. By Dr. Gustav Warneck. Translated by T. Smith, D.D., &c. Edinburgh: Gemmell, 1884.

History of Protestant Missions in India. By the Rev. M. A. Sherring, M.A., LL.B., &c. New Edition. By the Rev. E. Storrow; with Maps. London: Religious Tract Society, 1884.

IN the pages of the *Church Missionary Intelligencer* we do not often travel beyond the work of the Society we represent. This is not from indifference to the excellent work done in the mission-field by other Christian bodies, in which we most heartily and unfeignedly rejoice. But with very rare exceptions each of them has its own literary organ, reflecting its opinions and chronicling its trials and its successes. Moreover, owing to the abundant blessing which the Lord of the Harvest has been pleased to bestow upon recent efforts at the extension of the kingdom of our Lord Jesus Christ, we find ourselves cramped for room to present in any adequate manner what is being accomplished in divers quarters of the world by our own missionary agents. Not without reason, therefore, as a rule, do we confine ourselves to the presentation of our own work to the constituents of our own Society, and to so many outsiders who either as Churchmen or as generally interested in Missions care to know what the Church Missionary Society is doing.

It may seem, therefore, a departure from custom to notice at length works which, like those at the head of this article, are not expressly advocating our own work, and indeed are not written by members of the Church of England; but we hope that in the course of our notice there will be found sufficient reason for calling attention to these valuable contributions to Mission literature. Indeed the appearance of these works is a phenomenon of our times which ought not to pass without notice. They are in themselves an indication that missionary work has *passed completely* out of the region where it was con-

temptuously relegated by those who professed to lead public opinion, as wholly undeserving of public consideration. Mission literature is and has been, except for superficial persons, a branch of literature containing valuable contributions to many departments of human knowledge as well as substantial evidence of the progress of Christianity throughout the world. In his volume Dr. Warneck has produced very distinct evidence of the gradual change of attitude in German infidelity upon this point, although it is still very far from having abated all hostility to missionary, as indeed to every other Christian effort. The vulgar sneers which disfigured writings in England like those of Sydney Smith half a century ago, and are exploded here, still pullulate in Germany, but not without contrary protestations, and an awakening consciousness that in this particular that great country is lagging in the rear, rather than leading the opinion of the civilized world, when clever but ill-informed men are babbling trash upon subjects the importance of which for the well-being of the world and the material greatness of their own Fatherland they only too imperfectly comprehend. What the Koh-i-noor is to the crown of our gracious Queen, England's Missions are to the glory of our land. It would be the wisdom of Germany to rival England in this department of her greatness. Such writers as Dr. Warneck who are urging this important duty upon her are in the truest sense patriots.

Before we proceed to notice the volumes prefixed to this article there is another point to which we would wish to direct the attention of our readers. We often hear, even in quarters which ought to be better informed, dismal lamentations over what Bossuet would describe as the "variations of Protestantism," and the prejudicial effect which they exercise upon missionary work. Romanists, as might be expected, are eloquent upon this topic, but besides Romanists there are others who have caught the spirit of Rome rather than the spirit of Christ in this matter. Unquestionably there are differences of opinion upon many important points among Protestants, and so for the matter of that there are among Romanists; these last oppositions would be more and more patent in the present time as they have been in past ages, if it were not for the necessity of hushing up "variations," before the criticism of Protestants in an age of unceasing interchange of thought. But whatever may be the drawbacks of liberty, and there are such, they are not more serious than the repressing influences of despotic authority. It is impossible for any candid and impartial person to peruse the three volumes we are noticing, written by authors whose ecclesiastical standpoint in many respects differs from our own, as it differs in each instance from that of the other, without the strong consciousness being borne in upon the mind, that in the most necessary duty of carrying the Gospel of Christ to the heathen who are perishing for lack of knowledge there is unity, not variation, there is brotherly love, not unchristian antagonism. In this chief point of Christian duty it will be evident that Ephraim does not envy Judah, and Judah does not vex *Ephraim.* On the contrary, that there is heart-felt rejoicing felt and *no niggard* commendation vouchsafed, wherever any substantial suc-

cess is vouchsafed to any branch of the Church of Christ. It would be very difficult—indeed it would be utterly impossible—to parallel in the history of Protestant Missions anything to match the furious death struggles which have characterized Jesuit and Dominican Missions in the Church of Rome. Persecution is a light term to employ for the cruelties exercised upon those who were ostensibly members of the same Church by those who professed to be their brethren and all alike subjects of the Pope. It is convenient to ignore these things, but history has recorded them in characters of blood. In the volumes before us we can find nothing in the faintest degree approximating to these atrocities, or even suggesting the possibility of such occurrences. Differences of opinion, where they have arisen, have not been attended with more evil than when Paul separated from Barnabas, and each after his own fashion and over a wider field spread the knowledge of Christ. As a signal instance of this we may notice the effects resulting from the disruption of the Church of Scotland at home. In the mission-field it led, after a very brief period of agitation, to an increase of labourers in the mission-field working each after his own fashion, but with mutual respect and still stronger manifestations of the true spirit of Christianity.

Another point is remarkably made clear in the concurrent testimony of these volumes, and that is, that at no period has missionary effort been in its earliest stages due to what is in modern phraseology termed "the corporate action of the Church." After Missions have vindicated their claims to consideration by their success, they have sometimes, but not always, and with doubtful advantage, met more or less with recognition and support. But in their origin they have been the promptings of individual zeal, not the outcomes of the action of the Church or the State, except in those terrible instances when nations were baptized wholesale at the point of the sword by the savage zeal of Clovis or Charlemagne; to which may be added the misguided zeal which prompted whatever there was of religious zeal in the Crusades. This remark is applicable to all Christian bodies. It affects the Church of Rome as well as the Church of England; the Churches of Scotland as well as the Churches of Germany or Switzerland; Baptists, Methodists, and Independents indiscriminately. It would be easy to adduce instances not only of indifference but of obstructiveness in the history of all* denominations of Christians on the part of the constituted authorities of the respective bodies, but the task would be an invidious one to rake up again what may well be buried in respectful silence. It is not, indeed, certain that this course, which has led both ecclesiastical and secular authorities not to identify themselves with missionary effort, has not upon the whole not been for the furtherance of the Gospel. Indi-

* The Free Church of Scotland may seem to be an exception to this general statement, and in a certain sense so it is. But it must be borne in mind that it sprang into being when missionary fervour was already remarkable in Scotland, and that among its leading founders and champions was one of the greatest missionaries who ever lived. It is not too much to say that the success of the Free Church movement was in a considerable measure due to the weight which was cast into the scale, like the sword of Brennus, by Dr. Duff and his missionary compeers in India. From circumstances missionary zeal was the life-blood of the nascent Free Church. *It might have been otherwise* had the movement taken place thirty years earlier.

vidual zeal and energy have been called out. The work has been carried on almost exclusively by those who have been personally interested in it, and the result has been more concentrated exertion than would have been the case if it had been directed by persons clothed with official authority, but not always convinced of their individual responsibility, and distracted with many other cares and duties. Even at the present time, when so many of our Bishops really take a lively interest in missionary work, and further it to the utmost of their power, it is notorious that multitudes of the clergy and whole masses of the laity hold completely aloof from it, neither furnishing funds nor advocating the duty. Until collectively the whole body of Churchmen are from the ground of their hearts convinced that it is their duty actively to promote Missions, it is idle to talk of the corporate action of the Church. In point of fact, in these days of latitudinarianism and infidelity, when so many, even professing Christians, affect to be under the impression that there is not much difference in religions, but that all men, somehow or another, are seekers after God, great fear might be entertained for the result if Missions were not mainly in the hands of those whose inmost conviction it is that there is but one true religion manifested by God, and that Christianity has exclusive claims upon the hearts and consciences of the children of men.

Dr. Warneck remarks (p. 65) that "with the exception of the Established Church of Scotland, "the Mission" has nowhere become effectually a Church matter in any Protestant established Church, and wherever the attempt has been made to make it such, *e.g.*, in Denmark and Sweden (to which some years ago we called attention), the result has been lamentable." This is in what has been appropriately enough termed the Mission century. What would have been the case, or what may hereafter be the case, in centuries not animated with a missionary spirit? There are not wanting symptoms of a fresh cold creeping palsy in various quarters in what is by profession the Church of Christ.

The first work on our list is a contribution from Dr. Geo. Smith, of Edinburgh, so well known and honourably distinguished for his valuable lives of Dr. Duff and Dr. Wilson in especial; still these are by no means all the assistance he has rendered to missionary effort. Although highly condensed, it is on a most comprehensive scale, for, as the title-page announces, it is a short history of Christian Missions from Abraham and Paul to Carey, Livingstone, and Duff. In Abraham Dr. Smith recognizes the first man sent forth by God as a missionary, and the true founder of the Catholic Church in all ages. We notice with marked approbation his comment that "Abraham was the first to adopt the policy of separating the Church from the world, believers from idolaters, that the Church might be strong to evangelize the world." This is the true secret of missionary strength. The tendency nowadays is, even in Missions, to break down the lines of demarcation; but this is not a novelty; where the truth is not fully grasped there *is ever* a tendency to confound rather than to distinguish, to collect *indiscriminately* rather than to select. We are cordially at one with him *too in the* feeling that "all missionary methods, apostolic and modern,

have for their immediate and highest object the foundation of indigenous congregations of a Native Church." No more fatal mistake can we well imagine than the idea of making missionaries partly clergy to those already Christians, and partly missionaries to the unevangelized races around them. It springs from false notions of economy and motives of convenience, but it is permanently injurious to the Native Church, which does not develop itself as it naturally would, but is forced into grooves suitable enough for the ecclesiastical needs of established Christians, which they have transported with them from past ages and foreign lands, but are not racy of the soil in the case of a nascent church springing up among strange races with habits of thought and tendencies peculiar to themselves. We must not, however, linger on this interesting topic here. Dr. Smith notes, and the fact is interesting, that from the earliest times Britain has been a missionary land; his account of the early work is lucid and careful. He quotes the joyful exclamation of Neander, when contemplating the successive stages by which the Scotch and English missionaries brought the Teutons of Germany to Christ. "What would have become of our Fatherland if God had not by His Spirit awakened that missionary zeal?" Amongst the most interesting portions of Dr. Smith's book will be his account of one of whom he says, "His name appears in no calendar of saints, in no historic roll; Raymond Lully was known to the thirteenth and fourteenth centuries rather as an ingenious schoolman, and to modern times as an inventor of the mariner's compass." Yet he was the first missionary to the Mohammedans, dying a martyr's death; and Dr. Smith says of him, "No Church, Papal or Reformed, has produced a missionary so original in plan, so ardent and persevering in execution, so varied in gifts, so inspired by the love of Christ as the saint of seventy-nine whom Mohammedans stoned to death on the 30th June, 1315." It is curious enough, when we advert to the interest now taken in Oriental learning at our Universities, especially at Oxford, to recall Raymond's project six centuries ago for the general establishment of monastic schools for the study of Eastern languages "in the place of the papal residence, wherever it might be, and in the universities of Paris, Oxford, Bologna, and Salamanca."* These schools were intended for missionary purposes, but the scheme only took effect at Oxford for a short time. As we advance further in the history of Missions we notice with satisfaction Dr. Smith's discriminating account of Francis Xavier and his work. He is not blind to his merits, but he is not foolishly indifferent to the grievous faults which disfigured his teaching and hopelessly marred his work. It would be an uncharitable mistake not to recognize his zeal and self-devotion. It would be folly to exalt him as a model missionary in any other respects, for his career was simply a string of faults to be avoided. As a passing remark may we be permitted to observe the strange management of the Church of Rome, which has canonized persons like St. Barlaam and Josaphat (in point of fact the Sakya Muni of the Buddhists, if he ever existed) and

* *Robertson's History of the Christian Church*, vol. vi. p. 377.

Francis Xavier, but has refused such honour to Raymond Lully, who would indeed have been an honour to any Church?

When we come down to later times we notice in Dr. Smith's Hand-book a most closely compressed, but very careful and accurate, account of modern missionary effort, with valuable statistics of all kinds, so that at a glance those who consult the work can find needful information. Corea, for instance, has recently been brought under the notice of the Church Missionary Society. On reference to Dr. Smith's Hand-book we read, "Corea is only this year (1884) opened up to the Gospel by treaty after long intolerance. A Corean noble, educated in Japan, has devoted himself to the enterprise of evangelizing his native land with its estimated millions of people, and he is translating the Scriptures into the language. The United Presbyterian Church of Scotland has a Mission there. Already there are converts, besides those made by the Roman Catholic Church." Even from this extract it will be seen that Dr. Smith has more than fulfilled his programme of carrying down the history of Christian Missions to the days of Carey, Livingstone, and Duff. He has "brought down facts concerning modern Missions to the latest date possible." We can strongly commend the Hand-book as a most valuable and convenient book of reference for all interested in Missions.*

The next work which presents itself to our notice is that of Dr. Warneck, who has already been the author of a very interesting book entitled *Modern Missions and Culture*. The scope of Dr. Warneck's present book is not so comprehensive as Dr. Smith's. His outline is from the period of the Reformation to the present time, although he, too, fully recognizes that the New Testament idea has its root in the Old Testament Revelation, which he says has been convincingly shown by Riehm in the *Allg. Miss. Zeitschrift*, 1880, in opposition to Max Müller's Mission Address in Westminster Abbey. Throughout his book Dr. Warneck does ample justice to the Missions of other countries besides those of his own Fatherland, but naturally gives prominence to German effort at various periods, and views missionary questions from the German stand-point. This is, in our judgment, the great value of his book, because surveys from differents quarters help to a more large and comprehensive understanding of the general subject. In the earlier portions of the book Dr. Warneck sets himself with considerable success to vindicate the earlier Reformers from the aspersions so needlessly cast upon them because they did not actively interest themselves in missionary work as we understand it. He shows convincingly, from the nature of the case, that it was impossible that it could have been otherwise. Not only was the struggle which the Reformation had to carry on with Rome more than sufficient to tax the energies of its promoters to the uttermost, but the situation of Germany

* We cannot resist the temptation of furnishing for the information of our readers the estimate formed by Dr. Smith of the *Church Missionary Intelligencer*. At page 217 he says, "*Each Missionary* Society has its own periodical, generally a monthly, but not one of either *Protestant or Romish* magazines is so written as to be of durable interest except the first" (*the C.M. Intelligencer*), "which represents the Church Missionary

which at that time had no outlook towards heathenism except in the direction of Turkey. He most truly urges that "the Protestant Churches, especially those of Germany, had no direct contact with heathen people. Whatever may have been Luther's eschatological views, herein, no doubt, was the simple and sufficient cause of the absence of all effort of Missions to the heathen, which could hardly have been a reality to Luther and his compeers. Maritime discovery was a new thing, and was almost exclusively in the hands of the Romish nations. Every avenue to settlement or even commercial dealings with Africa or the East or West Indies or South America was jealously closed against the Protestant nations, until they forced an entry by violent and often unscrupulous measures. It is almost childish, in considering this question, not to throw oneself back to the period in which Luther lived, when possibly some stray Nuremburger alone had any lively conception that there were heathen countries, and what was the condition in which they were living. A sufficient reply to gainsayers is that when Protestants found access to heathen countries, they slowly, but in a manner far more accordant with the spirit of the Gospel than ever the Church of Rome had attempted, brought the message of salvation to the outlying regions of the world. But since as much has been made of Las Casas as of Xavier in the East by persons ignorant of the truth, it is well to remember that in his opposition to Cardinal Ximenes, who saw the iniquity of reducing one race of men to slavery while consulting the means of restoring liberty to another, upon Las Casas rests the blame of "the commerce for slaves between Africa and America, which has since been carried to such an amazing extent." His efforts therefore in America, however well meant, did more permanent harm than good. As the subject of what are termed Romish Missions in America is a somewhat curious one, we subjoin from Dr. Robertson the following account. Ten years after the discoveries of Columbus, sundry private adventurers, furnished with patents from Ferdinand of Spain, undertook settlements in America. Ferdinand created two governments there. Dr. Robertson tells us:—

> In order to give their title to those countries some eminent divines and lawyers in Spain were employed to prescribe the mode in which they should take possession of them. There is not in the history of mankind anything more singular or extravagant than the form which they devised for this purpose. They instructed those invaders as soon as they landed on the continent to declare to the natives the principal articles of the Christian faith; to acquaint them in particular with the supreme jurisdiction of the Pope over all the kingdoms of the earth; to inform them of the grant which this holy pontiff had made of their country to the King of Spain; to require them to embrace the doctrines of that religion which the Spaniards made known to them; and to submit to the sovereign whose authority they proclaimed. If the natives refused to comply with this requisition, the terms of which must have been utterly incomprehensible to uninstructed Indians, then Ojeda and Nicuessa were authorized to attack them with fire and sword; to reduce them, their wives and children, to a state of servitude; to compel them by force to recognize the jurisdiction of the Church, and the authority of the monarch to which they would not voluntarily subject themselves. (Robertson, *History of America*, vol. vi.)

The *full form employed* on this occasion, which served as a model

to the Spaniards in all their subsequent conquests in America, is preserved by Herrera in his general *History of America*, and will be found in Robertson (*History of America*, vol. vi. p. 405). From the missionary point of view it is one of the most astonishing documents which is to be found in the annals of the Church, and well deserves to be read by the lurid fires of the Inquisition, which was subsequently actively engaged in carrying it out. Although it professes to emanate from professing Christians, it requires large powers of imagination to identify it with Christianity. Dr. Warneck with truth speaks of the Church of Rome as spiritually dead; its mission as explained by its documents, and its practice savours of corruption. Popery and Christianity in any true sense are not convertible terms. The "booted" missionaries of Louis XIV., acting under the direction of Romish prelates, were missionaries, but were they the missionaries of Christ? Most truly does Dr. Warneck say, "A degenerate Church can only carry a degenerate Mission."

There is, however, a general question suggested in Dr. Warneck's book on which, although we believe his own individual views are, when carefully studied, in essential points sound, we are constrained to make some animadversions. It is clearly stated in the Appendix to his work, p. 191, and is as follows: "Whether individual conversion or national Christianization is the object of Mission work?" We allow Dr. Warneck to state the question according to his own will, and that we may not injuriously prejudice his arguments in support of his views at the risk of inserting a long quotation, we present them *in extenso*:—

> In my judgment these two objects do not stand in opposition to each other, but the one is only the precursor of the other. The matter would, of course, be otherwise if we assumed, at the outset, that the development of the Christian Church into a national church is a historical mistake, and that, therefore, only *ecclesiolæ* are to be formed in the heathen world—an assumption which is stamped as a mere theoretical enthusiasm, both by the old history and by the results of the mission-work of the present day, and which, in fact, finds few supporters among the mission-labourers of to-day. Everywhere our mission-churches are fragments of national churches, in which, as in the old Christendom, wheat and tares grow together, good and bad are found alongside of each other, communities of the "called," not of the "chosen." The more intimate our acquaintance with them, the less is the tendency to theoretic idealizing of them. The originally pietistic, and subsequently speculative, enthusiasm of a collection of "communities of the elect" in the midst of the heathen peoples of the day, cannot stand face to face with the historic reality; and so individual conversion, as the special object of mission-work, has already lost its chief support. For it would imply that the winning of whole peoples now for Christianity is declared to be an impossibility, or is relegated to the period after the second advent of Christ; two assumptions which do not find their vindication, either from history or from Scripture. Individual conversion—*i.e.* the gathering of individuals one by one into smaller and larger communities—is the natural beginning of the mission-work of every mission epoch. This beginning may here and there last longer; but it still remains a beginning, a starting-point, and must not be designated as an ultimate object. The stage of individual conversion is that of laying the foundation, but upon this foundation an additional structure will naturally be reared. Evangelizing is *always the* work of centuries. It was natural and excusable to forget this, and *to form a* theory from initial results.
>
> *I am not*, indeed, contending, in Ritschl's sense, against individual conversion,

as such. For Evangelical Christians, who stand on the ground of the New Testament Scriptures, it is self-evident that "individual soul-salvation" remains the real eternal reward of all earnest work in the kingdom of God. But it is not in this sense that we are dealing with individual conversion now. The question at present is, Whether the modern Mission is to assign to itself only the object of gathering into Christian churches, from the mass of corruption of heathenism, only individual souls who receive the gospel in faith, or whether national churches, after the fashion of the historical development of the church hitherto, should be aimed at as the ultimate object also of the Mission of the present day? According to my conviction, individual conversion and national Christianization form no contrast, but a completion. Not individual conversion *or* national Christianization, but individual conversion *and* national Christianization, should be the answer to the question; first that, then this, through individual conversion, and on the ground of it, a step towards national Christianization, undoubtedly without losing sight, in the latter, of individual soul-salvation.

The Mission of the present day originated mainly with the Moravian and Pietistic circles, and was introduced from these even into the State churches. Hence it was quite natural that the desire should be to gather also among the heathen only such small circles of pious men, as, in point of fact, the oldest Mission reports bring the small gatherings under the notice of the Pietist circles at home. But in the progress of the Mission history the original favourite idea proves an illusion, and however excusable it was at the outset, it is unreasonable to advance it into a theory. Of course, even in Christian Churches among the heathen, "the quiet in the land," the "elect," the earnest labourers would unite in special communities; but the entire nations are, and continue to be, the object of missionary work, and out of these the Lord gathers His "little flock." Always and everywhere the Christian Church in this world shall resemble the Old Testament temple: it shall have its outer court, its holy place, and its most holy; and in every land the great mass shall occupy the outer court.

We have no hesitation in saying that we identify ourselves with what, in German phraseology, he terms the "pietists," and that we hold the conversion of individual souls to Christ by the preaching of the Gospel to be the true end of missionary work. When these individual souls have reached a collective number and have become, as in Tinnevelly and elsewhere, what Dr. Warneck terms an "ecclesiola," Mission work, in our judgment, strictly speaking, ends in that district, unless more heathen can be gathered in by preaching; and although it may be expedient for a season longer to extend some help to a nascent Church in its ecclesiastical formation, the business of Missions is to go on beyond and gather out other souls to Christ. As for national Christianization, if it ever had been or is ever likely to be accomplished by the means described by our Blessed Lord, we could not and would not for a moment be thought unwilling to encourage and forward it. Where, as in certain successful Missions which could be adduced, this, although on a small scale, has been accomplished, all interested in Mission work unfeignedly rejoice. But as a matter of fact, and according to the concurrent testimony of history, national Christianization has not been accomplished by the agencies prescribed by the Lord Jesus Christ. Dr. Warneck cannot help admitting this. He very mildly puts it in his Introduction, p. 5: "The Christianization of the nations is unattainable without some concurrence of the mundane powers." If Dr. Warneck had enumerated the instances of this "concurrence," he would have written as ghastly a chapter as has ever disfigured history, and has brought reproach on the name of Christ.

The impatience for immediate fruit and for the general adoption of Christianity in the case of persons wholly unprepared, and in their hearts indisposed to receive it, has been the source of woes unnumbered to Christianity. What is Romanism but the dire fruit of this unhallowed precipitancy? Will Dr. Warneck undertake to say that it is the result of the "Mission will of Christ" in any other sense than that He permits other evils to exist, and overrules them to His own ends according to the dictates of His own mysterious Providence? In a commentary on Dr. Donne's Sermons, Coleridge makes the remark, "Donne here plays the Jesuit, disguising the truth that even as early as the third century the Church had begun to paganize Christianity under the pretext and no doubt in the hope of Christianizing paganism. The mountain would not go to Mahomet, and therefore Mahomet went to the mountain." This is true beyond the power of dispute, and it is evident to the present hour. But in what sense could this be said to be the "Mission will of Christ"? The policy succeeded; the Church was and is paganized in Romish countries; national Christianization of a sort followed. But is it in this national Christianization that the Lord Jesus sees of the travail of His soul and is satisfied therewith? Has He not rather been wounded again and crucified afresh in the house of His friends? The testimony of that accomplished scholar, Dean Merivale, on this subject will be read with interest:—

So sadly were the Christians of the fifth century paganized, so thoroughly had they imbibed the ruling sentiment of the masses around them, that they too looked now no further than the present, imagined no progress, no development, no extension of the knowledge of Christ beyond the narrow horizon that lay around them. They were content that the limits of Christian empire should remain stationary, while the spirit of Christian belief was actually declining among them. For so it must always be: if the Gospel ceases at any time to be an advancing power in the world, an aggressive power upon the frontier of darkness and unbelief, it will assuredly decline in force and vitality; its salt will have lost its savour. But I cannot but think even the leaders of the Church were at this period blind to the condition of its being. They made no advance beyond the borders of the Roman world; they made no aggression upon the blank domains of barbarism in the distance; they sought to maintain the actual order of affairs without regard to the future; they were afraid of any spiritual movement which should extend the limits of their dark outlook; they scouted the more spiritual reformers of the age whom God will never suffer to be altogether wanting in His Church, and branded them as heretics, while they suppressed the testimony of their teaching. Their cry was still, Save what remains of society, what remains of civilization, what remains of moral and religious culture, make friends with the votaries even of the worser creeds; close your ranks, all ye people, shoulder to shoulder, to keep off at least the barbarians who will root out the faith of us all. Enough for the day is the evil thereof!—Such, I imagine, was the hysterical cry which went forth from the multitude, half Christian, half pagan, who met together in those unhappy days to confuse the Feast of the Nativity with the Feast of the Saturnalia, the Feast of the Purification with the Feast of the Lupercalia, the Feast of Rogations with the Feast of the Ambarvalia; to instal saints and martyrs in the temples of demi-gods; to place the long-cherished shrines of Ceres, Minerva, even of Venus, under the invocation of the Mother of Jesus. Such was the compromise now unconsciously effected between the Old World and the New; such the unhappy influence of ideas and fancies which had survived a *positive* conviction. Paganism was assimilated, not extirpated, and Christendom *has suffered* from it more or less ever since.

We forbear recapitulating the missionary work of Charlemagne among the Saxons, against which Alcuin remonstrated. Dr. Warneck must be too well acquainted with the national Christianization of Saxony to make this requisite. But we fail to imagine how it could have been "the Mission will of Christ."

The real fact is that there is a confusion of terms. True Mission work is, and ever has been, and we believe ever will be carried on, not by corporate bodies, either of Church or State, but by those whom Dr. Warneck terms "pietists." Genuine Christianity is sustained and propagated by these persons from age to age, often in direct antagonism to, and amid severe persecution from ruling powers, who may sometimes be in alliance with true missionary effort, but constantly thwart and misguide it. These "pietists," some of whom have, from time to time, been canonized as Saints in the Church of Rome, have been the salt of that Church, and have waged stern warfare with the corruption around them. Some are we doubt not unrecognized on earth, but are on the bead-roll of the Saints in Heaven. So is it also in Protestant Churches. Dr. Warneck bears testimony that but for "pietists" Mission work in Germany would have been non-existent. As to national Christianization unattainable except by mundane concurrence, we might in England turn to the true friends of Missions, and fairly put the question, What have we to do with that beyond seeking from the world such toleration for preaching the Gospel as may be attainable by mundane indifference and impartiality? Dr. Warneck may, perhaps, think the opinion fanatical and foolish, but if the nominal conversion of Hindostan to Christianity could be effected by a compromise with Heathen philosophy and Heathen idolatry, such as paganized Christianity in the first ages, we would look upon it with dismay, as another delusion of Satan. Or, if the myriads of China could be gathered in by what Dr. Warneck euphemistically terms "mediæval methods," we would emphatically say, "God forbid!" We do not for a moment dispute that God, in His Providence, might not overrule such proceedings, or that He, for wise ends of His own, might not see fit to permit them. These matters are, we hold, beyond the province of man; but they ought to be in a wholly different category from that of Mission work as authorized and set forth in the New Testament of our Lord Jesus Christ. We regret, therefore, anything which, even in appearance, confounds them with the proper function of the true Church of Christ; this is that "repentance and remission of sins should be preached in His name to all nations," not that the alternative of butchery or baptism should be presented to them, which was the mediæval and mundane method practised in the middle ages, and, as we have shown, by Spain and Portugal at a still later period. At any rate, we hope the day may be a very far-distant one indeed when, in Salisbury Square, any unhallowed union will be entered into, compromising the truth with heathenism, or enforcing it by mundane methods. Then might "Ichabod" well be inscribed over the portals of the Mission House.

While we are constrained to differ from Dr. Warneck on this important point, and could wish that he had not confounded two things which ought to be kept distinct (for this will, we fear, be the impression produced upon his readers), we have heartily to thank him for many valuable thoughts, and much most useful information, especially with regard to the Missions sent forth by his own country, which make his book a welcome addition to Mission literature. We trust most earnestly that there may be, erelong, a distinct increase in that noble country of men like-minded with Dr. Warneck.

Mr. Sherring's *History of Protestant Missions in India*, which has now been revised by Mr. Storrow, is a well-known book, presented by the Religious Tract Society in a most convenient and inexpensive form. We are glad to find that Mr. Storrow has not fallen into that affectation which makes so many modern books on India almost unintelligible to nine persons out of ten. Mr. Small, who, at the request of the publishers, has revised the spelling of proper names, remarks that "almost all educated Natives of India, eschewing the Romanized system, spell their own and proper names as any Englishman would do who was unacquainted with the system." We may fairly be content to emulate their example, as the learned reviser has done, in a work not intended for learned Orientalists, but for ordinary English readers. This helps to make his book pleasant and intelligible.

We can confidently refer our readers to Mr. Sherring's work, as now presented, for trustworthy and copious information on Indian Missions generally. The perusal of it would tend largely to disabuse the minds of those who are prejudiced against Missions, doubting the success of them, if only they could be induced to take it up. When all the facts concerning Indian Missions are marshalled together, as they are in this volume, a triumphant refutation is furnished of the idle allegations paraded ignorantly by persons who, even after lives spent in India, are utterly unconscious of what is going on around them.

We hope, therefore, that this most useful publication will have extensive circulation, not only in England, but in India, where it is quite as much needed as at home. It is thoroughly readable, full of interesting details, and is well fitted for circulation in clerical societies or in lending libraries of a superior character. K.

NYANZA MISSION: JOURNALS AND LETTERS.

OUR last three numbers have contained in short paragraphs the news received from the Victoria Nyanza, and in the April number were printed some lengthy extracts from Mr. O'Flaherty's letters up to Aug. 31st. We now present some further communications from him, and from Mr. Ashe and Mr. Mackay. Some interesting notices of the new converts lately baptized occur in the letters of the two former brethren, and we are sure that these notices will send many in England to their knees in earnest prayer in behalf of these early fruits of the U-Ganda Mission.

Letters from the Rev. P. O'Flaherty.

Rubaga, Bu-Ganda,
September 13th, 1883.

I wrote you a long letter last month,* announcing the baptism of twelve children in the faith—four Christian marriages and two baptisms unto death—some of whom I briefly described. Since then I have had the happy privilege of opening the Church's door to seven others, five men and two women, making a sum total of twenty-four adults and four children, and there are other candidates soon to be baptized. You will, I am sure, rejoice with us that our gracious Father in heaven is pleased to cause His face to shine on us by acknowledging and blessing our work, and that in the midst of much toilsome labours He refreshes our souls with the dew of His favour.

We have regular morning service and evening prayers for household. The singing is very good. Instead of the Ki-Swahili, we have written out the service in Ru-Ganda, and given each of our eight boys who can read a copy. I have also the whole household at a Bible and Catechism class in Ru-Ganda, after dinner on Wednesdays and Fridays. We have two regular Sunday services, and I preach to large audiences two extempore sermons. I am surprised at myself for the ease with which I command the language. I think in it as if it were my mother-tongue. Mr. Ashe teaches in the school two hours every morning, and I in the afternoon, except when I am at Court—now rather seldom—or receiving visitors, or teaching in my own room, as is often the case. We have three or more assistant-teachers.

Mr. Ashe is getting on well with the language, and is a blessing to our boys. He is an excellent man and a hard-worker—a man in every way worthy of Bu-Ganda.

Since I last wrote, the king's favourite daughter, and my friend, fell desperately ill. A troop of Lubari priests and doctors attended her. In her last extremity the Katikiro sent for me. I went to see her, she was apparently dying, her burning pains found expression in piercing cries. I banished out the crowd of Lubari, an Augean task. God has made use of my medical knowledge to raise up the dying woman. The fame of this "wonderful cure" has fled far, and one result is that I find myself flooded with cases. Even the king himself has sent for me to prescribe for him!

But this is not the only result. There is another far more important one. A few days ago there came a princess, one of the king's daughters, with a train of maids. I was sitting in my baraza talking seriously to three chiefs—one a mighty one—who had visited me in the early morning. The large baraza was crowded with their united retinues.

Immediately at the sound of the words "Princess! Princess!" the crowds divided, and the princess and her maids walked up to the chair on which I was seated. She said, "Philipo, I know you have much to do and little time, so I hope you will not refuse me my request, which is that you will teach me and my maids to read the Word of God and to know the religion of Jesus Christ." Having dismissed our guests, I invited the princess into our house with her train. I taught her the whole day. She astonished me that she showed no signs of fatigue. I taught her and her maids the Lord's Prayer and Creed, which I explained clause by clause and illustrated; then I taught them the alphabet, and then took them to the spelling-sheets. She breakfasted and dined with us. Next morning early she brought a present of plantains, and remained the whole day—the third and fourth days likewise. Her seriousness of manner, the extent, variety, and range of her questions, made me feel not only that she fully understood my teaching, but that the Spirit of life had touched her heart. Like a thirsty African soil her soul drank in the lessons of grace. Spirit of love, pour down upon her as on the mown grass the refreshing dew of Thy blessing!

I asked her what put it in her heart to come here and learn. She said, "Do you remember being some days last year teaching the king and his harem the history of the Jews and their passage over the sea, and other journeys through the wilderness to their own land?" Well, after hearing you then and there four of my sisters and myself made up

* Printed in the *Intelligencer* for April.

our minds to come and learn of you privately. We came to you three or four times, but, there being always many Baganda knocking about, we became afraid that the king would hear of it, and punish us and blame you. But," continued she, "your tender care of and kindness to my sister the king's favourite, your words and prayers, have reached my heart, and I have determined at any risk, if you kindly will teach me, to come and learn the words and religion of Jesus Christ."

Oh, do pray for us, that we may have the joy of seeing such hearts which God has touched! Pray for us, that we may have grace and strength continued to us, and pray for our little Church and children, and pray for her, that the good work begun in her may be perfected, and that Christ may fill her soul with His loving self.

There is one man, a sub-chief, lately baptized, of whom I would like to say a word. He is a great addition to our little flock. He is about thirty-five. His steadiness of aim, unity of purpose; his wonderful perseverance in coming here so frequently from a great distance, having to cross a large swamp, which takes him up waist-deep; the extent of his knowledge; his simplicity of manner and meekness, and serious earnestness, have won for him a warm corner in my heart. Of others I have no time at present to say anything.

To-day a strange thing has taken place. A great high priest of Lubari came, with his train of executioners, &c., with him, having on his head a tiara of lion skin, and covered from head to foot with all manner of nice skins, and having with him all the charms and horns whereby he prophesies. I am sure he came to do mischief. I asked him to come in and sit down, but my manner cowed him, and he was shocked, electrified and amused, when I took his massive incantation machines whereby he divines, and rang them again. All or nearly all the bystanders ran, thinking Lubari would send a fire to consume me and my place, but I soon made them laugh. However, I spoke seriously to him, and we left on good terms, he promising to come again. You remember one priest burnt his jembés and *became a* Christian, from whom I heard *last week*. I feel that this is the great *power we have* to grapple with. This man puts to death hundreds and hundreds whom he finds in the streets. His mayembe he charms with to find out thieves, whom he kills.

Rubaga, Bu-Ganda,
October 31st, 1883.

In my last, written on Sept. 13, I mentioned to you the case of the princess and her maids who were under instruction. I now write a line to say that she is added to the Church, with five others who have been for some time under instruction.

On the 23rd of September, 1883, I had the unspeakable pleasure of opening the Church's door to six. It was more than an ordinary day, this; it was a day long to be remembered by all. The king's daughter was dressed in a robe of pure white bufta; then the chief of the king's pages and also a sub-chief came next; then the brother of Henry Wright Duta, who now lives here with us; then a young man, who for some two months has been lying here with us, having his thigh broken by a gunshot. He was carried in on a stretcher by four men. One of his young men was previously baptized, and three others are under instruction. Then followed a young man, brought here by Kitati and another.

The next morning, early, the king sent two executioners for me with muskets. I refused to go with them; I mounted my donkey (the king's gift), and went. I waited till 3 p.m., teaching some of the new pages and officials. The king had a special baraza. No Arabs there; they were tired, and went home. The king asked me various outside questions with regard to the means by which other nations got rich and powerful. I mentioned (1) monogamy, (2) the absence of slavery, (3) a settled gentry and tenantry—the land of Bu-Ganda is the king's, (4) liberty of conscience, (5) the introduction of foreigners, with certain liberties to teach the people how to develop the resources of their own country, and not going to war and plunder, which really impoverishes a country. The king asked me rather unpleasant and ticklish questions on those points, and said that those things could not take place in his reign, if ever in his country. I also made strong remarks on the king's policy, and said at one time he gave great promise of

good, and we in Europe were proud to think of a monarch struggling to throw off the trammels which a blind heathenism has bequeathed to him; that he also made great professions, which made us hope great things of King Mtesa. But that now the king's illness, brought on by his excesses in the direction of polygamy, has prostrated the great king, the once glorious star of all Africa; and his chiefs, afflicted like himself, but far worse, are also weakened; and they say, Let us alone, and let us live like our fathers; and they have neither heart nor courage to rise to the height of greatness and glory and riches and honour which they desire should come to them, but which they will not exert themselves to obtain in the way I mentioned—the only true way in which it can be obtained. "The times past of plunder and slavery, and murder and polygamy, and heathendom should be sufficient to prove that your system can never elevate and enrich you. And the past history and present state of the Arabs and their religion should prove to you that their trading with you can never elevate you. A body covered over with putrefying sores, which arise from the blood, can never be healed by external rubbing over with mud; the process of restoration to health must begin from within. Mtesa, if you wish to be great, begin within, and take the grace of God with you."

Here some passages at arms took place between me and some chiefs and the king, in which I spoke my mind without fear. The court was dismissed. So having answered by anticipation the questions I thought the king might ask, I staved off anything that he might have intended. It is certain he was hindered by my words to go any farther. It remains to be seen what he will say and do. I have been to court three times since the baptism of the princess, and he said nothing, but gave me the present of a fat goat.

With regard to a chief who first reported the princess being here, and then was sent to spy, I visited him nearly every day since. I have taught him his letters and easy spellings, and the Lord's Prayer and Creed. He brought with him some plantains and a fat goat, and some beans, &c. Not only is he exhibiting much perseverance in trying to learn, for he is an oldish man, but he has brought his friend and neighbour, a big sub-chief, with him, and we teach them both.

The king's favourite princess, whom God saved through me, is also anxious to learn, but is afraid of the king and some of his wives. She gave me a large white board yesterday, on which to write the Lord's Prayer, Creed, and several texts.

The wounded man has been learning the plan of salvation, and one of his young men. He expressed his desire to be baptized, and Mr. Ashe, whose son he is, being satisfied as to his state as well as myself, he was taken on his couch, and was baptized. Two of his other attendants here are also candidates.

You remember a young fellow—Mwira, with his wife and child—who were baptized, and went home. They found their friend Kitati, who also came here, and was baptized. He also went home—a day's journey from here—and found his friend Lubimbi, whom he taught and sent here. He also remained here a month, and began to read and translate. He was baptized. But Mwira sent a fine strapping fellow here, whom he taught to read. He is here also as a candidate for baptism, with several others. This is verily a nursery-ground of the Christian Church. The numbers are 5 + 12 + 7 +6, and 2 dead, and 4 children: 30 adults and 4 children.

The joy of last Sunday was filled to the brim, when twenty-one of those sat down at the Lord's table to commemorate the Lord's death. I wish you were here to see the reverence, and share in our joy. It was the first Lord's Supper this land has ever commemorated. "These things write I unto you, that you may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

The following extracts from Mr. Ashe's letters refer to the same period:—

Letters from the Rev. R. P. Ashe.

October 1st, 1884.

I am thankful to say that the work here seems to be *progressing, and that* some in this place behold God's wonderful light, and are endeavouring to walk as children of the light.

Mr. O'Flaherty will doubtless tell you all about our baptisms here, and our having the Lord's Supper. I am glad to say that I can make myself understood fairly well; but still am very backward in understanding what is said. The people here have a great thirst for knowledge; the rapidity with which they learn to read is astonishing. How we need men—more men, more books! I think we can enter into the feelings of a poor man with a large family, who has no food to give them. The king's attitude is not altogether favourable, but he is always civil to us. It is pain and grief to me to go to the court. I make a point of going once a month. I think if I could speak more I should not mind going so much. Mtesa's daughter, as you hear, was baptized. It was a brave act on her part. His son, too, comes here as often as he can; but seems greatly afraid, as he says his father doesn't like his coming.

It is a great comfort to know that your prayers are going up for us. If only all, from the President of the Society to the little one who gives a halfpenny, would remember Bu-Ganda in their prayers, full soon the whole country would ring with the Gospel of Christ. We are well, happy, and I rejoice to say, united; and I think we can humbly say, The Lord of Hosts is with us, the God of Jacob is our Refuge.

November 5th, 1883.

I think we may say that the hand of God is with us. Mr. O'Flaherty is telling you of our baptisms. We have had the Holy Communion twice. We thought that if our Christians were ready to receive the one Sacrament, they were equally so to receive the other. I am glad to have so bright an account to give; the earnestness of some of our young men is very comforting, and if the big people do not incline much to the Gospel, yet they do not in any way oppose. I sometimes have a little prayer-meeting with some of the boys. But oh, when all is said, we are a weak and feeble little Church; but we have the glorious comfort of knowing Whose strength is made perfect in weakness. Two of Mtesa's little boys have just left me; they were learning their A B C. The king's daughter has shown, as far as we can judge, a real faith. She had nothing to gain, and a certain amount of unpleasantness to endure in learning; and though the king is very civil to us, I think he doesn't like his own children to learn our religion.

I am truly sorry to say that Mr. O'Flaherty has been ailing for some time past, but I hope it is nothing serious. He is a most indefatigable man. He is going over to Ntebbe.

The foregoing letters were received on April 15th. On May 13th (as noted in our last number) a later mail arrived. We give next part of Mr. Ashe's letter received by it:—

January 11th, 1884.

We despatched letters on the 6th of November, 1883. Mr. O'Flaherty took the letters to Gabunga, the Admiral of Bu-Ganda, who was going off with a large expedition to clear out our friend Roma. Mr. O'Flaherty went as far as the lake; he returned next day much pleased, having had some opportunity of speaking of the kingdom of heaven. He said he thought occasional visits to places at a little distance would be invaluable, but how far we should be at liberty to go away from this immediate neighbourhood, I do not know. I fear the jealousy of the king might prove a bar to any work of the kind; however, at present we have more than we can *do, without* leaving our own doors. On *the 14th of* November I went up to see *the king, but* when I was about to enter, the door was shut in my face, so I turned and walked home.

On Sunday, November 18th, we had two baptisms.

On Sunday, Nov. 25th, Holy Communion, twenty-one communicated.

Dec. 2nd, Advent Sunday.—Kingoro came, was baptized and married. This was a young man whom we had to refuse to baptize unless he would promise to give up his wives, and to marry one with Christian rites. This finally he consented to do. We warned him that it was a matter between himself and his God, and of the great danger of taking the step lightly. I do hope and trust all who take an interest in Mission work will remember these people in Bu-Ganda, who are only emerging from heathenism, and will earnestly pray for them. There

failure if we will only continue steadfast in prayer.

2nd Sunday in Advent.—Baptism of Samueli, a friend of Muira. Muira is one of the most earnest converts; he has taught many, and seems deeply anxious that others may know of Jesus and the life in Him. Muira told me the other day that the inmates of three houses at his place all cease from labour on the Sabiti—as it is called—because it is the Lord's day. We have given Christian names from the Bible at the earnest request of some of those baptized. After reading General Maclagan's paper, Mr. O'Flaherty and I did not give names to the next candidates who were baptized; but one or two afterwards came to us and begged us to do so. I think that it would be hard to refuse them.

Dec. 13th.—Asked Mukase to-day if he understood a little about Jesus. He answered, "Not a little, a great deal." I trust he does; he is one of the king's little pages. I have a prayer daily with the boys who come to read; but the other day I was a little later than usual, so they came to remind me. I hope they will learn what a great help and power it is.

Mr. O'Flaherty's letter by the same mail, dated Jan. 15th, was written on his recovery from a serious attack of fever. In it he mentions that fifty-eight adults had been baptized within the six months, making sixty-three with the five of two years ago. He does not give details, and Mr. Ashe's brief particulars above do not account for so many. But when baptisms become numerous and frequent in a Mission, we naturally do not receive such minute accounts of the converts as at the first commencement of the work. Mr. O'Flaherty also mentions that forty communicated on Christmas Day. His letter, however, is mostly occupied with an account of some fresh difficulties with the king which arose just after Christmas; but of these we print Mr. Mackay's narrative below.

Readers of Mr. Mackay's journal in the *Intelligencer* of March will remember that he was left building Mr. Hannington's boat the *Eleanor* on the banks of Jordan's Nullah, or rather of Smith Sound; and in the April number we were able to announce that she was launched on Dec. 3rd. On Dec. 11th he started in her for U-Ganda; and he sends the following interesting notes of her voyage:—

Log of Maiden Trip of C.M.S. "Eleanor."

From Mr. A. M. Mackay.

Dec. 11th.—Gordon arrived at Port Muleshi (extreme head of Smith Creek) with thirty-two loads of boxes and bales for Buganda. I had salt, glue, cotton, &c., and my own baggage on board, making about sixty tons in all. Crew consisted of three coastmen, three Baganda boys, one Dinka and his wife, a monkey, and a score of chickens. All green hands. The Baganda had never before seen an oar or a sail.

At 4 p.m. hoisted sail; wind north-west. Ran up to bend of creek about Ukumbi. Many rocks and islets. Could not tell where east (Jordan's nullah) branch joins, and which Smith missed. All this needs mapping. Smith's map too small for use.

12th.—By noon reached last island in mouth of creek, when wind failed. Tacked to and fro, and by sundown passed to east of low, rocky island called by Buganda "Manwa," from the bamboos which grow on it. Smith calls it Maviri. Moon full. Rattled up against a stiff north-west wind to horrid rocky islands off Ukerewe, south-east of Wiru. Cast anchor in dangerous place at 1 a.m. Little sleep; watch all night.

13th.—Hard work to weigh anchor, which had stuck among the rocks. By dodging, got it up at last. Gale rose from east. Ran with goose-winged jibs in tremendous sea to inside of Wiru. This island had large plantations on it when I passed with Wilson four years ago in *Daisy*. Now all deserted and jungle. We sighted several elephants on it. They had swum across from the mainland. Only one fathom of water in bar of channel at narrowest. Tacked

up to third island, but found the pass too rocky and dangerous. Rowed back along the long island (there are about a dozen in the group, all rocky and unsafe to approach), and found a sandy roadstead, where we anchored for the night. We had put in close to the beach to buy food; but the Natives met us with warlike intent, and we quietly withdrew. I did not wish another Bumbire tragedy.

14*th.*—We called out to the Natives to bring us off food for sale in their canoes. This they did, and we bought all they brought. Next time we shall be able to land. Poor things, they have much need to be suspicious of strangers. Only a few years ago the Baganda swept their land with blood and iron. This was at Lukonge's request.

Passed clear to north-west of the last of these bare scalps of rocky islands, and shaped course N.N.W., hoping to reach Alice Island, not yet in sight. Wind freshened and sea high. Sighted the island at noon, but wind failed again. By sundown, finding it unadvisable to go near the island in the dark, shaped course north to mid-lake. Alice Island, however, possesses a wonderful natural harbour, very deep, with narrow entrance. It would make a good halfway house for a steam-boat, being far out in mid-lake, and affording good shelter in stormy weather. Natives call it Kikerebe.

15*th.*—Having held on all night pretty due north, the wind slacked at dawn. Thunder and rain on all points of the horizon, but none fell where we were. From 8 to 8.30 a.m. strong squall from east. Ran before it. Wind fell again. 9.10 stiff south-easter, which we availed ourselves of, when it fell, and we lopped and rolled about all day in great rolling waves, not making a boat's length all day till sundown. Nearly every one on board sea-sick. Had this lasted much longer, I believe I would have become sick myself. At sundown a breeze rose from north-west, and we ran close on it till midnight. Calm till 4 a.m., when we made fair way, sighting land right ahead by the moonlight near daybreak.

16*th.*—The land proved to be islands of Sese, wooded and uninhabited. *Their existence seems altogether unknown to geographers and map-makers.* *Took lat.* and found 0°45′ S. lat. Made little way till afternoon, when a south wind rising we ran north between the islands, and cast anchor at sundown in sheltered bay. I should have kept more to the east, but sought calm water on account of the sick crew.

17*th.*—It was easier getting in among these islands than getting out among them. Beat about all day; getting out of one trap only to get apparently more land-locked in another.

18*th.*—Open sea to south and east. Tried to get to eastward of long high range, which seemed to have no end to westward, but sea too high. Finally, got through a narrow pass among densely wooded islets, and by-and-by got out into open sea to the north. All afternoon ran north to west in large rollers, passing several bare, uninhabited islands. High hills appeared far off to north and north-east, probably mainland. Kept on same course till 10 p.m., when moon rose and showed rocks ahead. Changed course to east, and cast anchor at 2 a.m., in bay off a high hill.

19*th.*—Went ashore to ask where we were. We had entered Murchison Bay, and already far passed Ntebe, the port hitherto for all Europeans and Arabs. A couple of years ago the king had given us permission to make our port at Busabala (Usavara of Stanley), so having passed Ntebe, I resolved to go on. The bay has two main branches, one stretching north-east very far, the other north. The latter is our arm. Calm till noon, when south wind rose and carried us at high speed N.N.E., to what I took for the neighbourhood of Busabala. Approached shore at a seemingly sandy beach, but which proved to be full of boulders, and the wind being fresh on shore, I could not back out against it, nor turn the boat for fear of breaking her bottom on the boulders at both sides. Natives appeared and told me that this was the port. Cast anchor astern and had dinner, after which I pulled out the mail bag and prepared to send two lads ashore with it, that they might go to the capital at once, some twelve miles off. The Natives appeared armed, however, and called out that there was no road here. I went ashore myself, and after a deal of palaver got their head man to pass through my messengers, while I promised, as s

wind fell, to go to another port to which he directed me. I then went on board, but soon drums were heard, and a host of men appeared on the beach brandishing their spears and challenging battle. I merely sat smoking my pipe (a token of peace in Africa) and listening and looking, but making no reply. When the sun set the wind fell, and I was able to back out a bit and cast anchor out of spear range. But all night the savages beat their drums, and yelled, and lit up the whole shore for miles with huge bonfires. I was very fatigued, having been many nights with no sleep on the lake, having no one able to relieve me of the helm, but I got a little sleep that night.

20th.—Pulled well out and anchored, meaning to wait till I heard from the capital. By-and-by a chief sent off a canoe from a point further west, asking me to put in at his place. This I did, but he was not long in putting in a demand for tribute, which I did not give him.

Then follows his account of the fresh attempt of the Arabs to turn Mtesa against the Mission:—

At noon Mr. Ashe arrived with our Wangwana, and was delighted at seeing the boat. By-and-by a young chief turned up, saying that he had been sent by the king to fetch me and stuff to the capital. He brought a note from Mr. O'Flaherty, saying that he had just seen the king and preferred my request for sixty porters, and this young chief (Hassani by name) had been sent to see the boat, and spy what goods I had in her. But here I must go back to explain the probable origin of the rest of O'Flaherty's note.

Our agents at the coast (Boustead, Ridley, and Co.) are also the agents for the London Missionary Society. This year they sent up a joint caravan of London Missionary Society and C.M.S. goods. Probably more than 600 loads left the coast, many of them boxes. With the caravan there travelled some petty traders, some of whom came to Buganda. At Uyuwi the Arab in charge left all the C.M.S. goods, and went on to Ujiji with the London Missionary Society stuff. Blackburn sent on the bales and boxes for the C.M.S. party to Msalala. The petty traders came on as far as Msalala with our caravan; from thence they went on to Kageye; there they found canoes, and reached Buganda a few days before I did with the boat. They reported to the king that I was coming with a great ship and 600 loads of the finest coloured cloth and boxes of gunpowder. Hence when Mr. O'Flaherty asked for sixty porters, the king inquired where the 600 loads were. O'Flaherty could only say that I had only sixty loads. The traders said that that was a lie, and commenced a round of abuse of us all as *impostors and cheats. This* explains the rest of O'Flaherty's note, in which he said that the Arabs had begun again their old tactics, and that Mtesa, believing their story, had sent Hassani to spy what I had brought.

Dec. 21st.—Unloaded and started for the capital, anchoring the boat well out. Covered with my tent and awning, and leaving the sails with the chief of the place, reached the Mission-station in the evening. Half the goods arrived that day.

22nd.—The remaining goods arrived. Gave Hassani and his head men presents for their trouble. Stowed away goods.

Sunday, 23rd.—Rest. In my absence readers and inquirers had increased. Mr. Ashe has fallen quickly into the work, and has already done good work in the school. The progress in singing is especially good; of course only Kiswahili hymns as yet. We shall have them in Ruganda soon.

24th.—Went to court with Mr. O'Flaherty, taking to the king a good present of calico and prints, with a tin of fourteen pounds of sugar, of which he is fond. He expressed himself pleased. Mr. O'Flaherty made a complaint about some cows which the king had promised him for slaughter at Christmas. The cows were produced and we returned home.

Two petty chiefs came down in the afternoon, Musisi and Naumkadi (who was taken to England). They begged for various things, being a little intoxicated. Mr. O'Flaherty got impatient with them and drove them away. They said that they would complain to the king.

Christmas Day.—Morning service. Several more, chiefly children, were baptized. After service all baptized

were admitted to Holy Communion. Feast of beef and boiled plantains. I estimate that about 200 were present at dinner, including about fifty women. Some of these, I believe, were handmaids of some of the princesses who visit us frequently.

26*th*.—Musisi and Naumkadi went to court and made a great complaint that they had been beaten; further that we were bribing people to our place by giving them feasts: that yesterday we had a spread at which 400 were present, including many of the king's women, who had run away and were kept by us. The king (or katikiro, I cannot say which) said, "These white men have become haughty. Go and catch every one you find about their places, and bring the women."

It appears that there were two girls in the garden, living in the huts of our old women who prune the bananas. We were not aware that they belonged to royalty, as they themselves said that they had run away from somewhere about the lake.

All our pupils soon heard of the order to catch visitors. There were many lads staying at the Mission, being taught, as they came from far in the country. They at once made themselves scarce, and not a soul ventured near the place. Musisi and Naumkadi came down to find the "king's women," they said. It did not occur to us that these two girls were the ones they sought. They demanded to examine Mr. O'Flaherty's house, but he refused to allow them in. They then went and drove our Wangwana (i.e. Zanzibar) servants out of their huts, robbing their few bits of clothing and other trifles, also pulling down the fence about their gardens.

27*th*.—Mr. O'Flaherty went to court to hear the case against us. He met Musisi and Naumkadi at the katikiro's. They told the judge that we had forty houses in our garden filled with runaway women belonging to the king. Mr. O'Flaherty replied that we had only three or four houses, and that we had no women belonging to his Majesty. The katikiro told the plaintiffs to go and see, and if they found more than Mr. O'Flaherty said, to burn the huts.

Musisi and Naumkadi came down in *the afternoon* and found only four huts *in our garden*. Of these they burnt two, as also a great piece of our fence. We did not interfere in any way.

28*th*.—Mr. O'Flaherty went to court to see the king, but was refused admittance. Ashe and myself busy printing. Mtesa sent down some of his pages, wanting to see specimens of our barter goods. I sent him up some of every kind of calico and prints.

29*th*.—Mr. O'Flaherty went again to court. Mtesa up and seated on a chair. He asked the price of our goods. After some talk they came to terms.

After court rose the king sent to Mr. O'Flaherty to say that he could not give the price he had just assented to, but that we must sell at his price, and should we refuse to do so he would prohibit us from selling to any one else. Mr. O'Flaherty down with severe fever.

In the evening we heard that the king had given out that we should not see his face again until we handed up his women. It then occurred to me that perhaps these two girls in the plantation might be his. We had them brought, and they confessed to having run away from some of the princesses. Without a moment's delay we sent them up to Musisi, who next morning handed them over to the katikiro, by whom they were tied up.

30*th*.—Mutisi sent back the calico, &c., demanding stuff of better quality. I told the messenger that I had sufficiently often said that these were the only kinds of goods we had; that evidently the king refused to believe our word. Let him therefore send to-morrow a gang of porters and carry up to court every box and bale they could find about the house: that if he would not do that, let him send a confidential servant to whom I would open the store and let him see our goods and report to his master what we had. The messenger asked me if I was joking. I replied that I was not, and he left.

31*st*.—The king's man returned with porters. Ashe and I showed him all the boxes which I had brought in the boat. We opened them all, and let him take a specimen of everything, thus to convince the king that the cases did not contain gunpowder, as the Arabs had led him to believe. We let him take also a dozen bales of cotton goods which I had laid out. I said that we wanted no other price for these than he generally paid to the Arabs.

Jan. 5th, 1884.—Mr. O'Flaherty has been very ill all these days. One of us had to be with him night and day.

9th.—Mr. O'Flaherty much better and able to be up. The king sent for me. Ashe and myself went, and found him sitting on his throne. This he is doing just now as a piece of policy. Kabarega, king of Bunyoro, has of late been robbing the frontier and challenging Mtesa, saying "What can that sick man do?" Hence the effort to appear well merely to frighten Kabarega.

I asked his Majesty to be kind enough to cease harassing us by burning our servants' huts, &c. He said that he knew nothing about it, and asked who did so. I told him that Naumkadi did so. Naumkadi was called in and Mtesa gave him strict orders that he was to let us alone in peace.

We had not got our usual camp-stools to sit on. I therefore asked the king that they might be brought. The katikiro replied that he sat on the ground, and so might we. I answered that when I came here first I got a stool in front of the chiefs; next time I came to the country they put my stool behind; now, to-day, on my third arrival, we got only a mat behind every one; that we were Englishmen, and would not sit on the ground, still less in the background. At once stools were brought in, and Ashe and myself sat on them close to the king, and in front of every one.

Mtesa asked me if I would go to Usukuma with the boat and fetch a cargo of his goods brought thither from the coast by an Arab (Hamis). I consented, and promised to start next day.

Mr. Mackay concludes his letter at the south end of the Lake, where he arrived on Jan. 27th. As mentioned in our last number, we have heard from Mr. Gordon at Msalala that he sailed again for U-Ganda on Feb. 1st.

We may well thank God for these encouraging tidings. Our brethren in U-Ganda no doubt carefully considered the case of each convert before baptizing him. Possibly some may prove to have been unworthy of admission into Christ's Church; even a Philip baptized a Simon Magus. Some who did run well may be hindered; some may leave their first love. If so, history will but be repeating itself. But that the Spirit of God has been at work in many hearts is manifest. Much may now depend, in the economy of grace, upon the prayers of God's people at home; and we would commend all the baptized converts, and the candidates for baptism, and the still careless hearers, and the missionary brethren, and all their work, to the unceasing intercessions of the Society's friends, and to Him who opened the way to U-Ganda, sent His messengers there, and has now, after a period of labour shorter than in many other Missions, given them the firstfruits of their efforts and their prayers.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 368.)

XI.—PESHAWUR.

THE Peshawur Mission, we believe, was founded really by the faith and prayers and courage of one man, and we believe that that man was the same officer who founded our C.M.S. Punjab Missions. His regiment was ordered to Peshawur, and he went there unwillingly; and with many misgivings. But he was a true soldier, and where he was ordered to go, there he went. He went in faith and prayer, and so he prospered. He had *not* been there very long before he applied to the

Commissioner of Peshawur for his sanction to the establishment of a Mission. Peshawur, it is well known, was, and is, the home of the most turbulent, fanatical and bigoted people who are under the English rule in India. It was thought that it would be fatal to our Government policy to allow of any Christian teaching amongst the Afghans; and the Commissioner's reply therefore was, that no missionary should cross the Indus as long as he was the Commissioner of Peshawur. Our friend the officer went on praying. A few short months, and everything was changed. The Commissioner was sitting one afternoon in the verandah of his house, when an Afghan appeared and presented him with a petition. He took it, and began to read it, and the next moment the Afghan's dagger was plunged in his heart. He was one of the most distinguished officers in India, whose loss, Lord Dalhousie, the Governor-General, said "would have dimmed a victory."

Prayer continued to be made to God for the Afghans; and in God's good Providence, Sir Herbert Edwardes was appointed Commissioner, and Agent of the Governor-General on the frontier. He took a different view of the position, and the Mission was allowed. The writer of these papers was invited to Peshawur in the winter of 1853; and on the 19th of December of that year a public meeting was held. Few meetings like this have ever, we believe, either before or since, been held in India. It was the day of the Peshawur races; and it was suggested that the day which had been fixed for the missionary meeting should be deferred. "Put off the work of God for a steeple-chase?" exclaimed our friend the officer, fresh from his closet of prayer: "*Never.*" The meeting was not postponed on account of the races, but was held on the appointed day. There were comparatively but few present at it; but God's Spirit had been invited by prayer, and He was present; and He made His presence unmistakably felt, and men's hearts and women's hearts too, then burned within them, as they spoke one to another, and heard the words of Sir Herbert Edwardes, which seemed to be almost inspired, when he took the chair at the meeting. We remember that this was at a time when the blood of his murdered predecessor was not yet effaced from his verandah.* In his speech, which at the time thrilled through all India, and through many parts of England, he said:—

> As Commissioner of this frontier it is natural that of all in this room, I should be the one to view the question in its public light, and wish to state what I understand to be the mutual relations of the Christian Government and Christian Missions of this country—our duties as public and as private men in religious matters. That man must have a very narrow mind who thinks that this immense India has been given to our little England for no other purpose than that of our aggrandizement; for the sake of remitting money to our homes and providing writerships and cadetships for poor relations. . . . We may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men. . . . Our mission is to do for other nations what we have done for our own. To the Hindoos we have to preach one God, and to the Mohammedans to preach one Mediator.
>
> And how is this to be done? . . . The British Indian Government has wisely

* The writer saw the marks of his blood still remaining on the pillar of the verandah at the time of the meeting.

maintained a strict neutrality in religious matters. Hindoos and Mohammedans, secure of our impartiality, have filled our armies, and built up our Empire. It is not of the Government, as a Government, to proselytize India. Let us rejoice that it is not. Let us rejoice that pure and impure motives, religious zeal and worldly ambition are not so lamentably mixed up.

The duty of evangelizing India lies at the door of private Christians. The appeal is to private consciences, private efforts, private zeal, and private example. Every Englishman and every Englishwoman in India—every one now in this room, is answerable to do what he can towards fulfilling it.

This day we are met to do so; to provide the best means we can for spreading the Gospel in the countries round us. They happen to be Mohammedan countries of peculiar bigotry. Sad instances of fanaticism have occurred under our own eyes; and it might be feared, perhaps, in human judgment, that greater opposition might meet us here than elsewhere. But I do not anticipate it. The Gospel of Peace will bear its own fruit and justify its name. . . .

I have no fear that the establishment of a Christian Mission at Peshawur will tend to disturb the peace. It is, of course, incumbent upon us to be prudent, to lay stress upon the selection of discreet men for missionaries, to begin quietly with schools, and to wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his "sunkh" and gong; the Muezin on his lofty minaret fill the air with the "Auzán;" and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian missionary who goes forth to preach the Gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.

The following persons, who were present, signed the document, asking the Church Missionary Society to commence a Mission in Peshawur: Major (afterwards Sir Herbert) and Mrs. Edwardes, Captain James, Deputy Commissioner, Major W. J. Martin, 9th Native Infantry, Dr. Baddeley, Lieutenant W. H. (now Sir Henry) Norman, Lieutenant Pritchard, Colonel Frere, Lieutenant W. A. (afterwards General) Crommelin, R.E., Captain (afterward General Sir James) Brind, Lieutenant J. Ross, 71st Native Infantry, Lieutenant (now Colonel) and Mrs. Urmston, Rev. R. B. Maltby, chaplain, Lieutenant A. H. (now Colonel) and Mrs. Bamfield, Lieutenant (now Colonel) Stallard, Dr. and Mrs. Kemp, and Mrs. Inglis.

The collection after this meeting amounted to more than Rs. 14,000, following immediately after a collection of Rs. 1800, which had been made in the church on the previous Sunday, and in a few weeks the amount collected rose to above Rs. 20,000, of which Rs. 10,000 were given by an anonymous friend, through Mrs. Urmston.

The first missionaries to Peshawur were the Rev. Dr. Pfander, from Agra, the Rev. R. Clark, from Umritsur, and Major Martin, who had left the service of the Government to become a missionary.

Dr. Pfander began to teach and to preach. He was told that if he did so he would be killed. Leading men from the city had told the Commissioner so, and told Dr. Pfander also. He went on preaching. The matter was discussed in the Local Committee, and special prayer was made. It was thought by some that preaching should be for a time suspended. Dr. Pfander, in his quiet, simple way, said that he must act as God might guide him, and he went on preaching. The well-known *Colonel Wheeler* had acted in this way before him. When

told that if he preached in Peshawur he would be killed, he laid the matter on his knees before God, and went on preaching, feeling, as he said, that he was safer in God's hands than if he had been protected by 10,000 British bayonets. From that time to this, danger has often been near. Though many officers of rank have been struck down around them by Afghan knives, no Afghan has ever touched a missionary to do him harm. It is true that the Rev. Isidore Loewenthal, a missionary of the American Presbyterian Society, was shot by his Sikh chowkedar in his garden at night in 1864; but this had no connection with Missions, and the man who did it was a Muzabee Sikh. A knife was once raised against Mr. Tuting when preaching, but it was not allowed to fall. Other missionaries have known that danger was near, yet they have lived alone for months and even for some years in the city, which they have traversed, alone and unarmed, at all hours of the day and night; but covered by the shadow of God's hand, they have feared no harm, and have, through God's mercy, received no injury at all.

Four officers in the Punjab have become missionaries. Major Martin, of the 9th Native Infantry, was the first; Dr. Downes, the well-known missionary in Cashmire, formerly a Lieutenant, R.A., and Assistant Engineer in the Staff Corps (Irrigation Department), is another instance. Mr. Brinkman, formerly an officer in an English regiment, became also for a short time a missionary in Cashmire, and is now a clergyman at home. Mr. Frederick Tucker, late C.S. and Assistant Commissioner in Umritsur and Kangra, and now the leader of the Salvation Army in India, is another case. We do not remember any other instances of English officers in the Punjab becoming missionaries. We may notice the special advantages which are given to the cause, especially in India, where men are called by the Spirit of God to leave the service of the Government, for the direct service of God. In the eyes of the people Government service is the greatest service which can be desired. It is seen that men, who have been officers and have become missionaries, have given up something; and this gives them much influence amongst the Natives. In our secular work, our Missions especially need the help of laymen. When Major Martin became a missionary, he gave an impetus to missionary work in the whole Province. He organized the whole of the secular work of the Mission. He kept all the Mission accounts. He carried on most of the ordinary correspondence. He set on foot the Poor Fund which still continues to give Christian charity to the diseased and the blind. It has been through his efforts that almost to the present time, the Peshawur Mission has been one of the very few C.M.S. Missions in the country which for twenty-eight years has been of little or no expense to the Parent Society, beyond that of the allowances of the missionaries; thus setting the Society free to extend their operations in other places.

Nineteen missionaries of the C.M.S. have laboured in Peshawur; of whom five have died there, and now lie in the Peshawur graveyard. *The Rev. T.* Tuting died on the 29th October, 1862, of cholera. The *Rev. Roger* E. Clark died on the 14th January, 1868, "never regretting

that he had become a missionary." The Rev. J. Stevenson died of fever in 1866. The Rev. J. W. Knott died of heat-apoplexy on the 28th June, 1870; and Mrs. T. R. Wade died in October, 1871. The Rev. I. Loewenthal, of the American Presbyterian Mission, died in 1864, just after he had completed the translation of the New Testament into Pushtu. Towards the end of October, 1862, there were four missionaries in Peshawur, all of them in good health. At the beginning of February, 1863, only one remained. Two had died, and one had been sent home ill, never to return. The Rev. T. P. Hughes has now, through God's goodness, been able to remain eighteen years at his post; and the Rev. Worthington Jukes, nine. The Peshawur Mission has thus had the advantage of having had the same missionaries for a succession of years, who have had a definite aim and policy before them, and have adhered to it. Year after year that policy is now bearing fruit.

The leading features of the Peshawur Mission, which appear to give ground for much hope, are the following:—

The School.—This school, now called the "Edwardes Memorial School," has been twenty-eight years in existence; and contains now 400 scholars. Many of them are young men who are evidently of good family, as well as of considerable talent and attainments; men who, if they live, will hereafter have influence. In former years there were but few Afghan boys in the school; now there are many. Through Mr. Jukes' efforts, the discipline, the behaviour, and the progress of the pupils are very noteworthy. In Mr. Dutta and Mr. Ghose, Mr. Jukes has able and devoted assistants, who take part with him, not only in imparting instruction, but in educating their scholars for life's duties and struggles; and who, above all, are giving a quiet Christian tone and character to the whole institution. It is interesting to observe that most of the other teachers were former pupils of the school, who have, some of them, passed the Entrance Examination from the school.

In this school lay formerly the germ and the chief part of the Peshawur Mission work. When but little could be done on this Afghan Frontier in other ways, the school ever maintained its steady course without interruption. This school-work will, we hope, be always vigorously and perseveringly carried on. The seeds of truth have long been sown, and are still being sown, in many youthful minds, and with God's blessing, they will in due time germinate and take root; and the influence of the school have great effect on the future of the Mission.

The Church.—The congregation consists now of eighty baptized Christians, of whom the Rev. Imam Shah has been long the faithful pastor.* Respecting the congregation, Mr. Hughes wrote thus in his paper at the Allahabad Conference:—

> Amongst our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted Native on very

* Mr. Clark then describes the school-church in which they worshipped at the time he wrote, and refers to the new church then building. That church was opened on Dec. 27th last, as related by Mr. Clark himself in our March number.

confidential service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadár Diláwar Khán, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. His last words were: "Tell the *Sarkar* (Government) that I am glad to die in their service; give my *salam* to the Commissioner of Peshawur, and the *Padri Sahib*."

Some three years ago an officer wanted a trustworthy man to send to ascertain the number and condition of the Wahábis residing at Palori, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

In the Umbeyla war of 1863, it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work, were two Afghan Christian converts of our Mission. Yes, Christianity is (according to the political ideas of some) dangerous, but surely it is *useful*. Oh, when will our Government learn that Christians are the best subjects, and the propagation of Christianity most conducive to the best interests of the State!

We thank God for the faithful services of our friend and brother, the Rev. Imam Shah, who has devoted himself for many years to the pastorate of the Church with constancy, fidelity, faith, and love.

The Hujrah (guest-house).—The existence of this institution the Mission owes to Mr. Hughes, who, with instinctive knowledge of the character and customs of the Afghans, has in this way used probably the best possible means to conciliate them. The influence which he has gained amongst them, in this and in many other ways, is very great indeed.

People from every part of the country are thus brought into close and friendly contact with the missionaries, who use their opportunities to tell to the Afghan people of the gentleness and meekness of Christ, and His great love for men. He never killed others to save Himself. He never sent any empty away. He loved His enemies, and when dying by their hands, He died praying for His murderers.

The Hujrah is supported by local funds at a cost of from Rs. 60 to 100 per mensem; Mission money well spent in Mission work. In the Missions of the Middle and other ages great attention was given to the entertainment of strangers. The missionaries won their way by their friendly hospitality, and by seeking to conciliate the chiefs of the countries in which they laboured. Too often has this been forgotten in our modern Missions. The Peshawur Mission has given to the whole of the Punjab an example which may be advantageously followed according to the circumstances of the case by every other Mission in the country.

Itineration.—Formerly the missionary in the Peshawur valley appeared to be safe nowhere. He can now (through the influence of the Hujrah, and on account of the personal character of the missionaries) go everywhere, with apparent safety. He is welcomed everywhere, and is invited to go everywhere. Mr. Jukes is making his way amongst the people in the same way as Mr. Hughes has done before him.

Woman's Work.—This work was formerly almost an impossibility in Peshawur. It is now most promising. There are now, chiefly through the exertions which have been made by Mrs. Y[illegible]

(when she was the lady missionary in Peshawur), ninety pupils in two girls' schools. Many zenanas are open now to regular instruction. It is pleasant to find that Mrs. Clark, who was here almost at the beginning of the Mission, is still remembered in some of them. We are thankful that Miss Norman, the daughter of Sir Henry Norman, one of the founders of the Mission, has been appointed by the Zenana Society to succeed Mrs. Scott as their lady missionary in Peshawur.*

Kafiristan.—It has been with feelings of much thankfulness that the missionaries lately welcomed Syad Shah back again in Peshawur on his return from his successful Mission to Kafiristan, where he had been sent by Mr. Hughes. As long ago as 1856, the attention of the Peshawur Mission has been drawn to that country. In the winter of that year the first Kafir came down to Peshawur, at the invitation of the missionaries, and was the guest of the Mission for several months; Sir Herbert Edwardes having presented Rs. 150, for the special purpose of entertaining him, and of establishing friendly relations with a new tribe. The first missionaries to Kafiristan were Fazl Huqq and Moulvie Nurullah, who were sent there in 1864, and who returned, after receiving a very hearty welcome from the people. The same welcome has been now accorded to Syad Shah, and the same invitation has been sent heartily by all the people, that some English missionary would visit, and if possible remain in, their country. It would appear to be of great importance that friendly visits should be made regularly to Kafiristan. At one of the Kafir towns, Kamdesh, Syad Shah met with the celebrated Turukh Chumlu, called "Tor Chumlu" or the Black Chumlu, by the Pathans; a chief of renowned bravery, who has killed sixty men with his own hand. His brother, Turukh Mirakh, has slain 140 men. After he (Syad Shah) had explained to him the accounts of the creation, deluge, and the life of Christ, Turukh Chumlu (as the representative of his tribes) said:—"You must understand that we are an ignorant people. We worship idols because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the missionaries at Peshawur will come and establish schools in our country we shall be very glad, and we will learn more about God." Both Turukh Chumlu and his brother Mirakh (Syad Shah says) are very amiable people; and not like his own wild and savage people in Kunur. He was "much struck with their mildness and humility." No European has ever yet penetrated to Kafiristan. When Dr. Downes started on the 15th April, 1873, on his well-known journey, to endeavour to do so, he was forcibly brought back to Peshawur by our English Government. Kafiristan (says Colonel Yule) is "one of those knots of mystery which now remain to afford perpetual enjoyment in seeking to disentangle it." It is believed that its people are descended from the Greeks who accompanied, or who followed, Alexander the Great on his expedition to India. The Parent Society has very gladly sanctioned to the Peshawur Mission the sum of 100*l.*, to maintain the communications which have been already made with that country and with the intervening tribes.

* We *deeply regret to hear*, as we go to press, of Miss Norman's death.—[ED.]

There are many other subjects to which reference should be made in any systematic account of the work of the Peshawur Mission, and especially the translations of the Holy Scriptures, which are being made into Pushtu; the Peshawur Anjuman* and reading-room; and the noble Mission library which has been made by Mr. Hughes. Special efforts are being now made to maintain an out-station in Hazara. May God long preserve our present missionaries in Peshawur, that they may each year see the growth and enlargement of the work; and in due time may see numbers of Afghans of many tribes, both rich and poor, mullahs and faqirs, princes and peasants, enter into the kingdom of Heaven, and willingly submit themselves to Christ, as their Prophet and King.

(To be continued.)

THE LATE SIR BARTLE FRERE.

Letters from the Revs. W. S. Price and J. Long.

DEAR MR. EDITOR,—By the removal of Sir Bartle Frere, England loses one of her greatest sons, and the world is so much the poorer. It is given to few men to serve Queen and country for half a century, in so many important positions, and with such conspicuous success. It would not become me to dilate on those high qualities and distinguished services, on which, in the eye of the world, his fame rests, and which must secure for him the approbation and regard of every intelligent and right-minded Englishman. What he was, and what he did, as the wise administrator, first in India and then in South Africa—as the true patriot—as the kind benefactor of those subject races which came under his rule—as the trusted ambassador and skilful diplomatist—as the refined man of letters—and lastly, as one of the best specimens of that noble band of God-fearing English gentlemen, now alas! too few, who, by a combination of eminent talents with indomitable industry, have done more to build up the British Empire than armies and fleets—all this I leave to other, abler pens than mine, to tell; feeling persuaded that justice will be done to his memory, and that when an impartial history of "Greater Britain," during the last fifty years, comes to be written, among the heroes who have deserved well of their country the honoured name of Sir Bartle Frere will occupy a prominent place.

But there was another side to the character of the great man whose loss we deplore, which will be less appreciated perhaps by the world at large, but which deserves special notice in the pages of the *C.M. Intelligencer*.

Whatever else Sir Bartle Frere was, before and above everything else he was the humble follower of the Lord Jesus Christ, one who was not ashamed to confess Him before men, and who never lost an opportunity of identifying himself with those who were labouring for the spread of His Gospel among the heathen, and of seconding their efforts in every legitimate way.

It was as a missionary that I was brought into intimate relations with him, and I shall ever account it one of the greatest privileges of my life. It

* This consists of thirty-six Vernacular-speaking and fifty-four English-speaking members. It has a paper of its own called the *Akhbar-i-Anjuman-i-Peshawur*, which is conducted by the school staff. A monthly grant, Rs. 100, is given to this Anjuman by the municipality.

is, then, from that stand-point that I venture to offer a few reminiscences, which may not perhaps be without interest to your readers at this time.

It was in 1864, when Sir Bartle Frere was Governor of Bombay, that I had the honour of becoming personally acquainted with him. In December of that year, important business took me to Bombay for a few days, and soon after my arrival I received a kind note, inviting me to the family dinner-party at Government House. I find the following entry in my Diary of December 17:—"Dined with the Governor at Malabar Point. Had a quiet conversation with his Excellency about grants-in-aid to Mission schools, and the introduction of a voluntary Bible-class into Government schools," &c.

On hearing from me that I was arranging for the marriage of three of our Christian African youths, and for sending them to East Africa, as helpers to Mr. Rebmann in his missionary work, Sir Bartle and Lady Frere were greatly interested, and expressed a wish that I would bring the young people to see them before their departure. Accordingly on the day fixed, accompanied by my charge—three newly-wed African couples, I made my way to Government House. Whatever nervousness my dark friends felt at coming into the presence of the greatest man in Bombay, was soon put to flight. It was not the dreaded "Burra Sahib" at all, but a kind English gentleman, who talked with them in the most gracious way, placed them at their ease, and drew them out to converse freely as to their own past history and future prospects. Before leaving, Lady Frere presented each couple with a handsome Family Bible, the present in each case being accompanied by a few touching, earnest Christian words from the Governor himself. Those Bibles are, I know, still treasured by the possessors with a grateful remembrance of the donors, and will, no doubt, be handed down as heir-looms in their respective families. The impression made on my own mind by what I saw and heard on that occasion is as fresh to-day as it was twenty years ago. Little did either of us think then that ten years later on, God had a work for each of us to do in the dark continent of Africa.

It was not long after this that Sir Bartle Frere, accompanied by Lady Frere and one of his daughters, paid a visit of several days to my Mission station of Sharanpur, near Nasik, and about 100 miles from Bombay. The tents were conveniently pitched close to the Mission compound, and it was soon evident that the Governor had come with the intention of making himself thoroughly acquainted with every branch of our work. The Industrial Institution, the Orphanage, the African Asylum, the Settlement of Native Christians, and our evangelistic efforts among the heathen—all were turned inside out and carefully examined. His familiarity with the Native language gave him a great advantage in all these investigations, and I think it must add weight to his well-known testimony to the value of Christian Missions, to know that he spoke with the authority of one who had such opportunities of sifting things to the bottom.

Sunday happening to fall on New Year's Day, our little church was tastefully decorated with flowers and mottoes. Sir Bartle, Lady, and Miss Frere, joined the Native Church at an early celebration of Holy Communion, and afterwards at the usual Morning Service—both conducted in Maráthi. At the latter I read prayers, and the sermon was preached by a Native deacon, who took for his subject, "Life a Pilgrimage."

Again, at the English service in the evening, the Governor's party were present, and at the conclusion his Excellency followed me into the vestry, and expressed the great delight he had felt in witnessing what he had done, of which nothing was in existence when he knew Nasik years before.

One day was set apart for a great durbar, and all the sirdars and chiefs within reasonable distance were invited. There was a considerable assemblage of Native grandees, all eager for the honour of touching the hand of her Majesty's representative, and very picturesque they looked in their various costumes and distinctive turbans. I was glad of the opportunity of being present on such an occasion, and should have been content to mix in the crowd of on-lookers; so I was not a little taken by surprise to find myself placed in the seat of honour, next to the right of the Governor. I knew, however, what it all meant. It was not so much me as my Master that he desired to exalt in the presence of these Native lairds. No one could fail to be impressed with the gracious dignity which characterized his bearing, which was so natural to him, as one after another the sirdars were presented to him. He seemed to know them all, and had a kind word for each. I was particularly struck with the ease with which he passed from one language to another in conversing with them. Some spoke Guzeráthi, some Hindustáni, and others Maráthi. It was all the same to him: he was at home in them all. One venerable Deccan chieftain, who had known Sir Bartle in his early days as a young civilian, speaking in Maráthi, made the remark (rather a rude way of putting it, I thought), "Your Excellency is getting old;" to which came the ready reply, much more to the point, as well as more polite and idiomatic, "I see your hair also is mellowing."

I need scarcely say that that visit, with all its many happy associations, is one of the pleasant memories of bygone years.

Many more crowd in upon the mind, but I must stop, or you will not find room for my letter. Let me only add that what I found Sir Bartle Frere at first, that he continued to the last. In the midst of affairs of state and political cares and worries, his kind interest in my missionary work, both in India and Africa, never flagged. So it was simply an act of gratitude on my part to give the name "Frere Town" to the first Freed Slave Settlement of the C.M.S. in East Africa, although on other grounds none could have been more appropriate.

I am sure my experience was not exceptional. His large, warm, Christian heart was in full sympathy with all who were honestly trying to do the Master's work, even though on lines which did not coincide with his own views. I feel confident I may speak in the name of all my missionary brethren, either in India or Africa, whose good fortune it was to come in contact with this great man, when I say we all knew we had in him a true friend.

Such a beautiful life affords little scope for criticism: it presents a noble example of unselfish devotion to duty, both to God and man, to be admired and followed.

W. SALTER PRICE.

Wingfield Vicarage.

There are two points in which I can bear personal testimony to the labours of Sir B. Frere—his interest in bringing Europeans and Natives into social intercourse, thus lessening the antagonism of race, such a barrier in India, and the attention he paid to the Native Press and Native opinion.

A few personal recollections to illustrate these subjects. He came to Calcutta in 1858 as member of the Government Council; I had collected the statistics of the Vernacular Press for 1857, which were published by Government among their official records; they attracted the attention of *Sir B. Frere*, who spoke about it to Lord Canning; his lordship sent for *me, and* we had a long conversation on the subject of the Native Press, and

how to get at Native opinion through it. I suggested a reporter; Lord Canning approved of it, and it led to one being appointed, which is kept up to the present day. There are quarterly reports of books and weekly reports of newspapers published. Lord Lawrence told me he read those reports regularly, and now the Natives have taken up the idea, as I see in a monthly paper, *The Voice of India.*

Soon after the Mutiny a club was established by Europeans and Natives for promoting social intercourse between the two classes, on the same lines on which the Northbrook Club was founded, but it was premature. I there met at dinner Sir B. Frere, and also the son of Ram Mohan Roy and other leading Native gentlemen.

The last correspondence I had with him was in reference to a paper I read at the Oriental Congress in Leyden last year on the importance of collecting the proverbial lore of the people of India; had he lived, he would have done much to help in this. J. LONG.

EXTRACTS FROM THE ANNUAL LETTERS.

TELUGU MISSION.

From the Rev. W. G. Peel, Noble College and High School, Masulipatam.

Masulipatam, Jan. 31st, 1884.

THE gradual improvement in the tone of the school, which Mr. Hodges remarked upon in his letter of 1882, has been steadily going on. School-boy honour is much valued by boys of the upper classes, and the trust-and-be-trusted feeling has been strong. Of the conduct of the Senior College Class, which was more immediately under my control than others, I cannot speak too highly. A keen desire for the uprightness which the Word of God so forcibly teaches has been manifested. Truthfulness, a quality very foreign to the Eastern character, has marked the boys, and fearless honesty has also been a characteristic. The higher the class is, the higher is the moral tone. This is a state easily accounted for by the fact that the minds of the elder boys have begun, whether consciously or unconsciously, to gravitate towards the good which has been daily instilled into them. Lower down in the school one constantly meets with bare-faced deception and ready lying. This very fact, however, when contrasted with the *morale* of the senior boys, indisputably demonstrates the real work which, in the highest sense, is being done in the various ranks of the boys. Petty thefts are becoming less and less frequent. Umbrellas and shoes, books and pens used often to disappear in a most aggravating manner. Prefecture has just been introduced, with a view to making some of the senior boys helpful in maintaining discipline, and in checking any immoralities which may from time to time crop up.

There is a remarkable but pleasing absence of bullying. The boys are, perhaps, if anything, a little too effeminate, though one does notice, now and then, the good-humoured knocking about which is familiar to an English school-boy.

Discipline has been easily upheld, and the registers show that fair attendance, regularity, and punctuality have characterized the classes. The great trial, however, of any Principal, who may be by no means a martinet, lies in the persistent and unceasing way in which boys write for leave of absence, ranging from one day to a month, in order that they may attend some ceremony or other. The same sort of thing happens on a small scale in matters of an hour or two hours during the day, which are asked for to perform a rite of some importance. The College being in the mofussil, Christianity and Western civilization have not yet set it free from much that never clogs a college in a presidency town, or town of larger proportions than those of Masulipatam.

During the last few months one of the living links of the chain connecting Noble with the College has been missing. Sundarasivadu Gâru, copy-master for

over forty years, died in November. He had been with Noble from the first, and warmly cherished the memory of the great benefactor of this town. Of late years, though almost too old and infirm for his work, he was one of the most regular, careful, and punctual of masters. We were quite unprepared to hear of his death. He had ailed somewhat during the exceptionally trying autumn, but had been to see me in November to arrange about the University examination. I fear that he was a Hindu to the last. So near the truth, so long with the truth, so aware of the truth, and yet not a professor of it.

The remarks made above relative to the spirit of truthfulness, &c., which distinguishes the senior boys, of themselves draw attention to the influence and effect of the Bible-teaching in the school. There are yet clearer tokens of the victorious progress of Christianity. The constant questions of the College boys, viz., "Can I not be saved without being baptized?" "Can I not believe in Jesus secretly, without openly confessing my faith in Him?" and so on, point to convictions which have seized the minds of the questioners, or, at any rate, to a favourable regard for the Christian religion. In many cases private opportunities have been afforded for probing the hearts of the interrogators. With what result? Here a full acknowledgment of belief in the Gospel, with glimmerings of spiritual light, and an earnest of a good confession hereafter. There, a thorough intellectual assent to all truths which centre in Christ, and a repudiation of Hinduism. One or two may be said to be within the kingdom, though not visibly, because of circumstances.

A boy named Chodavarapu Ramachendrayya made an attempt to profess Christ openly last July. For two years he had shown evident tokens of an enlightened mind. Mr. Hodges and Ratnaswami Guru (one of the Native Christian masters) saw a good deal of him during that time, and amongst the last wishes and instruction of Mr. Hodges on his sad departure, was one concerning Ramachendrayya. It was to the effect that I should receive the boy some time during the year, and allow him to be baptized if he should witness *a good confession*. Accordingly, after *many interviews* and due arrangements, the boy was received into my house on Saturday afternoon, the 21st of July. It was rather late in the day, and there was barely time for a letter of information to be written and sent to the friends of the convert before the short twilight was upon us. His relations at once filed a petition in the court against me, with the hope of obtaining the custody of the boy on the plea that he was a minor. Fortunately, the school registers sufficiently testified that the lad was not a minor, but over eighteen years of age. The head-magistrate let the matter stand over until the next day. A large crowd assembled outside the gate of the compound, but only relations were admitted into the grounds and house. Ramachendrayya stood out firmly the whole evening, and at nine o'clock the much-disconcerted friends with much clamour took their leave of us, having first begged me not to break Ramachendrayya's caste. After their departure thanksgiving was offered to God for the steadfastness of the young professor of faith in Christ, and we felt much encouraged. Fruit and sweetmeats were given as food, in order to preserve Ramachendrayya's caste until he had seen his father. On Sunday morning some relations came again, and after a little conversation went away. Later on in the same day, Ramachendrayya's father and sister arrived. The father was said to be very ill and unable to get out of the bullock-bandy. Would Ramachendrayya go and see him? Until twelve o'clock Ramachendrayya refused to go out of the verandah, but they so worked upon his feelings that at length he told us that he would go home with his father, and return the next day. It was a wise stroke of policy to keep a *sick* father in a cart, and lacerate the son's heart by telling him that his father was too ill to alight and speak to him, and that he would probably die if his son forsook him! Ramachendrayya could not bear the thought of not seeing his father. Very reluctantly, at Ramachendrayya's request, I accompanied him to the door of the bullock-cart. Apparently, the father was utterly prostrate, and was almost too unconscious to notice his child. This had its effect upon Ramachendrayya, though I tried to persuade him that his father did not look very ill—a view of the case which was abundantly justified

by the father suddenly becoming very energetic, and trying to lift Ramachendrayya into the bandy! Ramachendrayya had gone too far. His filial affection impelled him to cleave to his sobbing parent, and to take a seat in the vehicle, while amidst triumphant shouts he, the willing and yet unwilling youth, was secured by his excited sympathizers.

Very stealthily, and casting anxious looks on all sides of him, Ramachendrayya suddenly appeared in my verandah a few days afterwards. He hurriedly explained to me that he was at liberty again, and was about to leave for Guntur (seventy miles off) where he was going to prosecute his studies in the Hindu School. He assured me that he was still Christ's, and that after some time he would again make the attempt. I have never set eyes on him since.

Games. — The merry shouts and earnest play which cause an English play-ground to suddenly start into life on the closing of school, are becoming more and more a characteristic of the College grounds. It has only been by constant effort and example that the boys have gradually risen year by year to look upon games as a necessary part of school-days. The physique of the school has been getting pronouncedly good, though one still regrets to see the many who lay themselves open to fever and the ten thousand ills of this climate by too closely applying themselves to reading, to the neglect of bodily development and healthy exercise. There are now seven badminton courts, one tennis court (lawn), a gymnasium, cricket, and football. In badminton the shuttlecock is not used, but a well-made ball of wool, and great dexterity and activity are required in the game. There were two tennis-courts; but, on account of the game being somewhat expensive, it seemed good to use only the Rugby Lawn Tennis Court (a gift from the Rugby boys), and to devote the second to badminton. These games did not cost the school a farthing last year. What with gifts and subscriptions, Alma Mater has been, and, I trust, will be, entirely relieved of any expense in providing out-of-door pursuits for her sons. For some months after the gymnasium was erected I myself taught the boys the use of the various bars, &c., but the violent exercise proved too much for me on account of the excessive heat and enervating influence of the tropics. Very reluctantly I had, therefore, to relinquish the teaching of the class. We have been looking out for a teacher, but shall very likely have to send a youth to Madras to be trained. Government kindly defrayed half the cost of the entire plant and expenses incurred in shipping it from Madras.

The Mission Book Depôt.—The book depôt which Bishop Poole started in this town is now beginning to assume more pretentious proportions than formerly. Its days of striving for existence seem now to be over, and it possesses an increasing vitality which is fed by the growing demand for the English classics. Its main object is to present to the eye and mind of purchasers books calculated to impart useful instruction, moral teaching, and holy living in imitation of Christ. It is to be regretted, however, that the very volumes which are likely to convey the deepest impressions are passed over by the literary Hindu, who desires to improve his knowledge at the expense of as little Christian teaching as possible. The rupees which are gladly exchanged for copies of Burke's works, Macaulay's Essays, or Addison's *Spectator*, are seldom, if ever, expended on books which appear to smack of Christian institutes, or for the enticing Christian stories of the day. There is, nevertheless, a fair sale of religious books, though chiefly for schools. As soon as we get a reading, debating, and lecture room, a great impetus will be given to our work amongst the educated Hindus. Sunday lectures, a reading-room open daily, and a well-selected library, will bring us into contact with the caste folk. The youths will read our religious books if they have not to buy them. *The Trident, the Crescent, and the Cross*, &c., are much liked. The better the style the more eagerly will they read the book.

From the Rev. J. Cain, Dummagudem (Koi Mission).

Dummagudem, Jan. 10th, 1884.

It is with very mingled feelings of grief and thankfulness that I send you a short review of our work. Our losses from death during the last twelve months have been greater than in any

year since I first became connected with this district, and we are just now mourning the loss of one of the most promising youths of our Church, whose father was for nine years one of our very best workers. The father was one of three others of the weaver caste who became Christians, and all have passed to their rest, two of whom especially have left very bright memories behind them. The mother, a consistent Christian woman from Mrs. Sharkey's school, died nine years ago, and was soon followed to the grave by three of her children. The widow of the youngest brother died just before Christmas, and the only representatives of the family now are a little boy and a little girl. But the opportunities for preaching the Gospel during the past year have been very many, and the message has been listened to with much pleasure in villages where before the evangelists received but a cold reception. After we had settled down a few months people began to come for medicine for various complaints, and our Heavenly Father so blessed Mrs. Cain's treatment, that some months we have had as many as 250 patients, or more than 300 attendances, a very fair proportion being Koi men and women. Thus the door to many a heart has been opened, and our visits to the neighbouring Koi villages have been received with a joyful welcome. A medical missionary would indeed be hailed with delight, for in no case have we sought any patient, or recommended any one to come for medicine. Kind friends in Australia, and Gen. Haig, have supplied the medicines, or the means to purchase them. An evangelist is nearly always in attendance to talk to the people waiting for medicine, and thus the Gospel has been preached to men and women who have come from villages where no evangelist has been able to visit.

A magic-lantern, an Australian gift, has been a great help in gathering together people in Dummagudem and in some of the neighbouring villages to hear the good tidings. Seven times in Dummagudem have we had more than 200 attentive listeners in our Boys' Schoolroom; and on the third night of exhibition, in the largest Koi village near here, we had at least 400 spectators. These have been grand opportunities for sowing the seed; for, as my wife has always been the chief speaker, the shy Koi women have not hesitated to flock to the front, quite assured that their lords will not snub them or put them in the background whilst they have a lady to protect them and take their part, especially as she knows a little Koi. On one occasion, in Dummagudem, we hung up on the walls of our Boys' School the beautiful Scripture pictures kindly granted us by the S.P.C.K., others published by the Religious Tract Society, pictures of animals, &c., from the *Graphic*, *Illustrated London News*, *The Australian Sketcher*, and *The Sydney Town and Country Journal*, and then sent a special invitation to the leading men in the village to come and visit our Picture Gallery. It was open for about two hours, and we had more than 200 visitors, and we moved about explaining the pictures, and were gratified more than once by hearing some of the non-Christian boys in our school intelligently explaining the Scripture scenes to their friends. The exhibition was repeated on a smaller scale for the sake of a number of caste women, and there were about 100 women and children who came to see and hear. Handbills and tracts have been given away on these occasions, and we know they have been read. One of our Christian converts in the Lower District joined with me in writing an anonymous letter urging the reader to come to Christ. This was printed in Madras, and posted so as to arrive at Christmastide. Many of the people in Dummagudem, and a fair number in a few other places, received the letter, and the novelty and anonymous character compelled them to read it attentively. We trust that God in His own time will bless this effort. V. Venkayya Garu, the fruit of the Anglo-vernacular Mission School, Ellore, came up here to visit his father-in-law, the Rev. I. V. Razu Garu, a month ago, and only left us last week. During his stay here he was very active, and expressed his surprise and delight at the way the people in Dummagudem and the neighbouring Koi villages listened to him when he and some of the teachers went to preach. He thinks this a feature peculiar to this district.

Our *schools* are flourishing, except in the Rekapalli Taluq: the schools there being anything but a success from an

educational point of view, but the villages occupied afford good vantage-ground for evangelizing. A small Christian Church of Christians of Mala origin is gradually growing up there, and when we were there last February the Kois also crowded to see and hear us, especially the English lady. The Girls' Boarding-school is now in our compound, but the girls walk down to the village every morning to school, which is also attended by more than twenty-five caste girls, who are thus for the first time brought up under scriptural instruction. The wife of one of our leading Christians kindly comes in every morning to help in teaching the Bible lesson, and all the caste girls were to be found in our procession on Christmas morning, and joined heartily in some of the hymns and the Lord's Prayer during the service.

A more earnest spirit seems to be gradually pervading our Christians again, and we trust that the coming year will see more aggressive efforts on the part of all to win over souls for Christ. More than once, when I have felt a little down-hearted, some incident or other has occurred to show that the leaven is indeed working, and we have been enabled to thank God and take courage. For instance, a few Sundays ago we learned quite incidentally that a Christian young man, of Mala origin, at Pedda Nallapalli, is accustomed frequently to go to the head-man's house (the head-man is a Christian, but sorely tried by his heathen household), and read and explained Christian books there; and so that he may speak more freely to them he is learning Koi. The small Christian congregation at Injiram, which was once so promising, seems to have lost a great deal of its first love; but we hope that more frequent pastoral visits may be blessed to the revival of life there.

There have not been many additions to our Christian Church during 1883; but one striking incident has shown that the work in days gone by has not been in vain. Twenty years ago a leading Koi here, of great force of character, was in the employ of Government. He came under Christian instruction, but had no wish to be baptized. He became a comparatively rich man, and left this part of the country for a village in the Nizam's Dominions, where he lost all his money. After General Haig's return to England, in 1882, the man came and settled down in a village three miles away, apparently a confirmed heathen and a drunkard. Rather more than two months ago he became very ill, and had a strange dream which frightened him, and he thought what would become of him if he were to die a heathen. His knowledge of Christian truth gradually returned, and he went to Razu Garu and asked for baptism. After some days he came to me, and I was struck with the man's earnestness and grasp of the fundamental truths of the Gospel. Still I hesitated, and asked Venkayya Garu's opinion, which was very favourable, and coincided with Razu Garu's. Two or three days afterwards we were visiting some Christians, of Mala origin, not far from the man's village, and mentioned the man's great desire, and the Christian women exclaimed, "Oh, there is no need for us to teach him, he preaches to us!" So on the next Sunday morning we went out to our Nallapalli School-church, and when all were assembled I asked the leading men of the congregation their opinion on the matter. All were favourable, and the head Koi of the congregation spoke up, "God has called him, and who are we to hinder?" So the man was baptized, and certainly appears to be a decided Christian. Another young Koi, who is unable to walk—the effects of the immoderate dosing with mercury, and who has learned from my wife to work Cotta lace—is most anxious to be baptized, and is very bold in his witness for Christ.

The inquirer from the Malkanagiri Taluq, mentioned in General Haig's printed letter, came again last July, and I sent out A. Matthew, an assistant catechist, to inquire fully into the case. He thinks it very remarkable, for the inquirer has taught his neighbours, and others beyond are being stirred up and calling out for help. The man came in again two days ago, and cheered our hearts, and told us of one Mala priest to whom he had sent a Christian tract, who, after reading it, gathered together his heathen books, and, in spite of the protestations of his friends who begged for them, burned them all on the spot. I have sent an evangelist for the present, but we need a superior agent there. It is about

eighty miles away, to the south-west, and Mokpal is eighty miles to the north-east. Is not God calling us to advance, and can we close our ears to the cry for help? We must, indeed, thank God for our reinforcements from Tinnevelly, those holding the fort at Mokpal, and those who are now in Dummagudem learning Telugu, preparatory to an advance into the Malkanagiri Taluq; and during the last few days we have had the pleasure of welcoming Mr. Atkinson. Truly these are tokens for good, and we trust that we shall be thus encouraged to fresh incursions into the wilds of heathenism around us.

SOUTH CHINA.

From the Rev. J. B. Ost, Hong-Kong.

The Society's work in Hong-Kong is, I feel, steadily growing in importance, and there have not been wanting proofs that the good hand of our God has been with us and upon us. We are, however, terribly weak-handed, and if the work is to be pushed vigorously forward, and the various agencies at work efficiently carried on, the Parent Committee ought to consider the position of their work here, and strengthen our hands. I trust that my letter will make it plain that Hong-Kong ought to have at least one other missionary stationed in it.

In the Ningpo and Foo-Chow Missions there are men (two in each Mission) whose special work it is to take charge of the theological classes, and further to see that the educational work in the country schools is efficiently carried on. In Hong-Kong, with larger numbers (in the schools), a single man is left to do the best he can. Is this fair to the work?

The numbers in our schools have been much the same as last year, and the result of the Government examination has been highly gratifying. In three schools, presenting respectively 76, 62, and 33 children for examination, not a single failure has been recorded. In the remaining five schools an average of 91 per cent. passed. This is encouraging, is it not?

In the work of superintending the schools I am assisted by Mrs. Ost, who, in addition to exercising a general oversight of the secular studies and needlework of the pupils attending the three girls' schools, gives them regular instruction in Scripture. She is very fond of the work, and only deplores that she is not able to give more time to it, but with three children household duties necessarily occupy much time. As she is fond of the language, and is quick *with* the sounds, &c., it is a pity *that she* cannot devote more time to *Mission* work. Perhaps the way will be made plainer some day. In addition to the school work she gives singing lessons to the students, and is now making arrangements to give a lesson once a week to the elder members of the congregation, who would like to improve their voices.

In a few weeks we hope to open a class for the training of female helpers, either as Bible-women or schoolmistresses. Mrs. Ost will take charge of it, and has promised to give a couple of hours daily to teaching. We have long felt the want of a class of this kind, as we have a number of unlettered female converts, who ought to receive instruction of some kind.

Preparandi Class.—We began the year with four students, but afterwards increased the number to six. The Bishop has been most kind in assisting in the work of education, and has given an hour daily to either Scripture lessons or lectures on the Prayer-book.

St. Stephen's Church.—The work at St. Stephen's Church has, I trust, received a fresh impetus by the appointment of the Rev. Fong Yat San to the Native pastorate. I have, in previous letters, borne testimony to his Christian character and worth, and so here I will say no more than that I heartily rejoice and thank God that I have such a devoted man as a fellow-helper. May he long be spared to minister of the Word of life to his fellow-Christians and fellow-countrymen! If more heartiness in service, and more reverence in deportment in God's house may be taken as signs of advance in Christian life, then I think I may safely say that there has been considerable improvement in these two respects. The communicants have been very regular in meeting to commemorate their Saviour's dying love, with one or two exceptions.

There have been twenty-five applicants for baptism during the year under

review, and of these nineteen were baptized by Bishop Burdon (during my absence in Japan), after he had given them careful instruction in the leading truths of the Gospel. The baptism of six I delayed, in order that they might be instructed in the way of God more perfectly. Of these, four have since been baptized.

Since Fong's ordination I have been able to arrange for a good deal more work in connection with the church itself. The building is now open all day, and there is regular preaching to the heathen three times each day (Saturdays excepted). During the intervals the pastor, or a catechist, is at hand to talk with any who may drop in.

For six months of the year we carried on dispensary work, and with the most encouraging results as regards numbers. One of the Bishop's men, Sung Fuh Un, who had studied medicine at Dr. Kerr's Hospital in Canton, attended, with the Bishop's permission, to dispense medicines; of course he did not attempt anything of a very serious nature, and requiring great skill in treatment. As the numbers steadily increased from 200 to over 600 per month, it showed that there was real necessity for such a work, and further that it was gaining a widespread influence. I had a small corner at the west end of the church partitioned off with a movable screen, where Fuh Un sat and received his patients, while those who were waiting their turn listened to the preaching of the Gospel. If we had a body of earnest, godly, Native medical catechists who would go about amongst the cities, towns, and villages of China, and from love to Christ use their medical knowledge in Christ's service, much real good might be expected. The William Charles Jones Fund will prove most valuable in furnishing us with the means for having promising young men prepared in this way.

There is a splendid field in southern Kwang-tung for extending the knowledge of Christ, under the auspices of the C.M.S. Shall we not make an effort to win the place for Christ?

MID-CHINA.

From Mrs. Russell, Ningpo.

Ningpo, December, 1883.

Although I have been more or less on the sick-list during the greater part of this year, my Bible-women have not been inactive; the result of their labour has been the baptism of five women, and several inquirers. One of the women baptized on May 13th is a widow, thirty-four years of age, very intelligent, and diligent in her search after knowledge, and she manifests an especial love for the Word of God, which she reads constantly to herself with others, and very carefully with me every morning after family prayers. She never allows anything she does not understand to pass, and is always glad to have difficult passages explained to her. Yesterday she made the request that I should read with her the Book of Revelation, which I hope to do next year (D.V.). At her baptism she took the name of Phœbe, as she said she would like to be like her, "a servant of the Church." The training I am giving her is to fit her for work next year as assistant Bible-woman. She is by birth a Soochow woman of good family; the rebellion in 1861 drove her parents to leave their Native place, and seek refuge in Ningpo, where she was married; and on her becoming a widow in straitened circumstances, her thoughts turned toward the religion of the land. She gave herself up to work out merit for herself and the rich who had not the inclination to become worshippers of Buddha, &c., and so she spent most of her time at the temples. Her means were so slender that when one of her little boys died, the boards he was wont to sleep on were converted into a coffin for him. While at the temple one day she for the first time heard the Gospel of Christ explained by Eunice and Hannah (two of my Bible-women); she became interested, and after some time she was induced to come to church, and went less frequently to the temple, and in January or February she brought her rosary, book of prayers, paper, silver dollars, &c., and asked for baptism; and has been a consistent Christian ever since. Her little girl, Ah-ts'e (the pretty one), nine years old, attends my little school on the premises, consisting at present of eight children. The smallness of the room forbids my increasing the number. Phœbe's little boy, twelve

years old, attends Mr. Hoare's day-school in this neighbourhood.

Another woman, of a striking appearance, Mrs. Ng, baptized at the same time with Phœbe, also belongs to a good old family, like her in reduced circumstances, but an intelligent and, I hope, a sincere Christian. She comes daily to my Bible-reading, and her little girl to school. She, too, had been a devotee, now she is a follower of the Lamb, and anxious to do as much good as is in her power, and to influence her fellow-worshippers who were wont to frequent the temples with her. She has brought several to hear the good news for themselves, but the Word has not taken a hold on them. She took at her baptism the name of "Wa-sing" (heart-believing, or faith). Her husband had been an opium-smoker, but has now given up the habit by dint of great determination, with only the help I gave him from medicine supplied to me by the Church Missionary Society, nux v., quinine and iron. His sufferings were very great at first, but he bore them patiently, and now he is a changed man in appearance, but, I regret to say, not in heart. He comes to church sometimes, reads the Bible, but the pleasures of the world have still a strong hold on him.

During the past year I have had four women working under me, and a little school taught by another Christian woman. My faithful and zealous Bible-woman, Hannah, is leaving me to work with her husband in Shanghai, under Archdeacon and Mrs. Moule.

Much seed has been sown in and outside the city, in weakness, it may be, but in strong faith in God that He will make it grow and bear fruit.

JAPAN.

From the Rev. W. Andrews, Hakodate.

Hakodate, Dec. 26th, 1883.

The Lord has been so good to us this year. As you know, at its commencement there was much to fear, and the clouds were very dark; but all praise be to the great Head of our Church, who has ruled everything for the glory of His name, notwithstanding the imperfection of us, His agents. Our number of Christians stands as it did when Mr. Dening's followers left us. We have also two Christians from Nagasaki in our employ. It does seem a small band, but thank God there is real life amongst the members; the adults are earnest readers of their Bibles and are trying to live consistently before their heathen neighbours. The number all told is ten, including three children.

We live on excellent terms with those who have separated themselves from us. Besides our monthly united prayer-meeting we meet together on the second Sunday of each month to partake of the Lord's Supper. On Christmas Day it was most cheering, and made one inwardly rejoice to see them all thus worshipping together.

The preachings for the heathen conducted twice a week through the summer were well attended, and as the house was situated in one of the worst parts of the town the hearers were from the lowest class. We were obliged to give up this position in September, and remove to another part of the town. Since August, preaching has been held for the heathen every night in the week except Saturday, and the interest in the services does not abate. The Sunday evening preaching for the heathen is always preceded by a short service of prayer in an upper room, especially pleading for a blessing on the preaching.

My time in the week is fully taken up in the preparation of sermons and in giving lessons on the Old Testament, Prayer-book, and Thirty-nine Articles. Terata, the catechist, and Aoyama, my Native teacher, are my only pupils; but they are most interesting ones, so anxious to find out more and more of the truth as it is in Christ Jesus; and thus three hours a day pass very rapidly and pleasantly in this work.

Our prospects in the future.—The seed sown at our first preaching-place has not been without fruit. A father and son who used to attend those services still come every night to the new preaching-place, though it is a long way from their home. They are anxious for knowledge, and I hope soon will confess Christ. Another, a very poor lad, who has no time for reading the Scriptures, except when out on his beats selling his master's wares, is also an earnest inquirer. There are two more, who are less

desirous, but who attend the services regularly. One old man, of whom I had great hopes, has disappointed us.

I cannot speak too highly of Terata San. He works most actively, and I feel sure is only actuated by love to the Master. Every day he has people in his house talking about Christianity, and he is of the greatest assistance to me in the work here.

I think you will see that we have indeed much to be thankful for, and much cause to take courage and persevere in the future.

From Mr. J. Batchelor, Piratori (Ainu Mission).

Piratori, Yesso, Nov. 16th, 1883.

In writing my Annual Letter this year, I find that I have but six months' labour amongst the Ainu to report upon, the remainder of my residence in Japan, viz., from April 1st till May 14th, having been spent, according to instructions received whilst in London, in assisting Mr. Andrews in the Japanese work in Hakodate.

Things having been settled in Hakodate, as far as we were able to settle them, I was able to leave that city for the Ainu country on May 14th, reaching Piratori on the 19th. I am happy to say the Ainu expressed themselves as being very pleased at my return to them, almost whole villages turning out to welcome me, and in all the salutations of the chiefs hopes were expressed that I would remain amongst them for a long time.

My residence at Piratori is with Chief Penri. He has given me a corner of his hut, and himself acts as my teacher of the Ainu language.

Chief Penri himself takes a very great interest in the religion of Jesus, and does all he can to assist me. But drunkenness is his great stumbling-block. He has tried twice to give up his drink, but each time he has failed. On the first occasion he was sober for a whole month, and on the second for nearly three. He is now having another try to conquer his old enemy, but this time, however, calling upon the name of Jehovah to help him. I have, therefore, now greater hope of his success than I ever had before, and I earnestly hope and pray strength will be given him from on high, and he will become a conqueror of self and a true follower of Jesus.

My work in the way of the language has been to get as thorough a knowledge of its idioms as possible, the composition of a grammar, and the collection of an Ainu vocabulary. The grammar is nearly complete, with the exception of a paradigm of a verb, and only needs revision. The vocabulary contains about 6000 words. I have also been working at composing small and easy books for a future Ainu school, using as a basis *Line upon Line*, as well as translating the easier portions of the New Testament. This work is very difficult, but the pleasure it gives one well repays the labour.

In the way of preaching the Gospel I hold services at Piratori, in Chief Penri's hut, and do a good bit of visiting and itinerating. This work is always very encouraging indeed, for it may be literally said that whole villages come together to listen, and sometimes very good questions are asked by the congregations. Penri always accompanies me in my preaching-tours, and the services are always held in the hut of the chief who resides at the village where preaching is held. I have visited some ten or twelve villages this summer, where I have always been received with the greatest goodwill.

Several chiefs of villages in other districts have been to ask me to come to preach to their people, but as yet I have not had the time. I hope to visit them next summer.

I was obliged to leave Piratori on September 14th and return to Hakodate for fresh provisions and a new passport, returning to my work at Piratori October 30th, where I met with like welcome as before.

But even in a work so encouraging to the labourer as the Ainu there are some obstacles to overcome and discouragements to bear.

The chief thing one has to contend against is the supremely inveterate drunkenness of the Ainu race. The use of strong drink (Japanese *sake*, i.e. rice wine) forms part of all their religious worship; and in all ceremonies, religious or profane, it is considered indispensable, and the state of drunkenness is regarded by the Ainu as a state of supreme earthly joy. Offerings of wine are from time to time placed upon the graves of

the departed, as offerings to the spirits of the dead. How God can be acceptably worshipped without wine is a puzzle to the poor Ainu, so intimately connected in his deluded mind are wine and worship. The Christian injunction against intemperance offends him, and I see, even now, the beginnings of a hard struggle between strong drink and religion.

My next difficulty is with the Japanese merchants who trade with the Ainu. These merchants are all wine-venders. They come here to buy the skins of animals from the Ainu, and they love to pay for them in wine rather than money. It is to the advantage of these wine-venders to keep the poor Ainu in a state of ignorance, and that their taste for wine should be encouraged as much as possible. But they begin to see what effects Christian teaching would have upon the Ainu, therefore they are bringing all their forces to bear upon Christianity and myself. Christianity is said to be rotten, therefore useless, and not to be believed in. And as for that "rascal of a hairy Chinaman!" (meaning myself), he has come here to gain the confidence of the Ainu, learn their language, deceive them with a false religion, and, in the end, to seize the country and people.

Such are the Japanese calumnies I have to deal with and meet here. But, after all, this is rather amusing than discouraging. I am truly pleased to see these people (the Japanese) quaking, for it proves, I believe, that the Word is not spoken in vain, and I hope in due time the Lord will graciously work here and gather out a people to Himself.

As for Christians there are none at present, but there are several earnest inquirers, who, if they can but give up their wine, will, I believe, in time become true disciples of our Lord and Master. God grant it may be so!

YORUBA.

From the Rev. James Johnson (Native), Breadfruit, Lagos.

Breadfruit, Jan. 21st, 1884.

The stated Sunday services were regularly held throughout the year, and the Word of God was diligently read and, I trust, earnestly and faithfully preached to the people. The weekly Bible-class meetings, at which catechetical instruction is usually combined with a plain, simple, and familiar exposition of the Scriptures, were also held regularly. Holy Communion was administered every month, and this was often preceded with an earnest appeal, in a sermon, for a more entire consecration to God on the part of believers.

At the close of the year 1882, and particularly on the occasion of the watchnight service held on the last night of that year, urgent appeals were made to the unconverted to yield themselves at once to God through faith in Christ, and to believers to advance higher in the spiritual life, and those appeals were followed up with the like appeals time after time in the year. Revival prayer-meetings were held in Whitsun week, when, in a full room, God was frequently and fervently entreated to infuse new and vigorous life into the Church, and on that occasion, *by the request of one person and another, mostly* women, the conversion of several persons in nominal connection with the congregation—a larger number than that of the preceding year—was specially prayed for. Evangelistic efforts were kept up, and many heathens and Mohammedans had the Gospel spoken to them.

What, we ask, has been the result of all these different efforts upon the Church? This must be better and more fully known to the Judge of all, the Searcher of hearts; but there came under my notice during the year three cases of sin, conviction, and penitence, a few cases of application from suspended members or backsliders for re-admittance into the communion of accredited communicant members, and several from young non-communicants for admission into the class of confirmation candidates. Some voluntarily brought thank-offerings to God for special mercies given them and theirs. About 18*l.* was given in this way to the funds of our own Church, or through our Church to some other Association. We are most thankful to God for these tokens of blessings; but we may ask, in no grumbling spirit, however, what are they among so many people that stand in need of conversion or of advance in grace, and amidst the abundance of sin and folly and the thickness of the darkness that surround

us? They seem so small to speak of, and one is almost ashamed to mention them by the side of the Pentecostal conversions which are attending the labours of the American revivalists, Messrs. Moody and Sankey, in England, accounts of which I have in copies of the *Christian*, which the kindness of the Rev. H. Townsend, a retired missionary, has forwarded me.

If our harvest is small, and we know and feel it to be small indeed, it should be remembered that we are working in the face of grave difficulties. This should help to stir up those abroad who sympathize with Christ's Church newly planted in Africa, to pray earnestly to God on its behalf. We are not insensible of our responsibility as a Christian Church intended to be a beacon and a light in heathen and Mohammedan Africa, and are anxious to discharge it, or see it discharged, to its fullest extent. But there are, I am persuaded, true believers in the Lord in our congregation, who, young, middle-aged, or old, are striving to adorn their profession with a holy life, who are earnest and diligent in the performance of many good works, and who rejoice in the adoption of sons. Some of them are in humble life, but they are much respected in the congregation, and they exercise influence for good among the people.

General Church Adherents.—We have generally estimated the number of adherents of all ages connected with Breadfruit congregation at 1200. There has not since 1871 been a religious census of Lagos taken by the Government, and the Church has not itself yet taken one to ascertain correctly its numerical and relative strength; but I do not think our number has for a long time received any sensible increase. There were a few adult baptisms in the course of the year, but they did not overbalance the number of deaths and of removals.

Communicants.—The number of communicants is 442, divided into two Yoruba classes and one English class, a small one.

The Confirmation Class.—This class numbers ninety-four, being forty-one men and fifty-three women.

The Baptismal Class.—The number in this class has not corresponded with the efforts put forth by the class of district visitors and others to bring the heathen and the Mohammedan into the fold; and of those on the list of candidates several were struck off last year for excessive carelessness in attending instruction meetings. Some had absented themselves because they found it difficult to get the rite of baptism administered to them without their having renounced polygamy or any other sinful mode of living.

Educational.—The pupils in our elementary schools numbered at the close of the year under review: 214 for Breadfruit, 106 for Itolo; being 175 boys, and 145 girls; several of these were heathen and Mohammedan children.

Evangelistic.—This department has been kept up mainly by the work of the district visitors, and a few other persons. The reports delivered month after month at the district visitors' meeting, show that many heathens and Mohammedans, and several Roman Catholics have been spoken to. The latter have, very many of them, to be won as much from heathen idolatry as from Romanism, both of which they combine together in practical worship. Idols of heathen divinities may be found in their houses along with crucifixes and pictures of the Virgin, Joseph, or some other saint. They are mostly Native immigrants from the Brazils, Cuba, &c., and they say it was their practice, in these places of their exile and bondage, to profess and practise Christianity after this fashion, and that no priest blames them for it, which is to be accounted for by the fact that the work of the Roman Catholic Church is carried on here solely by foreigners, who can hardly be expected to thoroughly understand Natives of this country.

But compulsory clerical celibacy, or the nunnery, whatever its attractions elsewhere, has no attraction for Natives of this country; and it is a matter of no small difficulty for Romanism, with its use of images and with what amounts to practical image-worship, to successfully separate a heathen African from his own Native idolatry. Even Protestantism does not find it an altogether easy matter to utterly win its Native followers from superstitious fears.

Some Mohammedans have professed themselves more or less convinced of the superiority of Christianity to Mohammedanism; of the truth of the

historic facts of Christ's birth, life, death, and resurrection, and ascension, and in some cases, of the vicarious and atoning character of His death. One, a priest, thus addressed a visitor: "I acknowledge the correctness, and believe the facts of Christ's life and death, as related in the Gospel, which other Mohammedans do not believe, and would not acknowledge; but I do not believe in the atonement by His death, of which you speak. However, I have sent some of my children to Christian schools, my desire being that they may learn the Christian faith as well as the Mohammedan, so that through them I may be led to see my error, if indeed I have erred." Another, a priest, replied, "I acknowledge the greatness of Christ, the facts of His life and death as told in the Gospel, and I believe His death to be an atonement, which many Mohammedans refuse to believe. If, as the Koran says, Christ is the wind or breath of God, and the wind or breath has been able to do the many marvellous things it is credited with, it certainly is not to be lightly spoken of."

Pecuniary.—The total of receipts for the year is 938*l.* 7*s.* 1¾*d.*: 350*l.* 2*s.* 4½*d.* of this was subscribed in weekly class-pence and in annual contributions to the Native Pastorate; 87*l.* 8*s.* 9*d.* for the support of our schools in fees by children, and in weekly class-pence and in a few annual gifts; 40*l.* 16*s.* 0½*d.* for the British and Foreign Bible Society, and 82*l.* 2*s.* 11*d.* for the Lagos Church Missions. We need yet to grow to a high sense of our responsibilities for our heathen and Mohammedan countrymen.

We thank God for what He has already done for us, and respectfully ask you and others interested in the Native Church of Lagos to remember both the general Church and the Bread-fruit Church at the throne of grace.

CHRISTIANITY AND SELF-GOVERNMENT IN INDIA.

To the Editor.

Dear Sir,—The Rev. W. R. Blackett stated in his speech at the late C.M.S. Anniversary that "A man in very high position in India, a statesman and an administrator, well known and much respected throughout the country," on being asked by a friend of his "whether he considered Mission work of any real importance in India, replied that he considered it of the most intense, the most real, and the most pressing importance." Why? "Because," he said, "we do not know how soon India may have self-government, may be left to a condition of more or less independence," and he added, "I confess I regard self-government apart from Christianity as by no means a gain, but an utter calamity for the world."

On reading the above it reminded me of a story I heard the late Mrs. Baring, then Mrs. Elmslie (it was in February, 1878), tell at the mission-house, Bombay, which shows that the opinion held by the gentleman alluded to is by no means an isolated one, but that many a young Panjâbi, Sikh, and Mohammedan agrees with him. The substance of the story was this. The elder boys of the Umritsar C.M.S. School, mostly Hindus and Mohammedans, formed themselves into a Debating Society. One of the subjects debated was, that if the English should ever withdraw and hand over the Government of the country to the Natives of India, to whom should they entrust it for the real good of the country, to Hindus, Mohammedans, or Native Christians? The pros and cons were debated, and the ultimate verdict, after a full consideration of each party, was strongly in favour of the Christians.

What they had learnt of the excellence of Christianity at school, illustrated as it was by the trustworthiness and sterling characters of the C.M.S. Native Panjâb Government officials, when compared with what they knew of their own religion, the fruits of which they saw in their own co-religionists, led them to pass them by in favour of the administration of the country by the Native Christians.

The issue of the above debate is a striking testimony to the reality and importance of the work of our Missions in the Panjâb.

S. T. Leupolt, *late C.M.S.*
(Invalided February, 1878.)

Thetford, May 16th, 1884.

THE MONTH.

WE were sorry to have to go to press last month before a public announcement respecting the new Bishopric for East Africa could be made. That announcement was made while our sheets were being printed, and therefore before they appeared. Hence the apparently late date at which we now express our deep thankfulness both for the consummation of a long-delayed scheme, and for the choice of the first Bishop of the new see. On the first point, it may be well here to reprint part of a paragraph which appeared in the *Intelligencer* five years ago, in April, 1879:—

It has for some time been considered that a highly beneficial influence might be exercised over the C.M.S. Missions in East Africa by an Episcopal leader; and one result of the visit to Frere Town of the Society's old friend and Secretary, Bishop Royston—an informal visit of course, for the Colonial Diocese of Mauritius, which is for a part of the Queen's dominions, does not extend to Africa—was a decided expression of opinion by him to the same effect. The Committee accordingly approached the Archbishop of Canterbury on the subject, and also communicated with Bishop Steere, of the Universities' Mission at Zanzibar. A most cordial letter has been received from Dr. Steere, heartily approving of the proposal to appoint a Missionary Bishop for that part of Eastern Africa which is the sphere of the Society's work, and proposing arrangements for the division of the field which are eminently satisfactory, and will afford great scope for the extension and consolidation of our Mission.

In the plan thus described Mr. Wright took a lively interest. It was in fact his own scheme. The difficulty of finding the right man caused delay at the time; then came the Society's financial difficulties, which involved the postponement of several plans for extension; then Mr. Wright's death. Various other causes of delay followed; and five years have now elapsed. At length, the opinion of Sir Joseph Fayrer that the Rev. J. Hannington might go back to Africa with a good prospect of being able to live and labour there, notwithstanding the serious illnesses which prevented his reaching U-Ganda a year and a half ago, suggested that the man for the post was perhaps designated by the providence of God. His appointment to the new see by the Archbishop of Canterbury followed; and ere these lines appear, we trust that he will have been consecrated, June 24th, St. John the Baptist's Day, having been fixed for the ceremony.

The new Bishop, being appointed to labour beyond the Queen's dominions, of course takes no territorial title; but the conventional name of "Eastern Equatorial Africa" has been chosen for his field of work, just as "Central Africa" is the conventional name for the Bishopric attached to the Universities' Mission whose head-quarters are at Zanzibar. Bishop Hannington will no doubt reside in the first instance at Mombasa.

We need say not a single word to call our friends to thanksgiving in this matter, and to prayer in behalf of the new Bishop. We are sure they have offered both already. And we look in confidence to the wisdom of God to guide our brother who is undertaking so solemn a post, and to His protection to keep him in all his ways.

THE consecration of the Hon. and Rev. A. J. R. Anson for the new Bishopric of Assiniboia is fixed to take place at the same time. This diocese is taken out of the Dioceses of Rupert's Land and Saskatchewan. One of

the stations of the C.M.S. North-West America Mission, Touchwood Hills, will be in it. See the map in the *Intelligencer* of February last.

THE Archbishops of Armagh and Dublin, the Bishops of Chester, Derry, and Kilmore, the Bishop-designate for Eastern Equatorial Africa, and the Dean of Winchester, have accepted the office of Vice-Presidents of the Society.

THE Fund started by the Rev. E. H. Bickersteth to complete the purchase of the Society's House in Salisbury Square already amounts to between 3000*l.* and 4000*l.* The scheme, which was at first private and unofficial, has now been adopted by the Committee; and it has been arranged to receive smaller contributions than 250*l.*, and donors of substantial amounts (100*l.* and upwards) are invited to contribute them in memory of departed friends and relatives, whose names can then be commemorated on tablets set up in the House. The Lord Mayor will preside at a meeting at the Mansion House in behalf of the Fund on July 7th.

IN the Selections from the Minutes this month will be noticed the offers of service, and acceptance by the Committee, of two clergymen, the Rev. Frank Nevill, M.A. of Trinity College, Cambridge, Curate of Emmanuel College, Maida Hill, and the Rev. W. St. Clair T. Tisdall, M.A. of the University of New Zealand, Incumbent of St. John's, Wakefield, N.Z. We have repeatedly asked for the prayers of our readers that a Principal might be found for Fourah Bay College, and now we would call upon them to join in thanksgiving to God that, as we trust, a suitable appointment has at length been made. Mr. Nevill has accepted the post, and the Medical Board gives full permission to him to go.

FOUR Islington students—Messrs. G. Chapman, T. E. Coverdale, E. P. Herbert, and J. H. Morgan—were admitted to deacon's orders at the Bishop of London's ordination on Trinity Sunday; and also the Rev. J. Tunbridge, of the Santâl Mission, to priest's orders. Mr. A. E. Bowlby, who is also ready, is not yet of the necessary age. Mr. Chapman is appointed to the Japan Mission; Mr. Coverdale to Peshawar; Mr. Herbert to the Gônd Mission, Central India; Mr. Morgan to Mid-China; Mr. Bowlby to North India.

Two other of the Society's students—Mr. J. Roscoe and Mr. H. W. Jeanes—have been sent as lay agents to East Africa, to join the Nyanza Mission. They sailed on June 13, and at Zanzibar will join Dr. and Mrs. Baxter, who sailed on May 23.

YET two other appointments have been made. Mr. J. W. Dickinson, a schoolmaster at Bradford, who had already passed the Oxford and Cambridge Preliminary Theological Examination, and had been accepted by an English Bishop as a candidate for orders, and who hopes to be ordained shortly, is designated to Lagos; and Mr. J. Burness, a builder, to the Niger Mission as a lay agent.

BY the death of Sir Bartle Frere, England loses one of that noble band of Christian administrators who have bee

and the missionary cause loses one of its most faithful and powerful advocates. The Church Missionary Society, also, loses not only a Vice-President, but a friend who had again and again proved his friendship. Sir Bartle Frere's interest in its Indian work, when he was Governor of Bombay, is described on another page, in a letter from the Rev. W. S. Price. His association with its African enterprises began at the time of his special mission to Zanzibar in 1872. He visited Rebmann at Kisulutini, and in his Report to Government gave a graphic picture of the blind old man toiling away at his dictionaries and translations. (See *C.M. Intelligencer*, Oct. 1873; *C.M. Record*, Dec. 1873.) On his return to England, he put himself in communication with the Society; and on June 24, 1873, he attended a large meeting of the Committee, when, standing before a large map, he explained the importance of the position of Mombasa, and recommended the establishment there of a Mission Settlement for the reception of liberated slaves. (See *C.M. Record*, Aug. 1873.) In the following year Mr. Price, whose experience with the old African Asylum near Nasik marked him out as the right man, was sent out; and in 1875 was founded FREERE TOWN.

Sir B. Frere's remarkable speech at the Society's Anniversary in 1882 will be fresh in the memories of our readers. (See *Intelligencer*, June, 1882.)

A deputation from the Society attended the funeral at St. Paul's.

Two of the three young clergymen who have lately joined the Salvation Army, the Revs. J. H. Pigott and W. E. Oliphant, were accepted by the Society for missionary work about a year and a half ago, before their ordination, on the understanding that they would first serve for twelve months or so at home as curates. At the beginning of this year the question of their location, and of the time for their going out, came under consideration. They earnestly desired to go to Central Africa, but there were some who thought they were specially suited for West Africa, where it might please God to use their special gifts for the quickening of the Native Churches, and the Secretaries wrote to the Bishop of Sierra Leone upon the subject. In the meanwhile at some Mission services they held at Cambridge they gave expression to certain views on sin and holiness which were regarded as perilous by the Society's friends there. In consequence of this, a special Sub-Committee was appointed to consider the case; but before this Sub-Committee could meet, letters were suddenly received from both Mr. Pigott and Mr. Oliphant, withdrawing from the Society. Two days after this, a letter came from the Bishop of Sierra Leone, cordially entering into the plans that had been laid before him,—which much enhanced the disappointment occasioned by the secession of the two brethren. They are men of great spirituality and devotion, and while deeply regretting the step they have taken, we cannot but express our earnest hope that God will guide and bless them in any Mission work to which He may call them.

The other clergyman, Mr. Sampson, a son of the Society's old and faithful friend, the Rev. J. E. Sampson, had not offered himself, but it was understood that he was about to do so.

IT is a matter of much thankfulness to God that the Society's work in the Nuddea (more usually known as the Krishnagar) district is at present being carried on with many tokens of encouragement. The missionaries of the district, who are carrying on systematic and vigorous itinerating labours alongside of the Native Church, have recently been earnestly urging the

Society to help them to make the line of their operations more complete by its extension still further to the north of the district, as there is a portion of it to the north which lies outside any efforts which they have yet been able to make. And a friend, who for a good many years past has been helping the Society with the munificent sum of 500*l.* a year for the express purpose of giving the Gospel to this district, has come forward and generously offered to put up at his own expense all necessary buildings for the purposes of the new work, if the Parent Committee would supply an additional missionary for it. The Calcutta Corresponding Committee, in recommending that the generous friend's offer should be thankfully accepted, say that 400*l.* a year from the Society would cover all expenses, and suggest that, if the Society cannot give this from its ordinary funds, perhaps two or more London congregations interested in the matter might guarantee the amount. The Parent Committee, feeling that it would be most desirable to use the present opportunity for doing the best they can for this important Mission, would gladly give the 400*l.* if they could spare it, but they are unable. But they have allowed the Corresponding Committee's suggestion to be inserted in the *Intelligencer*. It may please God to lead some who are able, and have a special interest in Bengal, to think of helping in this matter.

Bishop Poole continues to write in cheerful strain from Japan; and the missionaries' letters are unanimous in their expressions of thankfulness for "such a Bishop." He held his first confirmations at the two principal stations, Nagasaki and Osaka, in February. There were 28 candidates at the former place, and 19 at the latter. In the first week of March the Annual C.M.S. Conference was held at Osaka, the Bishop presiding, and preached the opening sermon from 2 Cor. v. 11. He also laid the first stone of the new Central Theological College.

Of the Bishop's visit to Nagasaki, the Rev. A. B. Hutchinson sends the following interesting account:—

On Feb. 13, we were very glad to see amongst us the first Bishop of the Church of England in Japan. It soon became apparent that this was no mere conventional visitation, for the Bishop threw himself heartily into the whole work that is carried on in Kiushiu. On the Thursday he spent some hours examining the catechists individually and particularly as to their attainments,—an examination resumed and finished on the following Wednesday. In the evening of Thursday he was present at the Native service at Deshima, when Koba San preached. On Friday Mrs. Goodall's school was visited, the Bishop most kindly himself examining her candidates for the approaching confirmation, which was fixed for the Sunday morning.

That Sunday will long be remembered with feelings of deepest interest. *The service* began at half-past eight as *usual*, and altogether there was a *congregation of* about eighty or ninety assembled, including, besides our own Christians and catechumens, a very few from other churches, and one or two heathens. The candidates, twenty-eight in number, occupied the front seats, the women having a small square of white silk folded in half and neatly tucked into their head-dress by way of a veil. After a hymn and the Litany, which I read, followed a hymn and the first part of the Confirmation Service, in which Mr. Maundrell assisted the Bishop. The answer of the candidates was given with much fervour, and the address of the Bishop, translated sentence by sentence by Mr. Maundrell, fully and faithfully pointed out the necessity for us all of the continual indwelling and renewal of the Holy Ghost; the spiritual meaning of the apostolic rite in which we were engaged. All but three or four of the candidates had been baptized as adults, which gave additional solemnity to the service, as a

Lord who bought them. It fell to my lot to present them, two by two, first the married couples, then the married women, the pupils of the girls' school, and lastly the men, married and single. So quiet and undistracted a Confirmation service it has not before been my happiness to take part in. I have witnessed several at various times at home where great numbers were assembled, but none so impressive as this: a spirit of intensely earnest prayer and holy joy seemed to pervade the whole congregation. One of the candidates had risen from a bed of sickness and pain to be present, and one or two had come long distances by sea from Saga; all felt it good to be there.

We had to postpone the Communion to the afternoon, on account of the English service following immediately at the church of the residents on the hill. There a large congregation had assembled, but, most unhappily, just as the Bishop had commenced his sermon, a fire broke out on the Bund in a spot which threatened the residences of the principal residents, and ere long very few indeed were left as listeners, seven altogether remaining to partake of Holy Communion. In the afternoon the Native congregation again assembled, and forty communicated with us, after listening most attentively to a plain and most practical address on the duties of Christians as influenced by the Holy Spirit, and the manifesting of His indwelling by the manner in which those duties are performed. As in the morning, the Bishop took certain portions of the service in the vernacular, so now he read the prayer of consecration and gave the final blessing from the romanized form quite intelligibly, notwithstanding the recent date of his arrival in the country.

On Monday morning the Bishop accompanied me first to the Sailors' Institute, into the working of which he inquired, and then to the Japanese Hospital, where were one or two English patients, with whom we conversed and prayed. In the afternoon, by invitation, the Bishop and Mrs. Poole, with the C.M.S. missionaries of the station, met the whole of the members of our Church then present at Nagasaki in the upper room at Deshima school at 3 p.m. Stephen Koba San, in behalf of the catechists and Native Christians, first read an address of welcome to the Bishop, and Nakamura San next read the same in Japanese, and presented the same to the Bishop. It was indeed an interesting sight, full of happy augury for the future. Some sixty were assembled (a few being absent owing to sickness), and attentively did they listen to the kind and explanatory reply of the Bishop. The national spirit of the elders was gratified by his patient unfolding of his position amongst them, as distinct from all territorial title or claim; the hope held out of the early formation of the Episcopal Church of Japan, as soon as a Native ministry should make that possible. The attention of the young was aroused by the importance of unity amongst us, illustrated by the old fable of the "bundle of sticks."

Then came the entertainment, consisting of ceremonial tea; sweets and cakes of exquisite design and brilliant colours being set before each guest on a small tray, accompanied by a folded paper in which to carry away the unconsumed portions; and tea, without milk or sugar, in dainty little cups of porcelain. Much interest was shown in the letter of the ambassador in England to the Bishop, expressing entire satisfaction with the explanations given as to his stations in Japan, and wishing him every success in his work. After general conversation the meeting broke up about five o'clock, and as the Bishop said "*sayonara*," it was evident he had won the hearts of all. He seemed much pleased with the address of the catechists, which was entirely their own, and surprised and delighted us all as we listened to it.

On Tuesday a most important meeting took place in the same upper room, viz., the inauguration of the District Church Council for Kiushiu in accordance with the regulations recently received from the Committee.

The examination of the catechists was concluded on the following day, and on Thursday the Bishop and Mrs. Poole accompanied us to the new site, only acquired during their visit by the Native Church (by means of the grant voted by the Committee) for a preaching-place on the other side of the city.

The Bishop also visited the Bible depôt of the British and Foreign Bible Society and book-shop of our

station, being much interested in the sight of heathen listening to our catechists, who took advantage of their being in Nagasaki together to hold a preaching.

We all feel that the work has received an impetus; all are cheered and encouraged by the practical sympathy shown in every direction.

The following is a translation of the address presented to the Bishop by the Nagasaki catechists, which, as stated above, was "entirely their own idea and composition:"—

To the Right Reverend Bishop Poole.

OUR MOST HONOURABLE BISHOP,—We, the members of the Church in Kiushiu, most sincerely desire your good health, and thank for giving us your presence here to-day. In the Gospel of St. John we have such glorious words as these, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." How wonderful is the love of God! Now the same God sent you to make this grand truth shine brightly among us, who sit in darkness and the shadow of death; and so you, forsaking all your earthly comforts in your sweet home, for the sake of our blessed Lord and Saviour Jesus Christ, came across many thousand miles of land and sea, and have settled in this, as yet, unchristianized country of ours. We are very thankful to you for your coming, and your presence does greatly encourage us all. Now we most earnestly desire you to feed, strengthen, lead, and govern us, that through God's grace, we may serve Him in righteousness and holiness, to the glory of His name. Now the winter is over, flowers of the country side are coming out, and birds of the field begin to sing over them, so the natural world beautifully harmonizes with the spiritual joy and happiness of this present time. We do very earnestly hope and pray that God will bless you and your work, that the true, holy, and spiritual work may be built up and fully developed in that country.

Your most humble and obedient servants,

JOHN KO, &c

[Then the names of the Japanese Students on behalf of the Nagasaki, Kagoshima, Kumamoto, and Saga Churches.]

Deshima, 18*th Feb.*, 1884.

THE Annual Letters received from the Society's missionaries have this year numbered 213. Some of them are very long, and together they would occupy several hundred of our pages. We selected eighty-four of them for insertion if possible, as either the most interesting intrinsically, or describing Missions which the Society's friends particularly wish to hear about. Twenty-seven have now appeared; and as it is quite hopeless in the next three or four months to complete the selection, we have put aside twenty-nine, leaving still twenty-eight for which we shall endeavour to find room—or rather for parts of them, for as they stand at present in type they occupy eighty pages.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the formation of a Bishopric for Eastern Equatorial Africa, and for the appointment of the Rev. J. Hannington to the new see. Prayer for the Bishop, that he may have strength of body and mind and spirit for his arduous work. (P. 449.)

Prayer for the Islington men ordained on Trinity Sunday. (P. 450.)

Thanksgiving for the appointment of a Principal to Fourah Bay College. Prayer that Mr. Nevill may be permitted to do important service there. (P. 450.)

Prayer for U-Ganda (p. 418), Peshawar (p. 427), the Noble High School (p. 437), the Kio Mission (p. 439), Hong-Kong (p. 442), the Bible-women at Ningpo (p. 443), Hakodate (p. 444), the Aino Mission (p. 445), Lagos (p. 446), Bishop Poole and Nagasaki (p. 452).

Prayer for the over-ruling of certain present difficulties in Ceylon to the greater triumph of truth and love there.

HOME WORK OF THE SOCIETY.

Cardiff.—The Annual Meeting of the St. John's Cardiff Auxiliary was held in St. John's school-room on Monday, May 26th. The Rev. C. J. Thompson presided over a crowded audience. The Report was read by Mr. J. J. P. Burt, the Hon. Sec., who stated that the amount remitted for the past year was 245*l.* 11*s.* 11*d.* The Deputation, the Revs. J. B. Whiting, and T. P. Hughes, then addressed the Meeting. Sermons were preached throughout the parish on the Sunday.

Derbyshire C.M. Union.—The Spring Meeting of this Union was held at Matlock Bath, on Friday, May 23rd, when clerical supporters of the Society were present from all parts of the county. The proceedings began with service in church, when a sermon was preached by the Rev. C. J. Hamilton, Vicar of Doveridge, the subject being the Transfiguration (Luke ix. 28). "The Mount of Prayer finds gathered Jesus and His three disciples, the nucleus of the Christian Church. In the history of that Church, as on the Mount, prayer has nurtured *growth*, been met by *revelation*, caused *Transfiguration*, the life reflecting communion with God, and secured *qualification for work*. Union in prayer a duty on behalf of heathen lands and toiling missionaries and infant churches. More praying men and women means more life, and light more widely diffused."

After luncheon the members of the Union met at the school-room, under the presidency of C. B. Kingdon, Esq. A paper on "Changes in the Administration of the Tinnevelly Mission" was read by the Rev. T. Spratt, of Abbeydale, formerly C.M.S. missionary in South India. After which the Rev. Chalil Jamal, Native Pastor of Salt (Ramoth Gilead), spoke of the work in the Holy Land, and especially in his own town and congregation. Questions were put to him, and much valuable information elicited and much interest called out.

The Hon. Secs., the Rev. R. J. Knight and the Rev. A. T. Field, then briefly spoke of the position and work of the Union, and several fresh members were enrolled.

Fisherton.—On Sunday, May 25th, sermons were preached at Fisherton Church, Salisbury, and on the following Monday afternoon a juvenile meeting was held on the Rectory lawn, at which about 600 were present; in the evening the Annual meeting of the Salisbury C.M.S. Association was held, and also a meeting at Wilton on Tuesday. The sermons were preached and the meetings addressed by the Revs. H. Sutton and H. Jones, and other friends.

Langport.—This Anniversary was held on June 8th and 9th. The sermons were preached by the Rev. Prebendary Beresford and the Rev. H. H. Streeten (Assoc. Sec.); the Rev. Prebendary Ainslie (who had lately come to the parish) presided. The Rev. Prebendary Nicholson (H.D.S.), read the Report, and addresses were given by the Rev. H. H. Streeten (Assoc. Sec.) on the home operations of the Society, and by the Rev. Prebendary Beresford, on the Nyanza Mission. A noticeable feature in the evening's proceedings was an announcement that James Broadmead, Esq., had kindly sent that morning a cheque for 250*l.*, this being the second sum of a similar amount which he had given to the C.M.S. work within the last few months.

Plymouth, Stonehouse, and Devonport.—Preliminary services were held in some of the churches on Ascension Day, May 22nd, the Day of Intercession, preparatory to the Anniversary, commencing on Sunday, May 25th. Sermons were preached in the morning and evening, with addresses to the Sunday-school children and their teachers in the afternoon, at St. Andrew's by the Rev. J. D. Thomas (Tinnevelly), to an audience of nearly 2000, and at Charles by the Rev. Dr. Gardiner (late N.-W. America), to a very large number of attentive and interested listeners. A public breakfast was given at the "Borough Arms" (temperance hotel) on Monday morning, at which many clergymen and lay friends of the Society were present. The company then adjourned to the rooms of the Young

Men's Christian Association, where a conference and devotional meeting was presided over by the Rev. G. F. Head, and addresses given by the Revs. S. Coles, J. D. Thomas, Dr. Gardiner, and J. H. Howard; each one urging more self-devotion, zeal, and prayerful interest in the work of foreign Missions. There was evident heartiness and warmth about all connected with the Society, which it is hoped will extend to and permeate those parishes not yet fully alive to the duties devolving on them.

The Anniversary Meeting was held in the evening, C. A. Kingston, Esq., M.D., presiding, and the Revs. J. D. Thomas, S. Coles, and Dr. Gardiner being the Deputation. The Hon. Treasurer reported that the amount collected during the past year amounted to 636*l.*, being 40*l.* in excess of the former year. The Chairman urged on there being a *good* collection, as a gentleman present would double whatever was given. 21*l.* 6*s.* was soon announced as the amount; this was consequently increased to 42*l.* 12*s.* The meeting at *Stonehouse* was held at the Soldier's Home on Tuesday evening; the Rev. P. Scott presided, and addresses were given by the Revs. J. D. Thomas, C. G. B. Berry, Dr. Bulteel, and Col. Anderson, which were fully appreciated by a large number of the soldiers. The *Devonport* meeting was also held on Tuesday evening; the Rev. W. St. Aubyn, Rector of Stoke, presided. Addresses were given by the Revs. S. Coles, and G. F. Head, and Dr. Paget Blake, R.N. A collection of 8*l.* was made at the close of the meeting, being double that of last year.

Preston.—This auxiliary held its Anniversary on May 11th and 12th, when forty-eight sermons were preached in the churches in the parish and neighbourhood by the Deputation and local clergy; on the Sunday eleven others were to follow. The Revs. T. Bliss, M.A., late Principal of the Lawrence Asylum, Ootacamund, Madras, and T. P. Hughes, B.D., from Peshawur, addressed the meeting on the Monday. The auxiliary consists of twenty-five parishes. During the past year the amount collected was 725*l.* 6*s.* 11*d.*

Somersetshire C.M. Union.—The Spring Conference of this Union was held at Yeovil, on May 20th, under the presidency of Hudleston Stokes, Esq. The meeting was well attended, and kept up with unflagging interest to the close, when several new members were enrolled. The Rev. H. Sutton gave an earnest address in reference to the needs of the Society in various parts of the world. Many practical suggestions were made by the various speakers; this conference evidently left on the minds of those present a sense of encouragement, which is very hopeful for the future. At the "business meeting" which preceded the conference it was resolved to make some changes in respect to the future working of the Union, in order to give opportunities for special or close conferences of the District Association Secretaries of the diocese, while adhering to the present system of open conferences held at different centres in the county. Major Sparks, of Crewkerne, was elected President for the ensuing year, and Lieut.-Gen. Walker and W. Jerdone Braikenridge, Esq., Vice-Presidents. The Rev. P. V. M. Filleul was also appointed Hon. Sec.; and J. G. French, Esq., of Wells, Treasurer.

Taunton and Vicinity.—The sixty-sixth Anniversary of this Association was celebrated on May 25th, &c. Sermons were preached at St. Mary's, St. James's, and St. John's, also at Wilton, Bishop's Hull, Trull, Pitminster, Cheddon-Fitzpaine and Thurloxton, the preachers being the Rev. G. Ensor, H. Newton (Ceylon), and P. J. Jones (as the Deputation), and Prebendary Adams, A. M. Foster, T. H. Southam, A. Elton, H. Hume, G. F. Unwin, W. P. Williams, G. L. Bartlett, G. F. Courtenay, and S. Hope Unwin. Meetings were held at Taunton, Cheddon-Fitzpaine, Kingston, Thurloxton, and Broomfield.

Winchester and Central Hampshire.—The fifty-fifth Anniversary of this Association was celebrated on May 25th and 27th. On the Sunday sermons were preached in the Cathedral and most of the churches. In the [illegible]

day the Archbishop of York preached a bold, faithful, and useful sermon in testimony of the work of Missions. After the service the Rev. A. Baring-Gould (Hon. Sec. of the local branch) entertained at luncheon, at Christ Church Vicarage, a large number of the clergy present at the Cathedral, to meet the Archbishop of York, the Dean of Winchester, and the Deputation (the Rev. H. Sutton). Subsequently a meeting was held at St. John's Rooms, the new President of the branch, the Dean of Winchester, presiding, the Archbishop of York and most of the clergy being present. After prayer the Report was read by the Rev. A. Baring-Gould. The Archbishop of York then addressed the meeting, and said,—

It was a great pleasure for him to come amongst them, and endeavour to help this excellent Society, especially at a period which he regarded as being a great crisis in its existence. Twenty years ago it was complained that there was nothing to show for the labours of the missionaries abroad, that there was a want of results, although much seed had been sown. This was what was continually being thrown in their teeth from outside, but it was nevertheless untrue. For although on the one hand they had not sown much seed, yet on the other they were reaping as much result as they had a right to expect. Since then affairs had improved, and foreign Missions had not prevented the growth of Missions at home; on the contrary, activity in the mission-field at home had increased quite as much, if not more, in proportion to that displayed in the cause in distant lands. It was manifest, from a great many testimonials, that great results were being wrought by this Society in many and many a mission-field. After quoting the Report of the Government of India of 1873, acknowledging the value of the labours of the missionaries, the Archbishop referred to the testimony of an intelligent Brahmin who had not embraced the Christian religion, and who stated that he was very much struck with the fact that a number of missionaries had come out to teach the doctrine contained in the Scriptures. "They could not do it for gain." The financial condition of the Society proved that the confidence of the country in it was not only unabated, but increasing. As for the members of the Central Committee, he had an advantage from his office of knowing more or less how they worked, and he might here remind them that there was an idea in some quarters that, although it was called the Church Missionary Society, it was so only in name, and that the word "Church" was merely to give it significance. He denied this with all his heart, and contended that the Society was a Church Society, understood as the Church of England was understood 100 years ago—as the Church which took the Bible in hand as the one thing it was its business to teach. He had been struck with the great wisdom and moderation the Society had displayed on more than one occasion when difficulties had arisen. In the history of the Society there had been many crises, but whatever difficulties had arisen had always been overcome in a satisfactory manner. The Archbishop then proceeded to advert to some recent remarks of his at Exeter Hall as applied to the missionaries, which, he said, had been a little misunderstood. What he said was that they found many missionaries who went abroad come home early, and that the question of their status was an anxious one for a person in his position. Now he did not retire from that position at all, and he could assure them that it was a very puzzling question for the Archbishop of Canterbury and himself, in whom the task of appointing these returned missionaries to cures was vested, to know what to do with them. He had no desire whatever to insinuate that the missionaries were not fitted for pastoral work at home, for he believed the Society paid the most particular attention to their preparation and training—a fact which was clearly proved by the small number of failures they found. The missionary field was now very large, and the episcopal churches all over the world numbered 100, and, despite the care exercised by the Church Missionary Society, there would be cases in which persons would slip into Holy Orders abroad more easily than they would under the closer supervision displayed at home. But the Society was entitled to their confidence over and above the special caution which it took in selecting candidates for Holy Orders.

The Dean of Winchester and the Rev. H. Sutton also spoke. A meeting was also held in the evening, at which the Rev. Canon Butler presided. The Juvenile Association held their Annual Meeting on Monday evening.

York.—This Association held its seventieth Anniversary on May 25th, &c., when sermons were preached at the Minster and several of the churches in York and the neighbourhood. The annual meetings were held on Monday, the Dean of York presiding in the morning, and Canon O. Forester in the evening. The Revs. Canon McCormick (Hull), E. Lombe (Swanton Morley), W. J. Smith (Manchester), and W. R. Blackett (North India), attended as the Deputation.

The Report stated that the amount raised by the Association during the past year was 1821*l.* 4*s.*, being an increase of 194*l.* over that of the preceding year. Amongst the preachers was Bishop Hellmuth, whom it must be specially noted fulfilled his engagement, though he had only the week before passed through a severe domestic affliction in the death of his wife. The annual juvenile meeting in connection with the York branch of the C.M.S. was held on Tuesday afternoon; the Rev. T. J. Clarke, one of the Hon. Secretaries, presided, and the Revs. W. R. Blackett and W. J. Smith gave the addresses. By permission of the Principals of St. Peter's and St. Martin's Schools, Mr. Blackett addressed the boys on Wednesday and Thursday mornings respectively.

The concluding service of the Anniversary was held in St. Helen's Church, on Tuesday evening, May 28th, the preacher being the Rev. E. Lombe, who took for his text 1 John iv. 16, 17.

MISCELLANEOUS.

Berkshire.—On April 27th, a juvenile meeting, with magic-lantern, by Mr. Mantel; and between May 4th and 18th, sermons at Greenham, Ashampstead, and Appleton; also to children at St. John's, Reading; and sermons and meeting at Reading (St. John's, St. Mary's Episcopal Chapel, Greyfriars, St. Stephen's, Christ Church, and Holy Trinity). Preachers, &c., Bishop of Travancore and Cochin, Revs. W. F. Lanfear (H.D.S.), A. B. Valpy (H.D.S.), J. Henderson, J. J. Taylor, Canon Payne, F. T. Colson, S. H. Soole, W. S. Dumergue, D. F. Grahame, G. K. Turner, J. G. Grainger, and W. Clayton (Assoc. Sec.).

Durham.—Between May 11th and June 13th, sermons and meetings at Bishopwearmouth (Parish Church, Christ Church, St. Thomas's, St. Paul's, St. Andrew's and St. Peter's), Sunderland (Parish Church and St. John's), Monkwearmouth (Parish Church, All Saints', Ven. Bede's, and St. Cuthbert's), Southwick, Darlington (St. Cuthbert's, Holy Trinity, St. Paul's, and Cockerton), Gateshead (St. Mary's, Christ Church; also mission-room, St. Cuthbert's, St. James's, St. Edmund's, and Ven. Bede's) and Boldon; meetings at Byers Green, Beamish, West Pelton, Great Stainton, Durham, Fatfield, and Medomsby; and sermons at Easington. Preachers, &c., Archdeacons Martin and Long, Revs. H. E. Fox, E. Fisher, Dr. Mason, J. J. Secker, J. Williams (Japan), H. Martin, C. G. Hopkinson, C. S. Collingwood, J. Ousey, J. Nicholson, W. Clayton, G. Shirt (Hydrabad), C. O. Griffiths, G. Hoyle, R. C. Page, J. Leaver, T. Haslewood, C. B. Nash (China), T. F. Hill, and H. P. Grubb (Assist. Assoc. Sec.).

Hampshire.—Between April 3rd and May 28th, meetings at Hannington, Basingstoke, Bournemouth (half-yearly juvenile); sermons and meetings at Portsea (St. Mark's), Hambledon, Emsworth (also juvenile meeting), Winchester (Cathedral, St. Bartholomew's, Christ Church, St. John's Chapel, St. Lawrence, St. Michael's, St. Peter's, St. Thomas's, St. Paul's, Winnall and Wyke); also juvenile meeting at Winchester, and sermons at Havant, Catherington, Blendworth, Odiham, Greywell, Waterlooville, Redhill, Portsdown, and Warblington. Preachers, &c., Archbishop of York, Revs. H. Sutton, A. Baring-Gould, J. J. Taylor, Chalil Jamal (Palestine), J. M. West, F. O. Giffard, W. H. Sheppard (H.D.S.), D. T. Barry, J. Horsburgh, G. Austen, T. Stringer, P. Jones, J. C. Parson, W. Clayton (Assoc. Sec.), and others.

Northumberland.—During April, sermons at Rennington, Rock, Beadnell, Sesbury, and Long Houghton; and meetings at Rock, South Chorlton, Alnwick (St. Paul's), Howick, and Lucker. Deputation, Revs. T. W. Drury and H. P. Grubb (Assist. Assoc. Sec.). During May 21st and June 12th, meetings at Newcastle-on-Tyne (St. Stephen's), Longhirst, Widdington, and Long Horsley; sermons and meetings at Newcastle (the Cathedral, St. Andrew's, St. John's, St. Luke's, St. Thomas's, St. Aune's, St. Stephe n's, All Saints', St. Paul's), Jesmond, Benwell, Byker, and Bedlington, and sermons at Ellingham. Preachers, &c., Revs. G. Shirt (Hydrabad), Canon Tristram, J. Hannington (Nyanza), J. Williams (Japan), T. Talbot, L. Sanders, W. E. Houldey, S. E. Pennefather, T. F. Hill, and H. P. Grubb (Assist. Assoc. Sec.).

Nottinghamshire.—During April and May, sermons and meetings at Selston, Westwood Underwood, Bagthorpe, Harworth, Oldcotes, Gedling, Greasley, Carlton-in-Lindrick, and Worksop; and sermons at Hockerton and Upton. Preachers, &c., Revs. R. Holden (H.D.S.), J. Stokoe, T. Campbell, J. Williams (Japan), H. D. Hubbard, J. Watney (H.D.S.), J. F. *Mills* (H.D.S.), W. J. Peacocke, and H. Fuller (Assoc. Sec.).

Shropshire.—Between

and Hodnet; sermons at Donington, and meetings at Hadnall and Shrewsbury (Quarterly). Deputation, Revs. W. J. Richards (Travancore), and R. Pargiter (Assoc. Sec.). On May 18th and 19th, sermons and meeting at Oswestry (Parish Church), and sermons at Lilleshall. Deputation, Revs. W. A. Roberts (Bombay), and G. F. Smith.

Staffordshire.—Between March 16th and May 15th, sermons and meetings at Newcastle (St. George's), Birchfield (also juv.), Burslem (St. Paul's), Burton-on-Trent, Stone, Leek, Chebsey, and Uttoxeter (also juv.); meetings at Tean, and Walsall (quarterly, Juv. Assoc.); and sermons at Wordsley, Brockmoor, and Bramshall. Deputation, Revs. R. Bateman (Punjab), J. Sheldon (Sindh), J. Williams (Japan), E. Lombe, and R. Palmer (Assoc. Sec.)

Surrey.—On April 27th and 28th, sermons and meeting at Redhill (St. Matthew's), by Rev. A. H. Arden. From May 23rd to June 9th, meetings at Holmwood and Guildford; sermons and meeting at Egham, and sermons at Stoke. Deputation, Bishop of Travancore and Cochin, and Revs. A. Lash (South India) and J. Leighton (New Zealand).

Westmoreland.—Between April 8th and May 9th, a meeting at Brathay, sermons at Kendal (Parish Church) and Witherslack, and sermons and meeting at Kendal. Deputation, Revs. S. A. Pelly, J. Hannington, W. Thomason, and T. T. Smith (Assoc. Sec.).

[*Many "Home Work" paragraphs are deferred for want of space.*]

NOTES OF THE MONTH.

ORDINATIONS.

At the Bishop of London's Ordination at St. Paul's Cathedral, on June 8th, Messrs. G. Chapman, T. E. Coverdale, E. P. Herbert, and J. H. Morgan, of the Church Missionary College, were admitted to Deacons' Orders.

RETURN HOME OF MISSIONARIES.

Western India.—The Rev. H. C. Squires left Bombay on May 2, and arrived in London nMay 23.

DEPARTURE OF MISSIONARIES.

Nyanza.—Dr. E. J. and Mrs. Baxter left London on May 23 for Zanzibar.

Ceylon.—Rev. J. D. and Mrs. Simmons left London on May 10 for Colombo.

N.-W. America.—The Rev. J. I. and Mrs. Taylor left England on May 31 for New York.

DECEASE OF MISSIONARIES.

Niger.—The Rev. T. Johnson, Native minister of Brass, died on April 11.

N.-W. America.—The Rev. D. Stranger, Native minister, died at Asisippi on April 5.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From April 18th to June 18th, 1884.

Yoruba.—Rev. D. Olubi (Journal, Oke, Kudeti, June, 1882, to December, 1883). Several journals of Native lay agents; Rev. D. Olubi and Rev. H. C. V. Gollmer (Annual Letters).

Niger.—Venerable Archdeacon Johnson (Report of stations on the Upper Niger, 1883); Rev. C. Paul and Mr. P. J. Williams (Annual Letters).

East Africa.—Mr. H. W. Lane (Annual Letter).

Palestine.—Reports for the several stations in the Mission for 1883.

North India.—Miss Daeuble, printed account of Bible-woman's work in Agra. Printed Report of St. Paul's, Divinity School, Allahabad, 1884; Rev. C. S. Thompson (Annual Letter).

Panjâb and Sindh.—Printed Reports of St. John's Divinity School, Lahore, 1882 to 1883, 6th Panjâb and Sindh Corresponding Committee, 8th Native Church Council, 1883, and Simla Mission, 1883; Rev. W. Jukes (Annual Letter).

South India.—Printed Reports of Madras Christian College, and 3rd Chintadrapetta Christian Association, 1883 to 1884; Rev. J. Stone (Annual Letter).

Ceylon.—Printed Report for 1883.

Mauritius.—Printed Report of Native Church Council, 1883.

China.—Printed Report of Hang-Chow Medical Mission Hospital, 1883; Rev. R. W. Stewart and Rev. J. B. Ost (Annual Letters).

N.-W. America.—Rev. G. S. Winter (Journal, November 1st, 1883, to February, 1884); Rev. G. Cook and Rev. A. C. Garrioch (Annual Letters).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 20th, 1884.—A letter was read from the Archbishop of Canterbury in reference to the proposed Bishopric in Eastern Equatorial Africa, stating that he was prepared to appoint as the first Bishop the Rev. James Hannington, M.A., of the Society's Nyanza Mission.

Letters were read from the Revs. J. H. Pigott and W. E. Oliphant, withdrawing their offers of missionary service in connection with this Society. The Committee expressed their opinion that if Messrs. Pigott and Oliphant were unable to agree with the principles of the Church of England, they had acted quite right in at once withdrawing from the Society, and the Secretaries were directed to express to them the Committee's kindly feelings towards them.

A letter was read from the Rev. William St. Clair Tisdall, M.A., of the University of New Zealand, dated St. John's Parsonage, Wakefield, Nelson, N.Z., offering himself for missionary work in connection with this Society. Letters were read from the Bishops of Auckland and Nelson, the Ven. Archdeacon Maunsell, and the Revs. W. G. Baker and J. Leighton, bearing testimony to Mr. Tisdall's Christian character and missionary qualifications. The Secretaries were directed to communicate with the Bishop of Waiapu, asking him, if he also were satisfied with Mr. Tisdall's qualifications, to arrange for his proceeding direct either to India or to China.

The Rev. Frank Nevill, M.A., of Trinity College, Cambridge, Curate of Emmanuel Church, Maida Hill, was accepted for missionary work in connection with the Society.

A letter was read from Mr. C. Stokes, of the Nyanza Mission, reporting the death of his wife at Mpwapwa, on March 25th, 1884. The Secretaries were directed to assure Mr. Stokes of their deep sympathy with him in his bereavement. It was further resolved, Mr. Stokes being desirous of advancing further into the interior, that he be appointed to Uyui.

Committee of Correspondence, June 3rd.—The Committee, after carefully reviewing the wants of the mission-field, made the following appointments:—The Rev. Frank Nevill, M.A., to the Principalship of the Fourah Bay College; Mr. J. W. Dickinson to Lagos; and Mr. J. Burness to the Niger Mission as a lay agent. They also arranged for the location of the five Islington students of this year as follows:—Mr. A. E. Bowlby to the North-West Provinces; Mr. G. Chapman to Japan; Mr. T. E. Coverdale to Peshawur; Mr. E. P. Herbert to the Gônd Mission; and Mr. J. H. Morgan to Mid-China.

The Committee took leave of Messrs. J. Roscoe and H. W. Jeanes, about to proceed as lay agents to the Nyanza Mission. The instructions of the Committee having been delivered by the Rev. R. Lang, and acknowledged by Messrs. Roscoe and Jeanes, they were addressed by the Rev. James Hannington, Bishop-designate for Eastern Equatorial Africa, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Cadman.

The Rev. J. A. Alley, lately returned from the Society's Mission at Port Lokkoh, where he has laboured since 1878, was introduced to the Committee. He dwelt upon the special interest of the itinerating and school work. He had met with more encouragement and success in the surrounding country, where there were many openings ready to be immediately occupied, than in *Port Lokkoh* itself, where the Mohammedans are in considerable force. The *number* of converts to Christianity was at present small. The principal

hope of the Mission was in the schools. At the close of the interview, Mr. Alley and his work were commended in prayer by the Rev. H. Sharpe.

The Committee had an interview with the Revs. H. Maundrell and P. K. Fyson, on their return from the Japan Mission. They spoke of the remarkable openings for missionary work in that country, arising from the intelligence and willingness to adopt foreign opinions and customs shown by large portions of the population, and from the favourable view taken by members of the Japanese Government of the consequences that might follow a wide diffusion of Christianity. Rather more than one-half of the converts at Nagasaki belonged to the Samurai (gentry) class, though few of them were wealthy. Mr. Maundrell expressed his belief that the expenditure of money contributed by English Christians on evangelistic work in Japan helped to stir up Japanese Christian liberality. Mr. Fyson urged that the greatest efforts should be made to stimulate the Japanese Christians to self-denying exertion in the support of their own religious ministrations, and in the evangelization of the heathen.

The Secretaries called attention to the importance of definite and clear exposition of the XXXIX. Articles of the Church of England in the Society's Theological Colleges. The Committee directed that the late Dr. Boultbee's work on the Articles should be used, so far as practicable, as a class-book in such colleges.

The Sub-Committee in charge of the India Missions brought up a report on the subject of bringing forward educated Natives in India for Christian work. The Committee adopted a series of resolutions upon this subject, affirming the importance of providing good theological training for educated Native Christians willing to devote themselves to spiritual work, and pointing out the directions in which they might be employed.

The same Sub-Committee presented a report on the subject of bringing forward leading Native clergymen to positions of importance in connection with the Native Churches, the importance of which question had long been felt by the Committee, and to which their attention had lately been drawn by the Bishop of Calcutta. The report noticed the benefit which had resulted from the appointment of the Rev. W. T. Satthianadhan to the chairmanship of the Madras Native Church Council, and of the Rev. V. Vedhanayagam to be chairman of the two Church Councils in North Tinnevelly; also of Native pastors in South Tinnevelly to the office of Vice-Chairman in the Councils, under Bishop Sargent's presidency. The Committee confirmed the desirableness of Native Church Committees having Native pastors as their chairmen and of District Church Councils having Native clergymen as chairmen where practicable. The Committee directed that consultation should be held with the Bishop of Madras and the Rev. H. C. Squires, of Bombay, who are now in this country, as to further steps to be taken in the same direction.

On the recommendation of the Sub-Committee in charge of the Africa Missions, various arrangements were sanctioned in connection with West Africa, Yoruba, Niger, East Africa, and the Nyanza Mission. In particular, the transference to the Lagos Native Pastorate of Ebute Meta was authorized, and a Sub-Committee was appointed to consider the best mode of providing a mission steamer for the Niger Mission in the place of the *Henry Venn*, which had been reported by the Rev. J. Hamilton as damaged by successive accidents beyond the possibility of repair.

The Sub-Committee in charge of the China Mission brought up a letter from Bishop Burdon, strongly urging the need of an additional Missionary at Hong Kong, competent to train Native agents for the Hong Kong and

Quan-tung Missions, and offering, so long as he held the See of Victoria, to provide rooms and half the stipend for such Missionary. The Committee expressed their warm thanks for Bishop Burdon's generous offer, and their thorough agreement with him as to the desirableness of strengthening the European staff of the Hong Kong Mission, but at the same time they regretted that the members of the Society and the contributors to its funds had not enabled them to strengthen the staff either at Hong Kong or in any other Mission. They undertook, however, to make the Bishop's offer known, and if any friends of the Society, without diminishing their contributions to the Society's General Fund, should be willing to contribute 750*l.* for this special purpose, they would appoint an additional Missionary to Hong Kong as soon as a suitable man could be found.

On the recommendation of the same Sub-Committee, it was agreed to place the interest of Miss Holmes' China Bible Woman's Fund at the disposal of the Fuh-Kien Mission, and also to allot to China four of the Bible-women to be supported by the Bible Society, viz., one to Hong Kong, one to Fuh-Kien, and two to Cheh-Kiang.

Various applications from the China and Japan Missions for grants from the William Charles Jones China and Japan Fund were ordered to be presented to the General Committee for reference to the Committee of that Fund.

On the recommendation of the Sub-Committee in charge of the India Missions, various arrangements were sanctioned for North India, the Punjab, South India, and Travancore and Cochin. In particular, on a proposal from the Krishnagar Missionaries, endorsed by the Calcutta Corresponding Committee, to open an important centre in the north of the Nuddea district, buildings for which would be provided at the cost of a friend who already had done much for that Mission, the Committee approved of a suggestion, made by the Calcutta Committee, that the 400*l.* a year required to work the new centre might be specially subscribed by one or two London congregations, being made known to the Society's friends.

On the recommendation of the Sub-Committees in charge of the Palestine, Persia, Ceylon, Japan, N.-W. America, and North Pacific Missions, various arrangements were sanctioned for those Missions.

General Committee, June 9th.—The Committee of Estimates and Finance presented a joint report, based upon a memorandum which had been drawn up by the Lay Secretary (General George Hutchinson), indicating the financial prospects of the Society in view of the rapid increase of expenditure. The Committee directed that the Secretaries of Missions throughout the world be at once warned that the estimates for next year must not exceed those passed for this year, and that the Committee of Funds and Home Organization be requested to take into serious consideration the urgency of taking steps to secure a large permanent increase in the Society's income, and to devise plans for bringing the subject before the Church at home.

The Bishop of Travancore and Cochin had an interview with the Committee, and addressed them at some length on the work in his diocese. He dwelt on several special features, not the least important of which was the existence of the ancient Syrian Church, and of a large body of Syro-Romanists, and on some of the special hindrances to the advancement of an enlightened Christianity. He was able to point out some very bright spots in the Society's work, specially witnessing the real spiritual progress which *had* taken place recently in Trichur, once a most discouraging part of the *work*. He passed in review the several departments of the work, the Native

Church Organization, the work amongst the Hill Arrians, &c., pointing out needs and deficiencies requiring to be supplied; and finally made a most earnest appeal for prayer and such other effort as the Society could put forth, in order that the true spiritual kingdom of God might make still further progress in the interesting Native States of Travancore and Cochin which formed the diocese.

The Secretaries reported the death, on May 29th, of Sir H. E. Bartle Frere, G.C.S.I., &c., a Vice-President of the Society. The following Minute was adopted:—"The Committee receive with much sorrow the intimation of the death of Sir Bartle Frere. They recall with respect and gratitude his many services in the cause of the extension of Christianity in India and Africa, and especially his unfailing interest in the work of the Church Missionary Society. When Governor of Bombay, he especially supported the Society's efforts in behalf of the liberated African slaves, many of whom he himself placed under the care of the Rev. W. S. Price in the African Asylum near Nasik. When he was in East Africa, in 1872, as Special Commissioner, to negotiate with the Sultan of Zanzibar for the suppression of the slave trade, he visited Mr. Rebmann at Rabai, and on his return to England he appealed to the Society to strengthen its East Africa Mission; and it was in remembrance of these circumstances that the Society's Freed Slave Settlement, founded near Mombasa, was named Frere Town by Mr. Price. The Committee thank God for the high Christian principle which always marked Sir Bartle Frere's career as a statesman, as it has marked that of so many other Anglo-Indians who were his friends and contemporaries. They direct that an expression of their respect for his memory, and regret for his loss, be forwarded to his family."

The Rev. E. H. Bickersteth brought forward his scheme for raising a fund to pay off the mortgage on the Church Missionary Society's House in Salisbury Square, by inviting donations of substantial amounts, especially from friends of the Society willing to contribute them in memory of departed friends and relatives, whose names could be commemorated on tablets set up in the House. Mr. Bickersteth stated that, in response to his private appeal, the sum received and promised already amounted to between 3000*l.* and 4000*l.* The Committee expressed their hearty approval of Mr. Bickersteth's scheme, and directed that a Special Fund be opened in furtherance of it.

Contribution List.

In the following list of receipts from May 12th to June 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Appleton	2	11	0
Letcombe Regis	39	0	0
Buckinghamshire: Upton-cum-Chalvey	25	0	0
Cheshire: Shrigley	3	2	0
Cornwall: Gwennap	11	10	3
Millbrook	4	7	9
St. Just-in-Penwith	3	1	10
Wendron	2	11	3
Zennor		18	6
Cumberland: Newton Arlosh	5	12	11
Devonshire: Devon and Exeter	50	0	0
Plymouth and *S. W. Devon*	120	0	0
South Brent	1	7	7
Dorsetshire: Blandford	17	18	1
Cann	1	1	0
Langton	2	0	0
Little Bredy	28	12	3
Parkstone: St. Peter's	5	1	0
Pentridge	2	4	2
Swyre	1	7	7
Essex: Woodford Wells: Juvenile Assoc.	5	0	6
Gloucestershire: Bourton-on-the-Water	5	7	0
Hampshire: Deane	1	1	0
Odiham	25	7	8
Ringwood	1	14	6
Isle of Wight: Binstead	1	12	0

Channel Islands: Guernsey	40	0	0
Herefordshire	35	0	0
Kent: Blackheath	77	4	11
Brockley: St. Peter's	16	1	0
Deptford: St. Mark's	5	6	0
Greenwich: St. Paul's	16	0	0
Keston	1	16	8
Kidbrook	50	0	0
Seal: St. Lawrence	6	12	0
Lancashire: Dolphinholme	4	3	2
Inskip		2	6
Liverpool, &c.	769	7	0
Leicestershire: Harby		10	0
Middlesex: City of London:			
St. Thomas', Liberty of the Rolls	6	10	0
Ashford, West London Schools	3	0	0
Bloomsbury: St. George's	18	11	6
Chelsea: Park Chapel	93	6	9
Hampstead: St. John's	16	5	1
Hampton Wick: St. John's	2	4	3
Hounslow: St. Stephen's		13	1
Kensington Deanery	5	9	3
Kilburn: Holy Trinity	5	15	6
Limehouse	1	0	0
Littleton	5	5	0
Mile End New Town: All Saints'	5	10	7
St. Giles-in-the-Fields		6	0
Stanmore	2	2	0
Westminster Abbey	11	16	7
Woburn Square: Christ Church	2	2	0
Monmouthshire: Abertillery	1	12	0
Dingestow	14	17	4
Tregare: St. Mary's	2	0	5
Norfolk: East Raynham	1	7	3
Northamptonshire: Higham Ferrers	1	5	6
Nottinghamshire: Carlton	18	9	0
Oxfordshire: Noke		16	6
Stanton: St. John's	3	3	0
Somersetshire: Wellington	20	0	0
Yeovilton	10	0	0
Staffordshire: Coton Hill Asylum		11	0
Goldenhill	1	14	1
Great Haywood	1	1	0
Stone	23	9	3
Suffolk: Aldringham	100	0	0
Occold	1	8	9
Surrey: Croydon	17	10	1
Egham	25	0	0
Ewell	89	16	0
Ham	2	17	3
Merton	29	6	8
Nutfield	15	1	0
Redhill: St. Matthew's	57	0	0
Streatham: Christ Church	25	2	3
Wandsworth	24	2	6
Wimbledon	64	8	1
Sussex: East Sussex	100	0	0
Jevington	10	7	9
West Hoathley	6	14	7
Warwickshire: Brailes	5	17	0
Coleshill	29	17	7
Wiltshire: Blunsdon		6	0
Durrington	6	12	8
Salisbury: St. Thomas'	5	16	11
Worcestershire: Wolverley	3	10	9
Yorkshire: Bridlington Quay	56	12	5
North Cave, &c.	7	10	0
Hanging Heaton	9	5	2
Worsbro' Dale		19	7

ASSOCIATIONS IN WALES.

Anglesey: Newborough	2	2	0
Carmarthenshire: Carmarthen	16	10	0
Denbighshire: Gresford	3	10	0
Glamorganshire: Cardiff: St. Nicholas'	1	17	7
Port Eynon	2	2	0
Montgomeryshire: Bwlchycibau	4	0	0

SCOTLAND.

Dalbeattie: Christ Church	1	7	1

IRELAND.

Hibernian Auxiliary	800	0	0

BENEFACTIONS.

Allan, Mrs., Weston-super-Mare (for New Mission House)	50	0	0
Allan, Rev. Wm., Bermondsey (for ditto)	50	0	0
Boyd, Archibald H., Esq.	138	14	4
Butchart, Miss, Highbury New Park	30	0	0
Deane, Rev. H., St. Peter's Park (for South India)	10	0	0
Elverson, Captain H. J., Tralee	15	0	0
Farrer, Miss G., Stoke Ferry	20	0	0
Gordon, Rev. E., Atwick (for New Mission Building)	5	0	0
Gould, Rev. Jos., Repton	105	0	0
Greville, Rev. E. S.	50	0	0
Harrison, A. P., Esq., Newcastle-on-Tyne	100	0	0
Haslam, Mrs., Southport	25	0	0
I. W. A. (for Nyanza)	10	0	0
Kinahan, Messrs. & Co., Gt. Titchfield Street	10	10	0
Lees, Miss, Southport	50	0	0
Moon, Rev. Charles, West Brompton	5	0	0
Moysey, H. G., Wiveliscombe	25	0	0
Penfold, J. W., Esq., Westminster	52	10	0
Radgett, Mrs., Sandford (for Nyanza)	50	0	0
R. E. B. (for Persia Medical Mission, half-year)	25	0	0
Webb, John, Esq., Towcester	40	0	0
Welby, W. E., Esq., Stamford	35	0	0

COLLECTIONS.

Aldersey, Miss, Chiswick	1	10	6
Barrup, Mrs., Surbiton Hill (*Miss. Box*)		11	9
Robinson, Miss, Warrington	1	6	3
Seven Dials: Tower St. Mission School, by W. P. Frohlich, Esq	2	10	0

LEGACIES.

Barkworth, late Miss Mary, of Tunbridge Wells: Exor., Mr. Henry Barkworth	300	0	0
Blaber, late Miss Letitia, of Worthing: Exors., Messrs. W. Blaber and C. O. Barber	19	19	0
Blundell, late Miss Ann: Exor. and Extrix., Mr. S. Brighouse and Mrs. Bamford	17	19	1
Boyd, late Very Rev. Archibald, of Exeter: Exors., Messrs. A. H. Boyd and W. J. Battishill	861	5	8
Burnett, late Rev. J. B	3	19	1
Childers, late Miss Louisa, of Doncaster: Exors., Messrs. C. C. Radford and E. Baxter	50	0	0
Cholmley, late Mrs. Hannah, of Whitby Abbey: Exors., Messrs. E. Christopher and A. H. Russell	2000	0	0
Dawson, late Margaret	105	15	10
Fortescue, late Mrs. C. F., of Bewdley: Exor., Mr. B. Gardner	9	4	10
Lawrance's Trust	4	5	6
Maund, late Miss Ann, of Brecon: Exor., Mr. J. North	17	19	0
Parsons, late W. T., of Newenden	8	18	9
Reece, late Mr. J.: Exor., Mr. J. Gammon	90	0	0
Sands, late Miss Margaret Eccles	100	0	0

FOREIGN CONTRIBUTIONS.

Canada: Toronto: St. James'	5	2	9
France: Arcachon	2	9	2

EL HUSSEIM SCHOOL FUND.

Eaton Socon	8	4	4

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OBJECTS.

1. To maintain the Principles and Doctrines established at the English Reformation, and to preserve of Protestant worship in the Church of England.

2. To resist all innovations on the order of the Service as prescribed by the joint authority of the C State—whether these innovations consist in vestments, ornaments, gestures, or practices borrowed from t of Rome, and symbolical of her errors—and specially to prevent the idolatrous adoration of the elem Lord's Supper, contrary to the order of our Communion Service and the terms both of the Liturgy and A

3. To resist all attempts to restore the use of the Confessional, and every exercise of that Priestly which was put down at the Reformation, and also to oppose the introduction of doctrines contrary to th of the Church, as set forth in her Liturgy and Articles.

4. To effect these objects by publicity through Lectures, Meetings, and the use of the Press, by App *Courts of Law* in order to obtain a clear decision what the Law is—and by Appeals to Parliament to *measures* as may be needed to restrain Clergymen from violating the order of their Church, and obtain *Parishioners* practices and doctrines repugnant to the Formularies and Articles of our Reformed Church

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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

AUGUST, 1884.

THE TRUE MOTIVE FOR MISSIONARY WORK.

An Address delivered at a Conference of Hon. District Secretaries of the Church Missionary Society, at Cannon Street Hotel, London, on May 8th, 1884.

BY THE REV. CANON ALLAN SMITH, M.A.,
Vicar of Holy Trinity, Nottingham.

MY LORD, REVEREND AND LAY BRETHREN,—At the request of our honoured and much valued host, I stand before you this morning. His great kindness year by year in thus gathering together the Hon. District Secretaries demands some acknowledgment on our part, and it has seemed the least I could do now is not to refuse the help he has asked. In his invitation I have endeavoured to read a higher call from the Master Himself (who is surely in our midst now), bidding me speak a word for Him. I pray and trust Him so to use my lips that we may one and all be stirred to fresh devotion in this His holy cause, and that we may leave this room, not just temporarily refreshed by the pleasure of a friendly gathering, but full of holy purpose and glowing love for another year's stiff campaign on behalf of our beloved Society, so that, if spared, the next Annual Report and Balance Sheet may distinctly prove what good hard work has been done by the Hon. District Secretaries throughout the year.

It is often said that those in the thick of the fight cannot take a calm survey to judge accurately which way things are going. Some people are always speaking of being in a crisis, while others can see nothing but what has occurred time after time before. But I think we must all allow Mr. Wigram's reported words at Manchester the other day are no exaggeration when he said he was fairly convinced we had arrived at a crisis in the history of Missions, and that a great door and effectual was opened to this Society. Further, our brother Hughes told us on Tuesday morning that Robert Clark said to him just before he left India that he believed the present was a remarkable spiritual crisis in the history of Missions. One proof of this is quite sufficient in the new wing added in Salisbury Square, which has been found necessary because of the greatly increased work of the House. By the way, in passing, surely we shall all make an effort to clear off the debt in at least two years, if not in one.

In face of this ever-increasing necessity for more vigorous missionary exertion at home, in order that we may be thoroughly stirred and quickened, I have thought it may be helpful to look at the great end

for which we labour, even the glory of our Redeemer. I am more and more convinced where this end is rightly and fully appreciated, nothing will be spared from this work; and on the other hand all coldness, negligence, and indifference to missionary work really spring from coldness, negligence and indifference to the glory of Christ. In connection with this theme—the glory of Christ as the great end of missionary work—I have chosen the passage which, singularly, was read on Tuesday in Exeter Hall. I will read a few verses, John xii. 20—33.

This visit of the Greeks is only mentioned by St. John, whose Gospel seems so full of the glory of Christ. St. John it is who tells us, "We beheld His glory, the glory as of the only begotten of the Father." "This beginning of miracles did Jesus in Cana, and manifested forth His glory." He records the conversation about glory from God and man, chap. v. 41 (unfortunately translated "honour" in our version), and again in chap. vii., St. John tells us, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Again of Lazarus, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Again of fruitfulness, "Herein is My Father glorified that ye bear much fruit." St. John gives us the high priestly prayer, with its eight references to the glory of Christ:

Time forbids any full exposition of the passage. Who these Greeks were will always be a matter of uncertainty. Probably they were proselytes of the gate. Why they selected Philip is uncertain. He had a Greek name, and Bengel says, "Perhaps at Bethsaida they had been wont to lodge on their journey to Jerusalem." Stier suggests, "Philip at first probably regards their desire as an unreasonable curiosity—he does not venture to repel them—yet still less to bring the matter forward alone. Would the Messiah, just now proclaimed, and triumphantly entering, receive Gentiles at once into His presence? He confers with his countryman Andrew." If this is correct interpretation, what a strong proof among many how little even the disciples understood of their Master's glory! As soon as the request was reported, Jesus answered "them" (Stier says we must refer *αὐτοῖς* to the apostles and Greeks together), "The hour is come, that the Son of Man should be glorified." Why such an answer to a simple request to see Him? What the connection between a desire to see Jesus and His glory? This involves another thought,—What is the glory of Christ? Owen, in his remarkable treatise on this subject, says, "The glory of Christ is the glory of the person of Christ, (1) as the only representative of God unto the Church; (2) in the mysterious constitution of His person; (3) in condescending to undertake the office of a Mediator; (4) in His love; (5) in discharging all the duties of His mediatorial office; (6) in His exaltation after the mediatorial work on earth was completed." When Moses asked to see the glory of God, the answer was, "I will make all My goodness pass before thee."

Dean Goulburn says, "To be bounteous to creatures still retaining

their integrity,—oh! this is a very inadequate effect of God's goodness. He can be bounteous, fatherly, infinitely loving, even to the unthankful and the evil—to the vile, the degraded, the abominable; this is the great glory of His character, which the Gospel has unveiled and exposed to the gaze of fallen man." This I understand to be the chief glory of Christ, that He pardons sins, rescues, redeems the sinner, and prepares him for a place at His own hand among those who are spotless and without fault before the throne of God. This He could not do till He had opened the fountain of His own blood on the cross, prepared the way by His death for the sinner to come back to God, and purchased the right to bring many sons unto glory. Thus the glory of Christ is His goodness, that the essential glory which is in Him, the glory of His nature and of His perfection, may be brought out into view, exhibited and illustrated for the blessing, happiness, and welfare of His intelligent creatures. And when His human soul was bowed to the ground in prospect of the cruel, cursed, shameful cross (verse 27, "Now is My soul troubled"), He was cheered and refreshed to see already first-fruits of those sufferings in the little band of Gentile sinners who made the simple request, "Sir, we would see Jesus." He read in their petition no mere idle curiosity, but the true expression of their souls' deep and dire need, a hunger and thirst which He alone could satisfy, a longing for true wisdom, light, and knowledge which all their boasted wisdom and philosophy could never impart, a yearning for rest and peace which He came to purchase, and leave as His great legacy to His Church. Perhaps they were few in number. No doubt these Greeks were despised at home for going all the way to Jerusalem for worship. But they were not few in His eyes who seeks until He finds the one "lost sheep;" they were not despised by Him who was Himself "despised and rejected of men;" and when their request was presented, He seemed to say,—"Here they are, coming already, not only Jews of My own people, but even far-off, outcast heathen Gentiles,—they do not wait till I have died, risen, ascended,—but they are coming to ME now, as they will come to ME on and on, in ever-increasing numbers to the end of time, till the fulness of the Gentiles be gathered in, when I shall see of the travail of My soul and be satisfied."

No wonder the Saviour seems to have found relief. In this view His answer is very clear—"The hour is come that the Son of man should be glorified." Striking confirmation of the wonderful prediction which St. John records immediately before (verse 19), spoken most unwittingly by the enraged, exasperated Pharisees in complete dismay at the failure of all plans to check His influence, "Perceive ye how ye prevail nothing? Behold, the world is gone after Him." And then the Evangelist sees in these Greeks the world beginning to go after Him, while He Himself proclaimed those wondrous words (verse 32), "I, if I be lifted up from the earth, will draw all men unto Me." Therefore in the prayer (verse 28), "Father, glorify Thy name," and (xvii. 5) "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was," I under-

stand the Saviour asking to be taken through the suffering and death as the means of His exaltation and glory, that He might bestow pardon and grace; as St. Peter preached it before the Sanhedrim, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

The necessity of death and suffering as the prelude to glory the Saviour taught from a universal law of nature, enunciating to the Greeks, it has been suggested, a totally new view of life, entirely opposed to their philosophies. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit;" and that the principle is equally true for all His followers—like Master, like servant—He added (verse 25), "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

That the glory of Christ is so intimately bound up with the salvation of sinners surely the whole Scriptures testify. God is glorified in all His works. "The heavens declare the glory of God." But nature afforded no sphere in which the full glory of God could shine forth. Therefore, deepest of all mysteries as it must ever remain, sin was permitted and redemption planned, that the full glory might be manifested. "This people have I formed for Myself, they shall show forth My praise." Therefore the principalities and powers in heavenly places have to look to the Church to learn the manifold wisdom, which is one chief part of the glory, of God. Therefore both angels and redeemed saints in heaven set forth the glory by singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

If, then, the glory of Christ is so intimately bound up with the salvation of sinners, the end of all our effort is simply to promote that glory, and to hasten that day "when He shall come to be glorified in His saints, and to be admired" (literally 'wondered at') "in all them that believe."

It strikes me this is often forgotten and misunderstood. Many seem to think that the great end of all Christian effort is to save souls; and so it is in one sense. But I believe Scripture, as I have pointed out, places it higher, even to glorify Christ, that Christ may glorify God. I grant the two are so intimately connected that it is impossible to separate them; but there is something selfish in making the highest end the saving of sinners. When we look through this to the honour of the Saviour, then I believe we reach the highest end. "Of Him and through Him and to Him are all things, to whom be glory for ever and ever." "Thou hast created all things, and for Thy pleasure they are and were created."

Dear brethren, a wonderful view is here opened out of the dignity and grandeur of our work. We speak and think of the glory of Christ, but our fullest words and highest thoughts fall infinitely below the *reality*. This we may safely say, *there is, there can be* no higher aim. *God has* "given Him a name which is above every name." Of course *this glory* of Christ results from our home pastoral work. He is fully

glorified when any poor sinner at home turns to Him, when any ripened saint brings forth fruit by His grace in this our favoured land. But many Christians are cramped in their ideas. They seem to think, as Dean Vaughan puts it, that England is God's field. The Master said "the field is the world," and there seems a special and peculiar glory resulting to Him, when those who have lived so long in darkness are brought to see and know Him.

For this reason our work never will be popular. Till men care for the glory of Christ they will never care for missionary work. Painful as it is to read it, and sadder still to contemplate such evidence of the alienation and enmity of the human heart, I believe we must expect to see our work decried and even ridiculed in the public press and popular literature of the day,—perhaps the more so as the work is distinctly owned and blessed of God.

I have often thought when attending some small country missionary meeting, where only a very few may be assembled, while at the very same hour, may be, many large enthusiastic gatherings are being held to do honour to some great hero, or listen to a popular speaker, or even the great Parliaments are enacting laws for thousands and millions of people, Which is really the most important gathering? Upon which does the Redeemer look down with greatest delight? From which will the results be most permanent and lasting? May we not believe, if only there is a true missionary spirit, that the small, humble gathering, which the newspaper would scorn perhaps to notice, is far, far more important in its work and results, because so intimately bound up with the glory of Christ?

Our work, then, is the noblest that man can engage in. No higher service is ever rendered by the highest archangel before the throne. Indeed it is service which all the powers above may well aspire to, and even may envy. We readily yield the first place to our devoted brethren who go forth with their lives in their hands to the forefront of the battle. Surely a missionary life is the most sacred of all callings. But our work who stay at home to guard "the stuff" is scarcely less honoured, because humanly speaking the measure of our effort is the measure of supply and strength and extension abroad. I doubt whether the most sorely tried and pressed brother in the foreign field is more heavily taxed than those faithful men who sit daily in Salisbury Square. Missionary brethren have told me they would find our home pastoral work, plodding on incessantly over the same ground, preaching year by year to the same congregation, even harder than their missionary toil, and nearly all of us have our pastoral work plus C.M.S. work.

That we may be cheered and encouraged to-day, as well as stimulated, it is surely well to call to mind the great honour and dignity conferred by this service. Whether we are pleading on our knees, or preaching from the pulpit, speaking on the platform, or arranging the work in our studies, writing the many letters which each sermon and meeting involves, or making up the annual accounts, so long as we live near to the Master Himself, may we not believe our poor *efforts are equally refreshing* to Him as that which prompted the

words, "The hour is come that the Son of man should be glorified"? Are we helping a few to see Him—like the four faquirs who were attracted to our brother Hooper in his Divinity School at Allahabad by the inscription, "Abode of the knowledge of God," or like the simple Indian boy, whom the Christian lady in her verandah above heard asking the heathen servant below, "Does Jesus Christ live here?" Surely, dear brethren, at the feeblest efforts which lead to these results, we may hear echoes of the Master's voice, "The hour is come that the Son of man should be glorified:" and if in these smaller fruits, how is He glorified as we help in the ingathering of converts all over the foreign field.

Dr. Owen says, "This beholding the glory of Christ deserves the severest of our thoughts, the best of our meditations, and our utmost diligence in them. For, if our future blessedness shall consist in being where He is, and beholding of His glory, what better preparation can there be for it than in a constant previous contemplation of that glory in the revelation made in the Gospel, unto this very end, that by a view of it we may be gradually transformed into the same glory?" And if our future share of that glory is to depend in its measure on the amount and faithfulness of our service in this blessed missionary work, certainly we can have no better study to stimulate us than the same contemplation of it.

Owen says again, "In this present beholding of the glory of Christ the life and power of faith are most eminently acted. And from this exercise of faith doth love unto Christ principally, if not solely, arise and spring. If, therefore, we desire to have faith in its vigour, or love in its power, we are to seek for them in the diligent discharge of this duty, beholding Christ's glory. Elsewhere they will not be found. Herein would I live; herein would I die; hereon would I dwell in my thoughts and affections to the withering and contempt of all the painted beauties of this world, unto the crucifying all things here below."

That we need stimulating in this good work, more vigour of faith and power of love, I presume none, not even the most devoted among us, can for a moment deny. I need not detail any of the great and most pressing wants of the foreign field. We have heard them all so recently. If the whole of England were doing its very utmost, we should still need stirring up to get more help. But instead of this, what do we find? Mr. Sutton has just reminded us, in his statement for next Day of Intercession, that out of about 16,000 parishes in England, only some 5000 support the C.M.S., and how many of these 5000 support it cordially, doing as much as they can?

Now, to whom shall the Society look to improve this state of things? First, the Committee naturally look to the Association Secretaries, who, I believe, labour devotedly. Next, surely the Committee must look to the Hon. District Secretaries. I have no doubt these may be multiplied too freely. It is no use putting a man into the office unless *he loves* the C.M.S., and means to work. Also, while I believe we may *adopt* diocesan boundaries, I think we must keep clear of diocesan *official* organization. But beyond this, without desiring for a moment to

exaggerate our own importance, I believe extension of the C.M.S. in the country, espcially in large centres, is very greatly in the hands of the Hon. District Secretaries. In most associations and societies, almost everything depends on the Secretary. The C.M.S., I believe, is no exception. Only the other day I was surprised to find a large centre was not so active as formerly, and on inquiry the reply laid all the blame on the Secretaries. It stands to reason, in the nature of things, that a local clergyman, of some experience and position, has far more influence and weight in gaining entrance for the Society than a stranger. Where the Secretary is all alive, keeps the cause going in his district all the year round, pushes in boldly (but of course wisely and courteously) wherever he can, minds no trouble for the C.M.S., and looks carefully after all the money he can lay hold of, there, I believe, with God's blessing, the cause is sure to grow.

As we are met for conference, perhaps I may mention a few practical points which strike me as of prime importance for the growth of our cause.

(1) *Let every sermon for the Society be brimful of facts.*—The large majority of our Church people know nothing of the work, except from the Annual Sermon. Only a small proportion attend meetings, and a still smaller section read the publications. If little or nothing about the work is told in the sermon, many draw their own conclusion that there is little or nothing to be said. If every C.M.S. pulpit in the country gave forth only once a year a good report of the Society's work, I feel confident we should soon see a change.

(2) *Throw all possible strength into the Anniversary Meetings.*—The times have completely changed about meetings from some forty or fifty years ago. Some are inclined to think it impossible to get up a good meeting now. In many places there are great and special difficulties, but I know good, grand C.M.S. meetings may be held now. Secure a good strong deputation. Never mind being thought a little greedy (of course I mean within due limits) on the ground floor, first to the right, in Salisbury Square. If your anniversary is successful, you will be sure to get a hearty congratulation. Aim that the annual C.M.S. meeting be proverbially and confessedly the brightest and best religious meeting in the place of the whole year. One dull meeting does far more harm than we imagine. Punctuality, moderate length, bright, hearty singing, short chairman's speech and report, no local magnates unless exceptionally good, full swing to the deputation, as little formality as possible, no time wasted in votes of thanks, except on rarest occasions, these are essential points, and cannot be neglected with impunity.

(3) *Work hard with boxes and collecting small sums.*—This involves a great amount of labour and considerable time, but pays admirably. If all parishes would work boxes well, we should be amazed at the result. For small sums look at St. Thomas', York. A good-sized parish and congregation, by no means wealthy, raised in 1871 under 34*l.* by boxes for *three societies* (C.M.S. 20*l.*, two other societies 13*l.*). *In 1883 the amount, by boxes alone, for five societies, was* 144*l.*,

including C.M.S. 99*l.*; the total for the thirteen years being over 1400*l.* The last Annual Report shows that boxes produced in Liverpool,* 155*l.*; Manchester, 216*l.*; Brighton and Hove, 351*l.*; Nottingham, 277*l.*; just about 1000*l.* in the four places. Surely all these might be increased. I know they might in Nottingham.

These figures show what a fruitful source of income boxes may prove, and also what large sums are wasted and lost where they are not worked. I fully believe the increased 5000*l.* this year, which the Committee ask for, might be raised by boxes alone, if all friends of the Society would only wake up and work them. But I say it advisedly, as the result of some experience, that few clergy will take the trouble to work them properly.

My advice is, push boxes wherever you can. Always have one at every meeting to show. See that a list of box-holders is kept in every C.M.S. parish, and urge them to be opened at least twice a year. The same may be said of Sunday-schools. If the Sunday-schools of St. Ann's, Nottingham, by no means wealthy, but the reverse, could raise 41*l.* 3*s.* 2*d.* last year for the C.M.S., what might not be gathered if all C.M.S. Sunday-schools would work vigorously.

The stereotyped guinea, or half-guinea, 1*l.* or 10*s.*, causes a great loss to the Society throughout the year. Get a few to subscribe odd sums, as 12*s.* 6*d.*, 15*s.*, 22*s.* 6*d.*, 25*s.*, 27*s.* 6*d.*, or otherwise, and there would be a great gain. I do not mean to neglect larger sums. Many of our guinea friends might subscribe 5*l.* I tried this once by letter, got reply it should come next year, and 5*l.* have been subscribed ever since.

(4) *Make as much use as possible of our richer laymen.*—One such devoted brother, now gone to his rest, once said to me, "You clergy do not half tell the laity how to give." They are the first to complain if there is much spent in the Society's working expenses. Dear Henry Wright kept a missionary pony and trap in Nottingham which took out the deputations. His successor could not do so. Ten or twelve laity have had the privilege divided among them, and while we do not covet the honour, occasionally a carriage and pair, and perhaps livery servants, look much better for the C.M.S. than a hired conveyance, specially as it means *keeping down the expenses.*

Get them to take in the deputation. An Indian Bishop thus lately got 30*l.* for his special work, which would otherwise probably have been lost. Ask a leading man to entertain the business men of the place at the anniversary at breakfast if you provide a good missionary speaker. One such application was answered with a cheque for 10*l.*, which provided for about eighty business men to hear a most stirring address from our brother Rowland Bateman, and the application is to be renewed (D.V.) this year in another direction. Get them to receive and entertain your half-yearly Union Conferences. I know a devoted layman who has twice turned his house inside out to receive eighty or

* *The Ven.* Archdeacon Bardsley stated in the discussion that bags were more extensively *used in Liverpool* than boxes, and although only about 155*l.* were raised in boxes, that Liverpool raised last year 600*l.* in bags.

ninety clergy and laymen, for conference in his drawing-room and luncheon in his other rooms. This is greatly preferred to public halls.

(5) *Be known in the district as an untiring, ceaseless worker all through the year for the C.M.S.*—Besides the natural enmity of the human heart, and the engrossing power of other engagements, I am sure there are other causes which produce such general indifference to missionary work throughout the country. Not the least among these is the coldness, indifference, and idleness in the work of many professed supporters. Many are low-minded enough to measure the value and importance of missionary work by the spirit manifested in those who take it up. To put it plainly, and with all humility, knowing too well my own remissness, *the indifference of the country is the indifference of the clergy*, and one brother whose heart is on fire with love to the work, under God, kindles the flame in the whole neighbourhood round him—such a man I mean as the late Rev. Charles Shorting, of Stonham Aspal.

If all the clergy were alive to the work, what a vast change should we soon see! I confess I am not surprised at this indifference in many, but if one thing above another rouses my spirit and saddens my heart, it is to see this coldness in a professed and pronounced so-called strong Evangelical, as when a man can go out for his summer change and get a C.M.S. deputation to preach his sermons one Sunday, and a deputation from another Society on the next Sunday, in order to get his duty taken, or when a man with a time-honoured name for Evangelical truth can receive two brother clergy, one a missionary, at his house before the meeting and, after they have driven several miles, offer them a stand-up tiny cup of tea with apology for bread and butter, and say before going to the meeting, "You won't come back to supper, will you?" Could this possibly be done, where the Master's glory was kept full in view?

And who shall foster under God a warmer, livelier missionary spirit throughout the country, if not the C.M.S. Hon. District Secretaries? Our very office places the credit of the Society at stake in the country. Its character is greatly measured by our spirit. Let us spare no pains, neglect no opportunity, mind no trouble, shirk no work, take offence at no insult, despise no small sum, and leave unturned no stone if thereby we can further in the least the interest of the C.M.S., simply, solely, and entirely for the Master's glory.

If I may add one word to our valued Committee it is—Give us a series of short narrative histories of each Mission from its commencement down to the present time. They must be condensed, pithy, and pointed. The greatest praise is due to our able and indefatigable Editorial Secretary for the Society's publications. But something more is wanted. Many clergy preach and speak no facts because they do not know where to find them. I know they are in the Reports and monthly publications and *Atlas*, but many a town clergyman is too pressed to wade through these, and many a curate does not possess them. A good step has been taken in such pamphlets as Moule's Cheh-Kiang, Moule's China, Fuh-Kien, and Japan Missions, and others, but some of *these are a little too long*, and they are only published for a few of the

Missions. We want a reproduction, adapted in more modern style, of the C.M.S. tracts published more than thirty years ago. They would be greatly appreciated, and considerably help the cause in the country. Something has been done in a few numbers of the *Gleaner*. We want these reproduced in tracts of about thirty or forty pages. Then there could be no possible excuse for any one that he cannot easily get the information.

Rev. brethren, I fear I have wearied you with these details, but I have ventured to give them because I am more and more convinced careful, diligent, attention to such practical matters is the want of our Society, under God, to increase her strength and support in the country. The grand and glorious end of our work, even the glory of our Redeemer, makes all these details a most solemn responsibility, and the hardest work a most honourable service.

When we come to lay down this office, and how soon that may be God only knows, may we one and all be able to adopt our Master's words, "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do."

To this end may we live in the spirit of that holy servant of God, Bishop Vidal, who wrote these lines when he was asked to rest a little longer at home before returning to his diocese:—

Who spoke of rest? There is a rest above.
No rest on earth for me! On, on, to do
My Father's business. He, who sent me here,
Appointed me my time on earth to bide,
And set me all my work to do for Him.
He will supply me His sufficient grace,
Upholding, comforting, supporting grace;
Grace to be doing, to be suffering,
Not to be resting. There is a rest above—
Rest in Jesus. Jesus is in Heaven;
Therefore is rest in Heaven;
My rest is there.

SHINTOISM.

A Paper read at the Cambridge University C.M.S. Union in February, 1884.

By Immanuel Shinsaka Kodera.*

CHAIRMAN, and the Gentlemen of the Union,—The land from which I am come is often confused by some Europeans with China and India. During my sojourn in Berlin I had several personal experiences with respect to the ideas which they entertain of my Native country. I was frequently embarrassed with some questions which I could not take at first but for jokes. However, soon finding that they were not intended for such, I had to tell the inquirers more of the Mandarins and Brahmins than of our Daimios and Samurais—though they exist no longer as such—for the inquiries were generally more nearly connected with certain particular usages which I have heard or read

* *Mr. Shinsaka Kodera, a Japanese gentleman recently baptized (in Berlin) by the name of Immanuel, and now a student at the London College of Divinity, Highbury, has favoured us with this interesting paper, the first read by him in English before an English audience. The circumstances of Mr. Kodera's conversion are mentioned at the end of the article.*—Ed.

of China and India, but never met with in my native country or in the pages of her old history. I wish earnestly that the history of Japan, with her singular manners and peculiar customs, might be more exactly known among the enlightened nations of Europe, because the Japanese civilization, if I may call it so, is, though I am sorry to say it is now almost vanishing, very different from, and therefore cannot be confounded with, the Chinese and Indian.

Of course Japan, as one of the Asiatic nations, has many things common to China and India; but at the same time, as an independent and insular country, which is entirely separated from the continent of Asia more than England is from that of Europe, it has many things which are not common to any other Oriental nations. Indeed we have borrowed from China and India a great deal in art, literature, and religion; but we have remodelled and Japanized all these things, so that they have almost lost their original peculiarities and become our own. The religion, for example, to which belong ninety-nine per cent. of the 35,000,000 of Japan, is a religion of Indian origin, propagated throughout China and Corea, and thence introduced to Japan—I mean Buddhism. But Buddhism in Japan has been much modified and changed, presenting now forms very different from those which it originally bore in the countries whence it came; nor has it ever been able to eradicate completely from the hearts of the people their primitive faith, based upon the co-called Shintoism which, immediately after the late revolution, was declared by the Government of the restored Mikado the state religion of Japan. It is of this Shintoism that I wish to give this evening a cursory account; for, however weak and defective as a religion, it forms the very foundation of all our social institutions. On the one hand the long, unbroken dynasty of the Japanese Emperors has been standing, and still stands, at least theoretically, upon it, while, on the other hand, it underlies the manners and customs of the whole people. I am afraid therefore that if Christianity is to meet any obstinate antagonism in Japan, it will come from Shintoism, the religion of the Mikado, with whose dynasty it is coeval and coexistent. Buddhism itself, which is now become, as I have mentioned just before, the religion of the majority of the Japanese population, as a religion introduced from a foreign country could have never become such if it had insisted on keeping its pure forms and made no concession to Shintoism; or, in other words, if it had not managed to mix itself with this Native religion. Such being the case, I thought it to be a proper thing for those who have any amount of interest in Christianizing the Mikado's land to pay some attention, first of all, to that form of worship which is so peculiar to Japan only, existing from time immemorial to the present. With this object I have written the following paragraphs, which I now venture, for the first time, to read in a language and before hearers other than those of my native land.

Shintoism is not, like Buddhism or Mohammedanism, a religion invented by a man gifted with some fine intellect, and then propagated and spread among others voluntarily or by compulsion, but is simply a remnant of the general worship long prevalent among the rude tribes of the islands which compose the land of Japan, and then developed and shaped according to the degree of civilization to which they attained. It contains no subtle ideas of morality, or elaborate systems of philosophy, like some which were bequeathed to mankind by the ancient sages of Greece and China. It is only a mixture of nature-worship, which is very common among uncivilized *races, and the worship of ancestors*, especially of some chiefs or heroes, which

is, too, not seldom found among the less-advanced nations; its very foundation consisting of the old legends and fabulous traditions that form the first period of the Japanese history, or, in other words, the mythology of Japan.

This mythology was in ancient times kept in the memory of certain persons, like the bards of the old Britons, and handed down from one generation to another, till the introduction of the Chinese letters, which took place about the middle of the third century A.D., enabled it to be committed to writing. Partly from these writings, which are now no longer preserved, and partly from the legends which were still lingering in the minds of men, was compiled, in the year 712 A.D., a book called *Kojiki*, which means Ancient Record. This is the oldest written history now existing in Japan, and is the Bible of the Shinto priests, especially the first third, or the purely mythological part of it.

According to this tradition, heaven and earth were evolved spontaneously out of a chaos; then came into existence the Lord of heaven, the first god of the new creation. To him followed, one after another, two single and four coupled deities. In the last of these couples there was the manifestation of sexes; their eldest child was a daughter, whose beauty shone so splendidly that both heaven and earth were filled with light. She thus became the goddess of the sun, whose direct descendant every Japanese sovereign claims to be.

Now Shintoism assigns the headship of all gods to the goddess of the sun, the greatest visible sign of the powers of nature, who is at the same time considered as the first ruler of Japan and the arch-ancestress of the Japanese emperors. On this account a Japanese emperor is not a mere servant of God chosen to rule a nation, but, as the direct descendant of the supreme God, is himself a god, and, indeed, above all men and gods put together, except his own ancestral gods, because the other gods are either the followers or the creatures of his divine ancestors. He is the sole representative on the earth of the highest divinity that rules in heaven; he can himself create gods.

The Shinto gods are not only the imperial ancestors and those divine personages who lived in the mythological age,* but many of them are the poets, scholars, warriors, statesmen, and patriots who were made gods by the imperial decrees; and this process of making gods and also promoting the ranks of the dead, who were some years ago deified and worshipped, is still kept up. If you read some Japanese newspapers you will sometimes meet official proclamations conferring on certain dead persons the divine titles, or promoting the ranks of those who are already in the list of Shinto deities.

I have been showing thus far how Shintoism is connected with the mythology on the one hand and the personal dignity of the Emperor of Japan on the other. Let me now call attention to some of the technicalities of this religion. I have already mentioned that Shintoism combines together the worship of nature and the deification of ancestors and heroes. But it has no idols or images for the objects of its worship; its temples, built of pure, plain wood, and thatched with straw or bark of fir-tree, are marked by complete simplicity. Within the temple are placed a mirror, the symbol of divine soul; and strips of white paper on a plain wooden wand, *the emblem* of holiness and purity. Before every temple, or rather at the

* Some of them are none other than the personified powers of nature.

entrance to its precincts, stands a kind of gateway, consisting of two upright trunks of fir, on the top of which rests horizontally another trunk, with ends slightly projecting, and under it a second and smaller trunk. Sometimes the temple and the gateway is hung, or "adorned," as a Japanese calls it, with ropes of twisted rice-straw. There are, however, many Shinto temples splendidly lacquered, painted, and even gilded with gold and silver; in fact, nearly all temples are more or less ornamented to the recent taste or style of architecture; the gateways, too, are ornamented even so richly, some of them being constructed of enormous pieces of cast bronze or polished granite. But this sort of building or construction is not in proper accordance with the pure Shinto architecture. They were mostly done during the period when Buddhism prevailed over Shintoism. The Shinto temples which are in construction at present avoid as much as possible these ornaments, and nearly follow the original model of the holy temple which stands in the province of Ise.*

All Shinto priests receive their appointments and ranks from the Government, but only some get regular salaries; the others are wholly supported by the offerings and incomes of the temple properties. Besides the priests, there are attached to each temple a certain number of priestesses, who dance before the divine shrine on ceremonial occasions. They are dressed in white when they officiate. The priests wear the old-fashioned court robes, which according to their ranks vary in colour and shape.

Shintoism detests all forms of uncleanness, and is very particular in bodily purification. The priest must bathe before officiating, and bind a slip of paper over his mouth when he brings offerings to the shrine. Every man must wash his mouth and hands before he goes to worship, with the water provided in a basin at every temple. The worshipper stands on the front of the temple, rings the bell by pulling the rope which hangs down from it, and claps his hands twice, and bows his head and knees, and then prays in silence. This is the usual way of worship, but if any one has some special petition to make, he may ask the priest to do so for his sake and enter the temple and attend the service. There are definite forms of prayers corresponding to the definite occasions on which they shall be repeated; in every one of these prayers occurs a certain expression, meaning, "O Lord, cleanse our uncleanness, and purify our impure hearts!"

For a period of at least 1000 years preceding its complete separation from Buddhism, Shintoism had nothing to do with the dead; the very idea of death was a great pollution, and the funeral ceremonies were entirely entrusted to the hands of Buddhist priests. When a death occurred to a family, its house-shrines, or any symbols of Shinto worship, were shut up and covered with white paper, and its members were not allowed to enter into the precincts of any Shinto temple, or to pass through its gateway. Those who were present at a funeral service had on their return to cleanse themselves by the use of salt before entering their own houses. This is still

* In the year 92 B.C., Emperor Sujin built, for the special worship of the sun-goddess, a temple in the province of Yamato. This temple was removed in the year 5 B.C. by Emperor Suimin to the province of Ise, where it now stands. Of course the temple has been very often rebuilt, but always in its original simple style. This is the holiest temple in Japan. Every honest Japanese, whether he belong to Shintoism or Buddhism, thinks it his duty to make a pilgrimage to this temple at least once in his life; and though, since the introduction of the Western civilization, the religious feeling of the people has been very much weakened, still numberless pilgrims visit this temple every year, and pay their pious respect to the goddess of the sun, *the chief ancestress of* the emperors and the greatest deity of the nation.

the case with the ninety-nine per cent. of the Japanese population who belong to Shintoism and Buddhism at the same time; only a very small minority of people who received Shintoism as their only religion on its separation from Buddhism, observe the Shinto rites of death, considering it no longer as any pollution.

When a Shintoist dies, his relatives or friends ask the priest to come to his house, to pray for his soul and bury his body. The coffin is covered with white cloth and carried by men dressed in white; a long flag, also white in colour, bearing the name of the dead and his title if he has any, and a pair of evergreen trees hung with pieces of white paper, form the necessary appendage of a funeral procession. When the coffin is buried, the priest or priests offer a prayer, and the relatives and friends of the dead approach one after another to the grave, put on the table purposely placed on its front a branch of evergreen hung with strips of white paper, bow down, pray in silence, and then disperse. The name of the dead is written on a small wooden tablet and preserved in the house-shrine, and prayed, especially on the days of his departure from this world. If any of his relatives is in an official position, he shall suspend his work for a definite number of days following after the sorrowful event.

Such is a brief account of the religious form of Shintoism. As to morality, it provides no special systematic rule. Let me, however, now give a few facts showing how firmly it takes root in the political and domestic life of the people:—

1. We have no native word conveying the idea of civil government, without at the same time including the idea of serving gods; to govern and to worship being one and the same word. Thus, the expression, "The Japanese Emperor conducts his government," is identical with this—"The Japanese Emperor worships his gods," namely, he does the will of his divine ancestors.

2. The Confucian principle of morality, which gave the rule of life to the governing or educated class of the people, considers, as prevalent in China, obedience to parents as the first and highest duty of men, and the next, obedience to the sovereign. But in Japan this is reversed, the duty to his Mikado, the outward embodiment of the gods, is the first duty of a Japanese. Consequently no Japanese, if I remember the history of my native country rightly, has ever attempted to upset the throne of his divine Emperor—with three exceptions, which however all failed. The Shoguns, whom foreigners called the temporal rulers of Japan, were in name none other than commanders of army, and often lower in rank and other titles than some of the petty court nobles. Otherwise they could not have continued in power. It was chiefly through this particular reference and loyal feeling to the Mikado, on the side of our feudal princes, that about twelve years ago they gave up at once their territorial rights and hereditary possessions to the imperial government. Foreigners seem to be perplexed to explain this fact, but to an honest Japanese who loves his native sovereign and native land, it is a matter of easy understanding, at least it was so at the time of the late revolution, when the loyal and patriotic feeling was aroused to its highest pitch.

3. Buddhism has wrought a tremendous influence upon the minds of the common people, still it has never been strong enough to replace completely *the* Shinto faith in the hearts of those who have in practice adopted this *foreign* religion, for every Japanese house has some signs at least, showing *that* its inmates pay respect to a certain Shinto deity; of course with the

exception of the houses belonging to the Buddhists priest, and to the Christian believers, who are however as yet very few in number.

4. Every village, town, or part of a town, has its common Shinto temple, which is dedicated to its patron deity; and the people living within this particular local allotment or parish are called the "children" of this particular local deity. Every baby is taken to the temple, when a certain number of days have passed after its birth, and made one of its "children." The "children" observe, in honour of their patron deity, at least two great holidays in a year, when they all feel very jolly, and go together to the temple in their best attire. But no Buddhist temple has any such local parish attached to it.

5. The great national holidays, in which the whole people, almost without exception, join, are entirely of Shinto origin, or take place by special decree of the Emperor.

6. Marriage is wholly a Shinto institution; Buddhist priests are excluded from the wedding-feast, as something unlucky, and therefore unsuitable to the happy event. It is represented in Japanese mythology, first by that of the divine pair, the parents of the sun-goddess, and then by that of their son, namely, the younger brother of the national deity, with a maiden whom he saved from the jaws of a horrible dragon; he himself, whose temple still stands in the province where he married and lived, is the particular god who presides over the uniting of two hearts that beat like one. So he is much worshipped by the young people who are attaining to the matrimonial age. Here I may add a few words about the position of Japanese women, which is, I think, a little too much under-estimated by Europeans. That degradation of the female sex which prevails so especially among the Mohammedan nations, and also in China, is really not so much the case with the Japanese as is supposed by some foreigners. The highest national deity of Japan, as you have seen, is a female in character and in every other respect, and we have also had many reigning empresses, and may still have others when the male heirs to the throne fail. Some of these empresses were indeed very energetic, and did great things for the national glory. On this account some old Chinese scholars have called Japan the "Land of Ladies."

The above six points will sufficiently show what a deep hold Shintoism still has on the mind of the people. They are, in fact, the very things which make Japan so different from all other Oriental countries in regard to its national characters. Buddhism and Confucianism sacrificed some of their most important doctrines or principles, or, in other words, modified themselves a great deal, before they could be adopted by the people of Japan, who would not entirely give up their old ideas, based upon Shintoism. But now true Christianity of course will not and cannot suffer itself to sacrifice even an atom of its truth, and consequently it will come into full conflict with Shintoism. If, however, those who profess to be Christians really do what God commands them to do, and lead the people who are unfortunately still so ignorant of the holy truth, not only by words and declarations, but also by deeds and examples, I am most sure that no obstacles can stand in the way of the propagation of the Gospel; God will open the eyes of those who so pitifully remain in the clouds of old superstition or in the mist of new scepticism, and they will see the light that shines to them in darkness, and they shall comprehend it.

Now let me pray, as I constantly do, since I became a Christian, that God will not long leave my native country in its present state, but bless her more and more, graciously guiding His people already labouring there for His

sake, and sending there more of them full of spirit and knowledge, so that superstition and infidelity shall soon vanish from the "Land of the Rising Sun," and all her thirty-five millions shall witness the glory of His only Son, and shall live in the true light, of which He alone is the source.

Perhaps some of you might like to know how I was led to become a Christian. I did not jump up from the depth of heathenism to catch hold of the true light of Christ. The slight idea that I had obtained of the heathen religion in my childhood I gave up completely since I began to study the Western literature, and I remained for a long time without believing any god whatever. Dark thought of sin often crossed my mind, in consequence of some intellectual inquiries, to which I could find no answers. But God gave me an opportunity to visit Europe, and I came to Germany with a Buddhist priest of some note, just two years ago (for to-morrow is the second anniversary of my arrival there), and I saw with open eyes the real state of Christianity in some families and good friends with whom I came in contact, a state which I had never thought of in my native country. This observation led me more and more to the conviction that Christ is the truth, and that one stands in need of salvation, but still I could not take any decided step to become a member of the Church of Christ. I attended the lectures on Christian ethics and practical philosophy, and searched the truth deeper. At this juncture an intimate Native friend of mine, Kenzo Nathaniel Wadagaki, who had been baptized here at Cambridge by the reverend gentleman presiding over this very meeting,* came to Berlin. He helped me further in the faith, and Professor Cassel, who gave my friend and me special lessons on the Holy Scripture, and led us in the way of Christian life, was the last helper in my slow entrance into the Kingdom of Christ.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev Robert Clark, M.A.

(*Continued from page* 434.)

XII.—THE DERAJAT.

IN the year 1861, when the finances of the Church Missionary Society appeared to be in a declining state, and the Committee in London were anxiously considering the best means of retrenching their expenditure, a proposal came unexpectedly upon them to open a new Mission in the Punjab. The suggestion appeared, in the first instance, almost in the light of a temptation to desert the older Missions for the sake of novelty; but the circumstances under which the proposal was made soon convinced that it was rather to be regarded as an encouragement from above to "go forward," relying in faith upon the Lord for the supply of all our need. The proposal came from Colonel Reynell Taylor, the Commissioner of the province, accompanied by a munificent donation of 1000*l*. It was supported by the recommendation of Sir R. Montgomery, Lieutenant-Governor of the Punjab; and it was enforced upon the attention of the Committee by the personal appeal and explanation of Sir Herbert Edwardes, who was well acquainted with the

* The Rev. H. C. G. Moule, Principal of Ridley Hall.

district, and who has thus described the locality, and the claims it presents upon the Christian liberality of England.

Sir Herbert Edwardes wrote:—

The Derajat is that long range of the Punjab frontier which lies between the right bank of the Indus and the eastern slopes of the great Sulimanee Range, which separates British India from Afghanistan. It extends from the Salt Range, which is the southern limit of the Peshawur Division, to the north-eastern frontier of the provinces of Sindh, and may be more than 300 miles long by fifty or sixty broad. Dera Ghazee Khan and Dera Ismail Khan are each the headquarters of a British district, and derive their commercial importance from the fact that each stands opposite mountain passes on the border, through which the products of Central Asia are poured down into the Punjab and Hindustan, and the products of Hindustan and England are pushed up into Central Asia. The carriers of this trade are among the most remarkable people in the world, and are well worth telling of. They are the Lohanee merchants of Afghanistan. For several months these enterprising merchant tribes, to the number of perhaps 2000, are every year encamped in the Derajat, and brought within our influence for good or evil; then leave, and carry their experience of Christians into the district strongholds of Islam—Cabul, Ghuznee, Candahar, Herat, Balkh, Bokhara, Khiva, and Kokan.

The settled tribes who inhabit the Derajat are hardly less interesting than their Lohanee visitors, and have still stronger claims on us as our subjects. Common gratitude demands that we English should do all we can for this people, for in two great struggles the people of the Derajat have come to our assistance and fought nobly on our side. In the war of 1848-49 it was the whole length of the Derajat border which gave us those levies of wild swordsmen, matchlock men, and cavalry, which enabled us in a season adverse to the march of European troops, to shut up the rebel Dewan Moolraj in his fortress at Mooltan, and wrest from him one of the most fertile divisions of the Punjab. When the next struggle came in the terrible Sepoy Mutiny of 1857, the chiefs of the Derajat instantly took up arms, raised horse and foot, and hurried to our aid. From Peshawur to Bengal these loyal men were once more found fighting our battles, in spite of the taunts of the Mohammedans of India.

We have thus another instance of a Church Missionary Society's Mission in the Punjab being established by a Christian layman. The Umritsur, Simla and Kotgurh, Kangra, Cashmire, and Peshawur Missions, and now that of the Derajat, were all of them established by Christian Government officers, who were many of them men of the highest ability and distinction in the Punjab. General Reynell Taylor—who gave 1000*l.* to the Society to establish the Derajat Mission, and who also gave Rs. 100 a month to that Mission, as long as he remained in India—used formerly to be called the "Bayard" of the Punjab army. When a young lieutenant he commanded an army of 10,000 men, and his deeds of prowess are still spoken of on the frontier, where his name is a household word for skill and courage. The only person who knows what he did and is silent respecting it is he himself. And yet so gentle and lovable and beloved was he, that the Natives used to say that there were two *ferishtas* (angels) amongst the English in the Punjab; that they were so good, that if only all the English had been like them, the whole country would have become Christian by seeing them and witnessing their actions, without the aid of any missionaries at all; and that these two "ferishtas" were Sir Donald McLeod and General Reynell Taylor. It was General Taylor, *when in political charge* of our army at Umbeyla in November,

1863, where we suffered severe loss, who called our Christian officers and soldiers together to prayer with the following words :—

To-day is the 5th Sunday we have spent in the hills. . . . . In entering upon our present undertaking, we may possibly not have been sufficiently earnest to do all in God's name, and for His honour, and we are now reminded of it by the loss of valuable lives which He has seen fit to inflict on us, though still in His mercy we have been granted substantial success. Though oppressed with much diffidence, and a deep consciousness of unworthiness to speak in the cause of God and Christ, I yet trust that my brother officers and Christian brethren throughout the force will bear with me when I beg them affectionately to devote this day to humble prayer to Almighty God, beseeching Him to look mercifully on our past offences and to deign to guide our counsels, and grant us His help in the contest we are engaged in. (Sd.) REYNELL G. TAYLOR.

CAMP, UMBEYLA PASS,
Sunday, 22nd Nov., 1863.

When victory had been granted, General Taylor again called on the force to offer up thanksgiving for it. On the 24th December he wrote :—

At that time (22nd November) our troops were greatly harassed with duty, our losses in officers and men had been severe, and our leader, Sir Neville Chamberlain, had been wounded and taken from us. The invitation to dedicate a day to prayer was most kindly and readily received by all; and I trust I shall not be supposed to build too much on it, if I say that, on looking back, it appears as if the course of the campaign had worn a different aspect from that day. I do not think it can be wrong to call attention to this, because there is the best warrant for hoping for great results from united prayer. Having ventured to ask my fellow-Christians to pray at a time of difficulty, I am irresistibly impelled to exhort them to give thanks for victory, success, and a restoration of peace. Our lips cried, "God have mercy;" let them not fail to say, "God be praised," when honourable and useful results have been granted to our efforts. . . . I have felt that it would be unworthy, when my own convictions of what is right are so strong, were I not to have the courage to move again in the cause of God's honour, and that of our Saviour Jesus Christ.

General Taylor was selected to carry Lord Lawrence's coronet on a cushion before the coffin at his public funeral in Westminster Abbey. Unlike almost all his distinguished contemporaries who took a leading part in the Sikh war, and the Mutiny, and the pacification and the settlement of the Punjab, he still remains unknighted. His monument is the name he has left behind him, his bold confession of Christ, and the Mission which he established in the Derajat. As he said, he did not like to leave the Derajat which he had been so long connected with, without making an effort to give to the people whom he so much loved the means of receiving the same Christian blessings which he prized so much himself, and which had done so much for him.

We proceed to give a short account of the Derajat Missions; and first of—

(1.) *Bunnu.*

It was in the spring of 1848 that Sir Herbert Edwardes, then a young lieutenant in the service of the East India Company, achieved *by his* personal influence and tact in a few months the bloodless conquest of the Bunnu Valley—a valley studded with 400 forts, which all the might of a military nation like the Sikhs had failed to subdue.

The district has an area of 3831 square miles, with a population of 332,000 souls. The earliest occupants, of whom traces remain in Bunnu, were the Greeks. As each year's Indus floods subside, Hellenic sculptures and coins are brought to light. Between the Macedonian occupation and the immigration of the Pathans into Bunnu there is a blank of 1000 years, anarchic and traditional; then the name of the land was Daud or Marsh, for there was much water. But the Bhunnadzais dug drains and sowed corn, and said, "Let us call this place Bunnu, after our mother, for it is fruitful even as she was."

Bishop French, who was the first C.M.S. missionary in the Derajat, and who visited Bunnu in 1862, gives the following description of the town of Bunnu, or as it is now officially called, Edwardesabad:—

> It consists of a large fort and walled bazaar, and stands in the centre of ten or twelve Pathan villages, some of them with a large and industrious agricultural population. Every Friday there is a large cattle-market, to which the Waziris are invited and encouraged to bring the produce of their rocks and valleys. It is well frequented; and, thanks to the restraint of British law, all is orderly and peaceful as an English market; and here, perhaps, next to the preaching among the Povandas, is a fine open field of labour to the missionary, where the word of truth may go forth, and be echoed from steep to steep of those mountain fastnesses which have heard no sound but of war and bloodshed.

Bunnu was formerly an out-station of Dera Ismail Khan, but since 1873 it has been occupied by a resident missionary, the Rev. T. J. L. Mayer. We thank God that Mr. Mayer is still able to hold his position as a missionary in Bunnu, notwithstanding his loneliness (as a solitary missionary at a distance from all other Missions), the opposition of the people, and the unhealthiness of the station. May that measure of health be given him and his family which is necessary for their continuance in the work in which he is successfully engaged! There are 67 pupils in the Main School and 85 in two Branch Schools; making altogether 152, of whom 84 are Mohammedans, 67 Hindus, and one is a Christian. When the Bishop, at his last visitation, asked the Pathan boys to stand up, 17 responded to the call, showing that of these 152 scholars, 17 are Pathans. At the Bishop's examination of the school, the orderly behaviour of the boys was remarked; and also the intelligent answers which they gave to the Bishop's questions. Surely there are many of God's chosen children amongst these boys who will be made willing in the day of His power to give their hearts to Him. Perhaps there may be some whom He may call by His own Spirit to work for Him in the ministry of His Son; and to be honoured vessels of His mercy, to bear His name to the Mohammedans and Hindus around them. There are, we were glad to see, two Christian masters in the school; Mr. Benjamin, the head-master, and Masih Dyal, both of them from Kangra.

There is as yet no girls' school in Bunnu. We fear there are difficulties here regarding the teaching of women and girls which are not met with now in other older Missions.

The congregation consists of 15 persons, five of them living in Esa Kheyl, and all of them, with the exception of the Esa Kheyl Christians,

being in the service of the Mission. It was a pleasure to see the two Christian young men from Esa Kheyl who had come in to be confirmed by the Bishop. It is a mark of God's special goodness when any Christian family is enabled to remain after baptism in their own village or town, and live as Christians amongst their own people. It was thus that Paulus, the Lumbardar of Narowal, was the means of planting Christianity amongst the Mohammedans of his neighbourhood; and it has been owing to his influence under God that so many faithful evangelists and other Christians of good position have been raised up from Narowal, which is more than thirty miles from Umritsur, to work for Christ in many parts of the Punjab. If our friends at Esa Kheyl are faithful to Christ and His cause, He will be faithful to them. If they honour Him by their Christian actions, He will honour them; and will keep them in peace and safety, and make them a blessing to many.

We accompanied Mr. Mayer to his ordinary bazaar preaching in the public square. As it was Friday the place was crowded with Waziris and other hill and village people. The treatment which our brother received was very rough indeed. The people repeatedly knocked his hat from his head, seized his book, and pushed him about the place.

As public preaching in the streets of cities is allowed by English law to teachers of all religions, it is a question how far it is desirable to endure this treatment without appealing to the law. The police, who witnessed the whole scene from their tower, remained passive spectators, and appeared to be pleased with it. Perhaps the erection of a preaching-shed near to the church, if the proposed site can be obtained, may afford all the advantages of street preaching without these disadvantages. The large audience which the Bishop had on two occasions in the schoolroom was peculiarly quiet and attentive. We can thank God for the door of ready utterance which He has given to our brother Mayer in the Pushtu language, and for the high courage and settled purpose of making Christ known with which He has endowed him.

The following books have been translated by Mr. Mayer into Pushtu between 1876 and the present time:—The Lord's Prayer, Ten Commandments and Beatitudes, *Pilgrim's Progress*, the Common Prayer-book, Job, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Ezekiel, Daniel, and Obadiah. St. Matthew, St. Mark, the Acts of the Apostles, Romans, Corinthians, and Hebrews have also been revised.

The unwearied diligence manifested by our brother Mayer is beyond all praise; and he has received many testimonies from independent sources to the excellence of his translations. Major Rivaz writes that the translation of Isaiah "is a grand translation." Mr. Udny, C.S., writes that "it is faithful and admirably clear." Respecting the translation of Ezekiel, Major Rivaz writes that "the translation is a most valuable one, and one that will be understood by people whose language is Pushtu."

(2.) *Dera Ismail Khan.*

Dera Ismail Khan is the head-quarters of the Derajat Mission. The *inhabitants* of this district are favourably distinguished from the neigh-

bouring Afghans as "being peaceable, industrious, and unostentatiously hospitable." In religion the people are Sikhs, Hindus, and Mohammedans. The latter owe special gratitude to the British Government, for during the supremacy of the Sikhs their religious feelings were grievously outraged, their mosques desecrated, and the public exercise of the Mohammedan religion forbidden.

The first missionaries in Dera Ismail Khan were the Rev. T. V. (now Bishop) French and the Rev. R. Bruce, who commenced the Mission in April, 1862. We regret that we have no published accounts before us of the way in which their missionary labours were commenced. But we remember how Mr. French itinerated in every direction amongst the people till one day he was carried into Dera Ismail Khan half dead (to use his own expression) from one of the villages, in January, 1863. We remember also how Mr. Bruce won the hearts of the people as he travelled everywhere on foot, with one servant, and a single mule for his baggage, in such a manner as to make us even now doubt whether it was an advantage to the cause of Christ's kingdom generally, when he left India in 1868 to plant the standard of the Cross of Christ in Ispahan. Mr. French and Mr. Bruce were followed by the Rev. D. Brodie (from 1867 to 1872), and afterwards for a short time by the Rev. R. Bateman. The present incumbent is the Rev. W. Thwaites, who has been in charge of the Dera Ismail Khan Mission since 1872.

There are 230 boys in the Main School at Dera Ismail Khan and thirty-five in a Branch School. The Main School teaches up to the Middle School Examination. Its head-master, we are thankful to say, is a Christian. The policy of the Church Missionary Society is that all its schools should be conducted, as far as possible, by efficient, well-paid, Christian schoolmasters under the superintendence of the missionary; and that all the masters should gradually, and as soon as possible, be Christian men. The whole tone and influence of the school will then be Christian; and the (often underhand) opposition to the great objects of our missionary schools, the conversion of the pupils, will be excluded. The missionary will be set free for his work of superintending and guiding all the departments of the Mission; and for direct preaching and itinerations. It is a great encouragement to see that Mr. Ifraim, a convert and a late pupil of the Mission, is now the head-master of this important institution; and to see also that Henry, another old pupil, is exerting Christian influence. Another pupil and convert of this Mission is Mr. Khem Chand, the late head-master of the Bunnu School, who is now being prepared in the C.M.S. College at Islington (London) for missionary work. Christopher, now a pupil in Mr. Rodgers's Normal School at Umritsur, is also another convert of this school. Three converts from this school were baptized under circumstances of great trial in 1874. We have thus many proofs and direct evidences of the blessing of God on faithful labour which is spent on missionary schools.

A *pretty and suitable church* was erected by Mr. Thwaites in 1880; *and now needs a Native* pastor for the increasing congregation. It is

hoped that Mr. Mulaim-ud-din, who has faithfully laboured in the Mission for the past sixteen years, will become its first Native pastor. He has had opportunity to leave the Mission; but has always nobly remained at his post. He will shortly proceed to the Divinity College at Lahore to prepare for Ordination. There are twenty-six Christians connected with the Bunnu Mission.

No less than six Waziri boys are receiving instruction in the Mission school. As yet there are no Povindahs. Jalal-ud-din, a Pathan from Peshawur, whose Native tongue is Pushtu, has been lately, through Mr. Thwaites' influence, rescued from trial and danger, and is now in this Mission. Pushtu-speaking agents are much needed. The hindrances and difficulties of work amongst the Povindahs, which for so many years have seemed almost insuperable, will in God's good time be removed. May God Himself raise up Povindahs and Waziri Christian preachers to be the evangelists and pastors of their own people!

The Tank Medical Mission.

The Medical Mission in Tank was founded in 1868 by Lieutenant (now Major) Gray, who was then the Deputy Commissioner of Dera Ismail Khan; and who erected the present Mission dispensary there, at the cost of Rs. 300, and agreed to pay to the Society the sum of Rs. 50 per mensem, for at least five years, on the condition that "the Society would appoint a Christian Native doctor to attend to the Waziri hill-men, and endeavour to give them some enlightenment in respect of our religion." The Nawab of Tank gave the site for the hospital.

The offer was thankfully accepted, and Dr. (now the Rev.) John Williams, a Christian Native of Bengal, was appointed by the Society to the Tank Mission, where he has remained ever since; and by his gentle and winning manners, his kindness to the people, and his medical skill, has won his way amongst the whole Waziri clan in such a manner that he is now probably the only Christian man in India who can travel uninjured and unarmed and without any escort, throughout the length and breadth of that wild mountainous country of fanatical Mohammedans.

Ever since 1868 has our dear brother been enabled to live almost alone as a Christian teacher and medical missionary, forty-two miles away from Dera Ismail Khan, and from all European sympathy and help. He has done a work in Tank which probably no European could have accomplished. The number of patients in his hospital between 1st July and 31st December, 1882, was 4108, of whom 2000 were hill-men. The daily average of patients was about 70. The number of minor operations performed was 154. The monthly expense of the hospital is Rs. 45; and Rs. 200 per annum in addition to the above sum is required for English medicines. During the hot season the shade of a large tree forms the hospital, in which some twenty-five indoor patients are received. In the winter it is far too cold for the sick to lie under a tree, and Mr. Williams now needs a building capable of receiving twenty-five patients during the cold weather.

XIII.—THE BELUCH MISSION.

The Mission to the Beluchis was established in consequence of a special appeal which was made by the Rev. G. M. Gordon, who himself gave the sum of Rs. 10,000 to it. The Rev. A. Lewis and Dr. Jukes were appointed to take charge of it in 1879. Mr. Gordon was in Candahar when the welcome intelligence of their arrival reached him. After a five weeks' sojourn in Candahar he rapidly retraced his steps, on his return journey of 400 miles, to join his colleagues: "Afghanistan," he writes, "by universal consent, is not a goodly land, nor is Candahar a goodly city. As is usual with Eastern cities, it looks best at a distance." He observed there "three distinct types of feature,—the rugged and often sinister-looking hill-men, the thick-lipped almond-eyed Mongolian Native of Hazara, and the hooked-nosed, Jewish-featured, handsome Pathan." He visited the tomb of Ahmed Shah, the founder of the city and of the Dourani dynasty, under the dome of which lies the body of the Shah and those of his three wives. He engaged in conversation with the people in the bazaar, and offered them books, in the place where Lieutenant Willis, R.A., had been killed by a blow from a fanatic a few days before. He writes: "I little thought a year ago that I should be discussing with the moulvies of Candahar, at their own invitation, the teaching of Christ and the Messianic prophecies. Nor did I anticipate, on arrival here, that the Word of God had already preceded us, and had been read and committed to memory."

May God grant that the Word of God may soon be acknowledged in the city of Candahar, where (on his second visit) our brother Gordon died; and may the honour of giving to that people the Word of Life be that of our own Frontier missionaries, the successors of Mr. Gordon, if it be God's will!

On his return to the Beluchis, Mr. Gordon wrote:—

Hitherto our relations with the Beluchis have been of a very peaceful character. We have had no such rough experience as Saint Augustine had in England, of whom it is related, that travelling on foot through a region now called Dorsetshire, he preached among a sea-faring population, and "these heathen savages drove him away, and fastened tails of fish to the robes of his monks." We do not forget that we have to do at present with tribes partially civilized by British rule; but we hope to carry the Gospel, as opportunity shall offer, into the regions beyond. Our life during the past year has been for the most part in tents, watching for openings, and ready to follow them up. Our stay at Dera Ghazi Khan from April to June brought us much in contact with Hindus or Mohammedans of the city type, but little with Beluchis, who are more given to pastoral life on the hills and plains. Our hope that some Beluch chief would invite us to settle with him has now been realized. A hospital and dispensary at Choti, and another at Fort Munro, will greatly facilitate Dr. Jukes' practice, which has already been blessed to the relief of many sufferers. Frequent observation proves that these people are not insensible to kindness, although sometimes slow to express their gratitude, In this they remind us of an experience in the Bolan Pass. We camped at a place called Abigoom (*lit.*, "lost water"), where the Botan River disappears in its own bed, and after running underground for some miles, issues again in pools and pursues its course down the defile. Thus the current of Native feeling often eludes our observation, and then again finds expression, in unexpected and gratifying ways.

The same *difficulties* which attend the first beginnings of all Missions *were met with at Dera* Ghazi Khan. There was at first no accommo-

dation for the missionaries. They arrived in Dera Ghazi Khan on the 5th April, 1879. The summer was spent at Fort Munro, at an elevation of 6400 feet above the sea, and about seventy miles west of Dera Ghazi Khan, in the Sulaiman Range, where the Government Hospital had been made over to Dr. Jukes. The total number of cases treated by Dr. Jukes in 1879 was 555; and in 1881, 1139. Much itineration has been performed. After long trial of patient waiting on the part of the missionaries, it was decided by the Parent Committee that the headquarters of the Mission, at any rate for the present, were to be in Dera Ghazi Khan. A school has been established there by Mr. Lewis. The Rev. Izhaq was ordained on 25th February, 1883, to deacon's orders as Mr. Lewis's assistant, in Mr. Gordon's chapel in the Divinity School, Lahore.

Another Mission on our Punjab Frontier has been thus established by our Society through the instrumentality of our brother Gordon. May the God of all wisdom guide, and the God of all power and mercy abundantly bless, all its operations; so that the Water of Life by its means may flow over a new land, and give life to a new race of people! We can only here, as everywhere else, say, "The harvest is great, but the labourers are few." We ask our friends everywhere to pray to the Lord of the harvest that He may send forth labourers into His harvest.

XIV.—MULTAN.

The Rev. George Yeates, formerly C.M.S. missionary in Multan, wrote thus to the *Church Missionary Intelligencer* respecting Multan in 1875:—

Multan was the ancient seat of Government,—the key, as it was called, of the Punjab and of India. It is now one of the halting-places of the caravans of merchants coming from Kabul and Candahar, where they rest before spreading wide over India.

The Province of Multan retains its ancient distinctiveness, the people refusing to be classed with the rest of the Punjabis, and possessing a dialect as well as a written character of their own. But the descendants of the ancient tribes now take a secondary place, as the ruling families for more than two centuries have been of Afghan origin. They are called the Multani Pathans, and with them Mohammedanism became ascendant. The cultivators are mostly Mohammedans, but the inhabitants of the towns, the commercial class, chiefly Hindus. The Pathans are, in general, a fine race of men; frank for Asiatics, intelligent, and brave. They are, however, proud, indolent, and bigoted Mohammedans.

It was at the suggestion of Sir Donald McLeod that Multan was taken up as one of the stations of the C.M.S. The Mission was commenced in 1856. A tradition says that the first Apostle of Islam to Multan arrived there riding on a lion, with a serpent in his hand for a whip. Figuratively, the tradition has more truth in it than perhaps was intended. Brute force, lashed on by cunning and envenomed hatred, has ever been the favourite instrument for the advance of Mohammedanism. How different the Gospel of the Grace of God!

The first baptism was administered in 1860, and was followed that year by four others. In 1863 some efforts were made to establish a female school. It was, however, not until a third and fourth attempt had ended in failure that experience sufficient was gained in forming a plan suitable to the place and people. Besides the new Mission School at Multan, opened in 1873, one was established in 1866 at *Shujabad*, twenty-five miles south from the mission-house, at the repeated request of the inhabitants. Another was opened in the Native State of Bahawalpur, about *sixty miles* to the south-east of Multan, which then fell under British protection.

With regard to physical climate, Multan has the distinction of being "the driest region of India." It is all but rainless. The average rainfall during ten years was only two and a half inches. The aridity is said to be only equalled by some regions in Media.

The first missionary, and the founder of the Multan Mission, was the Rev. T. H. Fitzpatrick, in 1856. During the Mutiny of 1857, the local authorities thought that his ordinary bazaar-preaching should be discontinued. Mr. Fitzpatrick did not see the necessity of making any change in his usual work. The question was referred to Mr. (now Sir Robert) Montgomery, who asked for Sir John Lawrence's opinion respecting it. It was recommended "that missionary efforts on no account should be discontinued; but that the missionaries should be careful to preach the Bible to the people and avoid all angry discussion." Mr. Montgomery added his opinion "that great evil would attend the discontinuance of the work." The preaching was carried on as usual.

In 1860 Mr. and Mrs. Fitzpatrick were obliged, on account of ill-health, to return to England. Mrs. Fitzpatrick died at home, and Mr. Fitzpatrick in 1863 returned for a short time, to Umritsur, alone. His constitution was too enfeebled to stand the climate of India, and he retired to England, where he married again, and took charge of an important parish in Yorkshire, where, after a short service in the Master's cause, he died.

Mr. Fitzpatrick was succeeded by the Rev. George Yeates, who was again succeeded by Mr. Briggs. For many years after 1860 the Mission was left under the management of a single missionary. The Rev. Trevor Bomford took charge of it in 1880. The "Woman's Work" of the Mission has been long supported by the Society for Promoting Female Education in the East, who are now sending out two missionary ladies from England to carry it on.

(To be continued.)

THE C.M.S. EXHIBITION AT BLACKHEATH.

FOLLOWING the example of the friends of the Church Missionary Society at Cambridge and Norwich, those in the neighbourhood of Blackheath recently determined to have a Loan Exhibition at that place, which, being easily accessible by rail, would be within the reach of those residing in London. The object was to stimulate and increase zeal in Foreign Missions by bringing together a unique collection of curiosities and other articles illustrating the art, the industry, and the customs of the inhabitants of those countries in which the missionaries of the C.M.S. and other kindred societies are labouring. It was also decided to hold at the same time a Sale of Work in which all the C.M.S. parishes at Blackheath should be represented, and their usual annual sales combined, stalls being provided for the Church of England Zenana Missionary Society and the Missionary Leaves Association.

The Exhibition was opened at noon on June 19th, 1884, by the Earl

of Shaftesbury, supported by the Lord Bishop of Rochester. Their lordships were met at the entrance to the Rink by a large number of the clergy and the laity of the neighbourhood, and the spacious Concert Hall was filled by an overflowing audience, who joined heartily in the opening ceremony. After prayer by the Rev. J. W. Marshall, Vicar of St. John's, Blackheath, the Rev. B. Baring-Gould, Vicar of St. Michael's, with whom the scheme originated, and without whose enthusiasm it would never have been so successful, made a brief statement regarding the nature and purpose of the Exhibition. Bright and animated speeches were made both by the Bishop of Rochester and the Earl of Shaftesbury, after which the latter declared that the Exhibition and the Sale were open.

The Exhibition occupied the whole of the spacious Concert Hall, which was tastefully and artistically decorated by beautiful devices and innumerable flags. The hall was divided into several courts, which were arranged, as far as practicable, in the order in which the Missions of the C.M.S. are mentioned in the Annual Report. To the left on entering, after passing a Japanese room kindly lent and fitted up by a friend, was Africa, then Palestine, North India, South India, China, Japan, and North-West America, each country being indicated by a decorated scroll. A court in the centre of the south side was appropriated to the Church of England Zenana Missionary Society, and an inner recess was fitted up as a Zenana, and occupied by several figures dressed up in various Native costumes. The last court on the south was devoted to the Christian Vernacular Education Society, to the South American Missionary Society, and to objects of interest from the South Sea Islands; the stall of the British and Foreign Bible Society, which was to have been there, being transferred to Palestine, the divine Word, without which all missionary work would be of no avail, thus being placed right in the very centre of "Immanuel's land."

Not only had the boudoirs and the drawing-rooms of friends in the immediate neighbourhood been willingly ransacked of their choicest foreign ornaments; but adherents of the C.M.S. in all parts of the country, from Yorkshire to Devon, had contributed their stores of Mission curiosities, and these had all been tastefully arranged by loving hands, so that they might be seen to the greatest advantage. We would here record how much the committee were indebted to the voluntary labours of many who cheerfully devoted themselves to the exceedingly arduous work of unpacking and repacking, labelling, marking, and arranging; and it would be unpardonable not to mention the name of one, to whose practical experience, sound judgment, and organizing power we owe so much, Mr. Malaher, the Secretary of the Missionary Leaves Association.

We would indicate a few of the more prominent articles, not for their intrinsic value or beauty, but for their interest and bearing on missionary work. Immediately facing the visitor on entering was a table on which were exhibited some tomahawks and clubs which formerly belonged to cannibals, and a tray round which were to be seen innumerable notches, each indicating that one human life had been taken.

In the African Court was a collar which had been taken from the neck of a slave in Jamaica, and sent to the first Sir T. Fowell Buxton shortly before the Emancipation of slaves, just fifty years ago; and a casket of cowrie shells containing an altar, which was always used in human sacrifices, and was presented to the Rev. David Hinderer by a chief as a solemn declaration of giving up heathenism. In North India was a "prayer carpet," to which a history was attached, it having belonged it was said, to Nana Sahib, and having been brought from Lucknow after the Indian Mutiny; and in South India an agate cup belonging to Tippoo Sahib, brought to this country at the beginning of the century. There were several curiosities from the interior of Africa lent by Bishop Hannington, including a spear given him by the African chief Mirambo, and the kettle, coffee-pot, and pans used by the Bishop on his travels. There were the prison coat, the chains, and the manacles worn by the Rev. V. J. Stanton during his imprisonment in Canton, from August to December, 1840. The Rev. H. Dallimore lent a pocket communion service which belonged to the Rev. Samuel Marsden in 1814, and was used by him in New Zealand and Australia.

During the three days the Exhibition was open, addresses on missionary subjects were given, from time to time, in the various courts. The Revs. C. C. McArthur, J. Hamilton, and W. J. Richards, Mr. Eugene Stock, Mr. Chapman, and others gave assistance in this respect; and these addresses contributed most materially to promote not only an interest in the objects intended to be illustrated, but in exciting missionary zeal and spiritual good.

The Sale of Work took place in a large marquee pitched for this purpose in the open space usually devoted to lawn tennis. The parishes of St. Michael's, St. John's, and St. Germain's, Blackheath; St. James's, Kidbrook; Christ Church and Holy Trinity, Lee; and St. Peter's, Eltham Road, were represented; while stalls were appropriated to the C.E.Z.M.S. and the Missionary Leaves Association. Many ornaments and curiosities specially procured for the occasion from India, China, and Ceylon were sold for the benefit of the C.M.S. The profits of each parochial stall have been remitted to the Treasurer of each local Association to be transmitted direct to the Society. The total receipts were in round figures 1070*l.*, and the expenses 345*l.*, leaving a net profit of 725*l.*, of which 585*l.* goes to the Church Missionary Society. It was a pleasing feature of this effort that so many different congregations were united in this sacred cause, and that the whole was conducted with such harmony and love; and the Committee of Management gratefully acknowledge the liberal grants which were freely made by many eminent firms both in London and the country. It is confidently believed that a powerful impulse has been given by this Exhibition to the cause of Foreign Missions; and we trust that the remembrance of this pleasant Missionary Exhibition will be the means of occasioning the most lively satisfaction and gratitude and praise, in the minds of all who took part in it, to Him in whose name and for whose glory it was undertaken.

HENRY MORRIS.

EXTRACTS FROM THE ANNUAL LETTERS.

EGYPT.

From the Rev. F. A. Klein, Cairo.

Cairo, March, 1884.

THE character and history of the first year of our Mission in Egypt may very appropriately be summed up in the words of our Saviour: "A sower went out to sow his seed;" for the past year has been one, not of reaping, or even watering and tending grown-up plants, but principally of *sowing* the good seed of the Word of God, as time, strength, ability, and opportunities permitted. In most instances it was not even sowing the good seed on a specially chosen piece of ground, where it could be watched springing up and growing, and ultimately bearing fruit, but in many, yea, I may say in most cases, sowing the seed on fields where, humanly speaking, one may never be able to see the results. "Cast thy bread upon the waters; for thou shalt find it after many days" is the rule we must follow in many cases under prevailing circumstances, and at this stage of our missionary undertaking.

The work of sowing naturally first required previous reconnoitring, surveying, and becoming acquainted with the field.

1. *The field* the C.M.S. have assigned to me for cultivation is the Native Arabic-speaking population of Egypt, and among this chiefly the far more numerous, and hitherto less cared for, Mohammedan classes. Cairo has been chosen as the headquarters, and, for the beginning at least, the only station to be occupied. This city is a very different place now from what it was when the C.M.S. established a Mission here for the benefit of the Coptic Christians more than half a century ago. It was then still a genuine Arab city in language, dress, manners and customs, and style of living. To-day it is a curious mixture of European, Levantine, and Arab life. In this Eastern "Paris" we have fine "squares" and "boulevards," and "roudpoints" and Italian villas; in fact, a whole quarter of European villas and palaces. Western civilization *has also* introduced theatres and operas, *and* concerts and balls and corsos, and *provided* "cafés" and "restaurants" *and* "cafés chantants" in true Parisian style. I very much doubt whether the introduction of these parts of European "civilization" have benefited the Native population. The heart of the city, however, still preserves in appearance, and the ways and customs of its population, its original Arab character, and I am sure Saladin would again, were he suddenly to return, find himself at home at once in those quarters. Cairo is said to have a population of nearly 400,000 souls, about 50,000 being Europeans (French, Italian, Greek, English, and German). Many of these unfortunately belong to the worst classes, and even of the higher classes many are said to have made their way in this country chiefly in the days of "Ismail Pasha's Thousand and One Night Government," as unscrupulous adventurers. It must be clear that the mingling of such Western elements with the Eastern cannot have much benefited and improved them, nor prepared the way for the introduction of true religion and civilization.

Leaving aside the European, Levantine, and Turkish elements, largely represented, we have here a numerous and motley Native Arab population, composed of (1) Egyptians, natives of this city, and collected from all parts of Lower and Upper Egypt, Moslems and Christians, the latter chiefly Copts. (2) Syrians, natives of Syria and Palestine. They are in general far more intelligent and quick than the Egyptians, and, as many of them have received a good education in the superior schools in Syria, they have succeeded in obtaining well-paid Government appointments, especially since the English are in the country, while hundreds of incapable and superfluous Coptic and Moslem Egyptian Government *employés* have been discharged. As merchants also, the Syrians being clever—but in many instances also crafty, unscrupulous, and deceitful—make their way, and become rich. These are the reasons why the Egyptians bear a deadly hatred to the Syrians, and consider them as contemptible intruders. (3) Nubians (chiefly Berberis), who are all zealous Moslems, and gain their bread honestly as wa-

vants, watchmen, lamplighters, and porters. They speak their own language (Berberi), but also Arabic. (4) Negroes, originally imported here as slaves from all parts of Central Africa. Many of them, males and females, have in the course of the late few years been liberated, though only in an imperfect manner, as even with their certificates of freedom, delivered to them by the Egyptian Government, they are still, as recent cases have proved, considered in a certain sense the property of their former masters, so that they cannot contract a marriage without the consent of the same. It is a sad fact that numbers of females, owing to their having failed in obtaining permission from their former masters to contract a legal marriage, have given themselves up to a life of vice and shame. The field truly is a most extensive and interesting one, and loudly calls for labourers.

2. *The condition of the field and its difficulties.*—Whether we turn to the Christians or the Moslems of this modern Babylon, we see, alas! little of preparedness to receive the good seed of the Word of God. [Mr. Klein then describes the worldly-mindedness, love of money, and sensuality of the people.]

To these general obstacles must be added some additional difficulties which the missionary desirous to labour among Moslems must be prepared to cope with. The Moslem, in consequence of the religious teaching he has received, be that ever so scanty, looks down with sovereign contempt on Christianity and Christians. Even the commonest fellah feels himself far superior to the most learned Christian, from a religious and moral point of view, for he considers him a "mushrik," an idolater, worshipping three Gods, and pretending that God was born of a woman. He knows that "Allah" is one, and Him alone he worships. He not only despises Christianity and Christians, but he is taught to hate, to oppose, and, when opportunities are favourable, to persecute them; yea, to fight and to kill the Christians, as well as all other non-Moslems, unless they accept Islam. The Moslem population of Cairo especially, have had many opportunities of coming in contact with the better class of Europeans, and of seeing with their own eyes, some in Europe, others in their own country, the *real advantages of Western* civilization, and the elevating and ennobling effects of Christianity; but, with rare exceptions, we see them as spiteful, hostile, and fanatical as their co-religionists in Arabia and Bokhara. The late rebellion under Arabi, and the recent movements in the Soudan, in consequence of the pretensions of the so-called "Mahdi," have clearly shown what are the opinions and feelings (with exceptions, of course) of the mass of the high and educated, as well as the low and ignorant, Moslem population of Cairo. Islam has been from the beginning, and always will be, a system of haughtiness and self-sufficiency, of hatred and revenge, of murder and robbery, and European civilization and institutions fit it as little as a piece of new cloth an old garment. Here we have, however, not only a strong Moslem population, but we have besides some thousands (at present only about 3000, a very small number as compared with other years) of Moslem students from all parts of the Moslem world studying at the "Azhar" University, under about 300 professors, Moslem lore: grammar, Koran, Hadith (but above all jurisprudence), all branches of learning fostering and strengthening the spirit of Moslem pride, hostility, fanaticism, and narrow-mindedness.e What an influence this "leaven" exercises on the whole lump may easily be imagined, and recent events have made it clear. If the Moslem field is at all times one offering greater difficulties and obstacles to the Christian missionary, and less promising than other fields, Egypt is under the present circumstances even less encouraging than it may have been two or three years ago. But times may alter, and it is a small thing for the Lord to remove such special obstacles, and to bring good out of evil.

3. *The means used to sow the good seed.*—I have often since my arrival here heard it stated by persons who take an interest in Mission work, and have lived for years in the country, that missionary work among the Moslems, as far as adults are concerned, is a hopeless case. The education of the rising generation in superior schools is represented as the only means to exercise Christian influence on the Moslem mind. Judging from my experience of upwards of thirty years, I cannot but allow that this branch of the work holds out more en-

couragement, and offers fewer difficulties, than work among the adults, and I trust that the Society will in due time see their way clear to open some thoroughly efficient Mission schools, and perhaps also boarding-schools, for boys and girls in this country. But the duty of conveying the glad tidings of salvation through Christ to adults is, though at present more difficult and less promising, nevertheless our bounden duty. We are doing the work of pioneers and outposts, work which is both necessary and important. Soon after my arrival here I began:—

(1) *Arabic service.*—This was at first held every Lord's Day afternoon in Miss Whately's large schoolroom. After some time, however, it became desirable to have a morning service, and this has now been held regularly in a large room, adjoining our Bible depôt and reading-room, decently fitted up as a temporary chapel. The services are attended chiefly by Copts, and this attempt is on the whole very encouraging. The opportunity is thus given to any inquiring Mohammedans to hear the Gospel preached, and to witness our scriptural mode of worship, which I am sure he will find to contrast favourably with what he sees in Oriental churches.

(2) *Bible Depôt.*—Here we keep Bibles in various languages for sale. For some time I also sent out a colporteur to various quarters of the city, and considering the peculiar circumstances of this place this part of our work has on the whole been encouraging also. We also keep and sell here good religious books and tracts, chiefly in Arabic.

(3) *Reading-room.*—This I consider a very important branch of our work, and the best means of bringing us into contact with the Native population of various classes and nationalities. In order to make the place as attractive as possible, I here keep some good English and Arabic periodicals (*Leisure Hour*, *Sunday at Home*, missionary papers, Arabic weekly journals, and religious and scientific periodicals, and a number of good religious books), which are eagerly read by people of various creeds and nationalities who visit the place. Here I have many opportunities of forming acquaintances with Natives and engaging in conversation, and of speaking to them of the one thing needful. Unhappily the greater portion of the young men of this place are far more inclined to while away their leisure hours in coffee-shops and places of public amusement than quietly to sit down in a reading-room in quest of intellectual enjoyment and food for the heart and mind. Miss Whately's dispensary and schools have also during the past year afforded me opportunities of speaking of Him who alone can heal all our diseases, and grant our hearts peace and everlasting happiness. I may also here mention that I have had many opportunities of circulating among Christians and Moslems a number of books showing the errors of Islam and the truths of the Gospel, such as the *Mizan-ul-haqq*, *Al Kindi*, *Food for Reflection*, *Al-burhan-ul-Jelil*, &c. These are greatly valued, and there is still a demand for copies of the *Mizan* which I cannot satisfy. I greatly rejoice, and expect a blessing on the visits of these silent and yet most eloquent messengers, which enter homes where I might never be allowed to penetrate. Several copies of these books have been bought by Moslems of the higher class, the remainder mostly by Copts, both in this city and a neighbouring large village. Imad-ud-din's Autobiography in Arabic I hope will be read with interest by many Moslems, and may some be led to inquire after the truth, and find and embrace it!

I have in the course of last year also revised, and also partly re-written, my tract, *Burhan-ul-Jelil*, inviting Moslems to search the Holy Scriptures, by showing them from passages of the Koran and others of their holy books that they were recognized by Mohammed himself as inspired books, and that he never spoke of the text of our Bible having been corrupted. I hope to get this printed soon at Jerusalem.

Our chief means at present of exercising Christian influence on the Moslem population is by means of the circulation of the Holy Scriptures and books and tracts suitable to the Moslem mind. I have, however, had opportunities during the last year of meeting at my own house two Moslem inquirers, one of the higher and more educated classes, and another of the lower classes. This latter received for some longer time regular instruction from me, and was most anxious to be baptized as soon as possible, together with his wife and brother, which I, how-

ever, told him was not possible till after a course of instruction, and a time of probation. He has not come for some time. The other young man is anxious to go to England in order to study there in some college. He is thoroughly convinced of the errors of Islam, and detests it as a system of falsehood, superstition, and uncleanness, and admires the teaching of the New Testament; but I am afraid his heart is not sufficiently touched to understand and value the great fundamental doctrines of Christianity.

NORTH INDIA.

From the Rev. W. Hooper, Divinity School, Allahabad.

Allahabad, Nov. 24th, 1883.

My time this year has been unequally divided between (1) the Divinity School, (2) evangelistic work apart from the School, (3) the Secretaryship of the Indian Female Normal School and Instruction Society's work in this province, (4) literary work.

In speaking first of the *Divinity School*, I desire first of all to beg the Committee's prayers that I may always duly feel the very serious responsibility which rests on me in this particular charge. It is so easy to slip into a routine way of doing things, so as even to forget, or at least fail to realize properly, the exceeding importance of all which is taught and done here; the exceeding preciousness of the months, and weeks, and days, and hours which each student spends here under our oversight.

The Students.—The new academical year having only just begun, I think it best to confine remarks to the late one. In the upper class there have been four regular students; but some of the lectures were attended by the teachers and by some outsiders. In the lower class there have been eight students, six of whom have been C.M.S. agents, one supported by Mr. Hackett's friends, and one an old agent of the local C.M.S. Association here. This last individual has, after two years' efforts, proved himself incapable of regular study, and therefore is no longer a student, but only an evangelist, as he was before; only he has the advantage still of living on the compound and attending services, &c. The other seven have gone back to practical work in various places, until it is thought well to have them back to begin their three years' course in the upper class.

Studies.—As I give a detailed account of these in my published report, there is no need for me to enter into particulars here to any extent. I will therefore *only mention that the subjects*, among those which I myself taught the upper class, which interested them most, were the *Epistle to the Hebrews* and *dogmatic Christology*. As I took more than seven months teaching the former, three hours in the week, you can understand how minutely it was gone into; and though it was not my intention beforehand to do so, and it involved leaving out the Epistles of St. Peter and St. Jude, and it would no doubt be a pity to spend so much time over *all* parts of Scripture, yet neither teachers nor learners could in the end regret that this inestimably precious and unspeakably important portion of God's Word was treated so carefully, and its every word almost weighed. Under the latter name I include *all* the doctrines of the Christian faith which concern the Person and work of our Lord. The importance in the case of many of them—especially the union of the natures in one Person, the relation of the Son to the Father, and the Atonement—of clear, definite views, and of the Scriptural grounds of such views, cannot, I am sure, be possibly exaggerated in the present state of the Native Church, which, small as it is, seems already showing as great a power of, and tendency to, evolving all sorts of crude notions on these mysterious but yet momentous subjects, as the Greek Church did in the first ages. While teaching this last year I have heard of the existence of opinions among Native Christians which have astonished me, and which have made me feel that, if this had been all that I had been permitted to do in the Divinity School here, the lecturing on these subjects would still have been quite enough to make me thankful that I had come here. This leads me to say what does not belong to my immediate subject, but what I want nevertheless very much to say, that I am so glad that the Parent Committee took the decided stand they did against the "conditional immortality" taught in Japan. Though, in telling

the students about this, I found to my horror that two of them had already imbibed that error (by their own reasoning, apparently, not from English people), yet I cannot believe that it will ever find a home in India. Certain I am, that if once our opponents in the bazaar had an inkling that what is called "Life in Christ" was held by some Christians, we should be unable to hold up our heads before them; for the *natural* immortality of the soul is such an axiomatic belief with all Hindus and Mussulmans, that the mere suspicion that Christianity taught otherwise would be sufficient for its condemnation, *ipso facto*, in their eyes.

Conduct of the Students.—This has been, on the whole, very good. There have been but few heart-burnings and quarrels, that have come to my knowledge at least. One good move made in this year is the appointment of the three Native Christian elders of the School, viz. the two Christian teachers and Pundit Janaki Datt, as a sort of permanent committee, to watch over the conduct of the students, meet once a week among themselves for consultation and prayer, settle what they can by their own authority, and bring to me only what they cannot so settle. This saves me a great deal of worry, and ensures petty troubles being settled far better than I could do. Once a month they meet me for prayer.

Pastoral Work.—We have had service, as before, in the school-chapel regularly morning and evening on Sundays and the principal festivals, and for half an hour every other morning. On Sundays I have, in the year, preached courses of sermons on (1) the Venite, (2) the Parable of the Prodigal Son, and (3) the Lord's Prayer. The last I did in thirteen sermons. On ordinary week-days I expounded the Gospel according to St. Mark, and Mr. Hackett the Book of Judges. On Monday afternoons all the students have come into my study to hear the latest news of the progress of God's kingdom in the world; and once a month, as I stated in my last, I have held a missionary meeting at the Christian village, which the students have attended, and in which I have gone *through* the C.M.S. Missions: (1) on the *Niger*, (2) near Mombasa, (3) near Lake *Nyanza*, and (4) in China. On Wednesdays we have missionary prayer-meetings; and on Saturdays the students have a prayer-meeting among themselves. On Thursdays my wife has had all the women in her drawing-room for a mothers' meeting; they working while she reads or talks to them as best she can. She is also very frequently in and out of their houses, especially in times of sickness. On Saturdays I have one lecture less with the students, so in that hour I have the women to a Bible-class in my class-room. (At the time of both these women's meetings, the husbands stay at home and take care of the children, so that their mothers may be undistracted.) They have all joined the Children's Scripture Union, and read the appointed portions at home every day, marking what they do not understand; and at the meeting each is allowed to ask one question on anything in those chapters. This has the great advantage of making them all interested in all the questions, having all read the same.

I always take all opportunities to take the students, singly, out walking with me, and this gives occasion, often, for close personal dealing which it would be impossible to get otherwise. In the hot season, however, I cannot walk enough for this; but a partial substitute is then found in badminton, which I play once or twice a week with the students, and which enables me to understand their characters in a way that nothing else does. I also, in looking over their written sermons once a month, have prayer with each of them before sending them away. But though I tell you all this, I am far from satisfied with the amount of pastoral supervision I give them; though I am indeed too busy to do much more.

Evangelistic Work.—Three weeks last January were devoted to itineration in part of the Allahabad district, but I was prevented from joining it, partly by Indian Female Normal School duties, partly by work in connection with the Bible Society, of which more anon. Besides this, every Tuesday and Friday evening has been, with hardly an exception, given up to preaching in various places in Allahabad and its immediate neighbourhood. The students come to me in my study first, and I arrange who are to go to the different places, and dismiss them with prayer.

I almost always go myself to one place or another; and so does Mr. Hackett, to a different place, once a week. The audiences have been very various; very rarely has there been any opposition of a very painful kind; and sometimes there have been glorious opportunities of preaching the "unsearchable riches of Christ" to attentive and interested crowds. Janaki Datt has continued his work of visiting Hindus, and speaking to them by the wayside, in the morning. I am quite as much pleased with this old man, on the whole, as ever; but there is nothing that occurs to me as specially worthy of mention about him.

Converts and Inquirers.—As I expected when I wrote last, we had two baptisms on Christmas Day (1882), viz., Janaki Datt's son (Beni Madhaw) and the Persian, Abdullah. I expected, indeed, when I wrote, that Janaki Datt's wife would also be baptized; but she woefully disappointed us at the last, and has not been fit for baptism at all since. She has often said: "Oh, yes, baptize me if you wish, I have no objection." She has yet to learn that it is a *privilege* to be *begged* for. On Feb. 2nd I baptized another Persian, a friend of Abdullah's, named Hadi.

Literary Work.—Of the three kinds of literary work mentioned in my last, one, the passing of the new Urdu Prayer-book through the press, has not fallen to my lot, the S.P.C.K. having decided to print it in London. So all I have had to do in connection therewith has been to join in correspondence with the Panjab members of the Translation Committee (all the North-West Provinces members having backed out of it) upon several questions which had to be decided before it could be finally printed. But the other two works, the Hindi New Testament and the Hindi Prayer-book, have occupied a great deal of my time. One week in January, while the others were out itinerating, the members of the Hindi New Testament Retranslation Committee, being all but David Mohan members of other Protestant bodies of Christians, met every day for a week in this school, in order to lay a foundation for their future work by settling methods of procedure, and also agreeing on certain principles of translation, and the rendering of several important technical terms. The method of procedure decided on is one which will make the work extend over many years, but will make it much more valuable when finished, viz. for each book to be done throughout by all the translators, instead of different books being done preliminarily by different members.

The retranslation of the Hindi Prayer-book has occupied a larger portion of my time. For just six weeks, i.e. September and half October, the Committee appointed by the Bishop, of which four out of six were connected with the C.M.S. (viz. David Mohan, Madhaw Ram, Janaki Datt, and myself), sat for six hours a day at Ranchi, the headquarters of the Chota Nagpur Mission, the largest Hindi-speaking Church that there is, in the house of Mr. Whitley, the S.P.G. missionary there. We finished very satisfactorily, I think, all but the regular Epistles and Gospels, the Psalter, the Consecration of Bishops, and the Articles; and these we wish to do this year, so that the whole may be presented to the S.P.C.K. in a year's time from now. I have had to undertake the whole responsibility with regard to the fair copying out of the MSS., i.e. the copying has to be done under my direction and supervision. We are already using, in our services here, some few portions of this new version; and the improvement is a delightful one as a fitting medium for the expression of devotion.

To these things I may add under this head, having not found a place for it before, the examination of C.M.S. catechists and readers throughout the region of the North-West Provinces Conference, which, along with that of the students, takes place in August, just before the vacation. In this work Mr. Hackett is joined with me.

TRAVANCORE AND COCHIN.

From the Rev. J. H. Bishop, Trichur.

Trichur, Jan. 30th, 1884.

We have many mercies to record for the *year 1883. Not* the least has been preservation of health and strength, and gracious permission to complete another year of uninterrupted work in

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this part of the Master's vineyard. During the earlier part of the year smallpox raged in the bazaar and around us, doubtless due, in some measure, to defective vaccination, and neglect of simple sanitary rules. There were only three cases in our boarding-schools, and the patients happily recovered. We opened a relief office in the bazaar, raised subscriptions, and did what we could to relieve the sufferers and check the contagion. Among the sick were several of our own people. Some cases were of a most malignant type.

During the year I have endeavoured to keep in view and work out the policy which in previous Annual Letters I have sketched out. You will remember that these northern districts of Trichur and Kunnankulam are somewhat cut off from the southern, being eighty miles north of Cottayam, belonging to a different native state, and consisting chiefly, not of Syrian adherents, but of converts from heathenism. The congregations are poorer and less advanced in Church organization than those in the south. The out-stations, too, are fewer in number, and smaller in proportion. There remaineth yet very much land to be possessed in the Cochin territory. In dependence then upon the Lord's promised help and blessing, what I have been aiming at is, first, the promotion and sustaining of spiritual life in the Native Church. Everything, I believe, is anchored here. This is the key of our position. Not only does the Native Church supply us with agents, paid or voluntary, but it is what we present before the heathen and the world as the outcome of our work, the evidence of the truth and blessedness of the faith we preach. If it be a pure Church, a living, witnessing Church, it must and will attract souls to Christ. Otherwise it will repel and keep away those who may be yearning for a purer and a better faith. Then, secondly, I have been endeavouring to carry on systematic evangelization in Trichur itself and the outlying districts; and, thirdly, the organization and extension of the out-station or village work has received some attention. Under these three heads I will now endeavour to give a short account of the Lord's work carried on during the year. I would premise *that* the year under review has been one of marked blessing to the Native Church, to be followed, I trust, this year, by something more than signs of awakening amongst the high castes. There have not been any sudden or striking cases of conversion amongst the heathen. Fourteen have been baptized, catechumens of one or two years' standing. Some real progress has been made in the organization of the village work, though much remains to be done.

1. *The Native Church.*—The Trichur congregation, which numbers about 650 souls, is under the pastoral charge of the Rev. J. Chandy, and is connected with the Cottayam Church Council. Kunnankulam has not, however, been brought into the system of church councils, though it has its Church Committee. The Cottayam Council would not, I think, be willing to accept the burden of another pastorate, which would provide only a certain portion of the pastor's income.

Last August a three days' Mission was held for the Trichur congregation. There were special services, morning, noon, and evening, which were well attended, the average being about 130. The Rev. P. M. Varugisa and John Peter, itinerating evangelist, taking the chief part, the pastor and myself helping. The after-meeting was new to the people, but that on the last evening was a time of much blessing, several members of the congregation were under real conviction of sin. One man came to me in the middle of the night, he was so troubled about his soul. This was exactly the fruit one so longs to see. It seems easy to point a soul under deep conviction of sin to the Lamb of God, that taketh away the sins of the world. He who has begun the gracious work of conviction will certainly continue it, till it results in real heart-conversion.

In December a similar Mission was conducted in Kunnankulam. In both cases much previous prayer had been offered, and the people were taught to look for and expect a blessing; the Rev. P. P. Joseph, of the Alwaye Itinerancy, and John Peter, itinerating evangelist, being the chief preachers. We had morning and evening services, and a Bible-reading (chiefly for the workers in the interval between the services). The services were well attended,

but there was no manifestation of any special interest till the closing service on Saturday night, December 8th, when about sixty men and thirty women, besides children, were present. After a very stirring evangelistic address, a member of the Trichur congregation, who was present, and had been awakened at the Trichur Mission services (the same who came to me in the middle of the night), was asked to say a few words. Though not an educated man, he related, in a clear and affecting way, the whole account of his late conversion. He then prayed very earnestly. While he was praying the silence was broken, sobs and groans of souls under conviction were heard all over the church. We sang a Gospel hymn on our knees. Those who felt the burden of sin were invited to come forward, that special prayer might be offered for them. About six or seven men, and as many women, responded to this appeal. A most affecting case was that of an old man, and his son (a lad of twenty) and daughter, who were all at the same time, though sitting in different parts of the church, bathed in tears. He, seeing his children kneeling by, cried out, "Sir, this is my daughter, I gave her in marriage to a Roman Catholic." His sin for the first time taking hold of him, he was much distressed; but I tried to get him to rest on Matt. xi. 28. He put on his spectacles, and read the words one by one after me. All who were visibly affected were separately dealt with. There was no undue animal excitement, loud screams, or beating of breasts, but deep sobbing and overflowing of penitential tears. I believe all the people present were more or less affected. I have since come across cases, not amongst those specially prayed for, to whom this night was made a time of spiritual blessing. At the thanksgiving service, on the following Sunday morning, the number of communicants, 67—viz., 35 men and 32 women—is the largest that has been registered since I have been in charge of this Mission.

The year closed in blessing for our people in Trichur, for, during the Christmas week, a Brahmin convert from Mysore, Mr. Lakshmana Rao, overflowing with love for Christ, and a desire to win souls, came to Trichur on a visit to the Misses Coleman, who had been a spiritual help to him, while they were assisting Miss Anstey at the Colar Orphanage, and subsequently by correspondence. He gave several addresses to both the Native and English congregations in English, relating, in an interesting manner, the account of his conversion. He also preached by interpretation to the Hindus with evident effect. On the last night of the old year, after I had given an evangelistic address on "the barren fig-tree," I asked him to say a few words to those who wished to remain a little longer. All stayed; but about fourteen were separately dealt with, and spoken to faithfully. Several were in tears, feeling the weight of their sins. We followed these up by a special prayer-meeting the next evening, when about forty or fifty assembled in the schoolroom. One poor man, who had lost father and mother by malignant smallpox, and had been very unsatisfactory in his conduct, though unable to read, being melted to tears, unsolicited, poured out his soul in a most fervent prayer for forgiveness through his Saviour, and strength to lead a better life. These signs of awakening, and of spiritual life in the Native Church, are very encouraging, and are fraught with blessing for the future.

The following day we celebrated the first anniversary of the "Madhu Vargana Samaham," or Total Abstinence Association. There are now about eighty members in Trichur and Kunnankulam. It is working well. There have been one or two relapses. A ring is the badge.

The Native Church offerings have increased this year, both at Trichur and Kunnankulam. The Trichur congregation contributed Rs. 100 towards the Church Council, instead of Rs. 60, which is an increase of sixty-six per cent. In the thankoffering box, placed in the church every Sunday, and opened at the close of the year, there were about Rs. 40, against Rs. 20, the amount for the preceding year.

During the year under review, both Trichur and Kunnankulam, and some of the out-stations, were visited by the Bishop. In Trichur seventy-four persons, and in Kunnakulam twenty-two were confirmed. Separate addresses were also given to young men and women.

In regard to Christian education, the Girls' Boarding-school has been

going on well and steadily. Its importance cannot be over-estimated at this juncture, when, through the Zenana Mission agency, we are seeking to reach the high caste women, and are also trying to raise the Native Church to a position of independence and influence, which may be acknowledged by the heathen as "the seed which the Lord hath blessed" (Isa. lxi. 9). How important it is that the wives of our Mission agents should be all fairly well educated. If the Christian women are ignorant, dirty, and neglected, children unclothed and untaught, what a sorry spectacle we present to the Hindus, many of whom, the Nairs especially, are most particular about the cleanliness of their persons and houses.

During the year, through the kind help of the Church of England Zenana Mission and the Missionary Leaves Association, Mrs. Bishop has been able to employ two Bible-women. Now three are engaged, one being for Kunnankulam. In their visits to the zenanas they have been generally accompanied by two of the elder girls in turn from the boarding-school, who sing Christian hymns to the heathen women, and are thus being early trained for the Lord's service. Through the help of friends, both the Girls' Day School in the Trichur bazaar, and that in the Kunnankulam bazaar have been kept up during the year. These are intended for Syro-Chaldæan and Syrian Christian girls respectively. This year the former attend our boarding-school as day-pupils.

In the Boys' Boarding-school we have decreased the number of boarders, and improved the efficiency of the teaching staff. The numbers have been small (average thirty-one); the standard, however, has been high, and I am thankful to report that three Native Christian youths we sent up passed the University Middle School Examination, two being in the first-class. In consequence some Hindu boys are now joining us, but our school is most inconveniently situated for them. The sum total of all the children, boys and girls, under Christian instruction during the year is 348.

2. *In regard to Evangelistic work.*—*In Trichur itself* we have endeavoured *to keep up the regular preaching of the Word, and visiting at the houses.* Sometimes the opposition has been most determined—the mockery and the scorn. At other times impressions have been evidently made. A good deal of the opposition arises from the rudeness of little boys and lads, who, seeing occasionally their elders insult us, have learnt to imitate them. I cannot help thinking that what is wanted to give us at once our rightful position in the town is a good Mission school. It would help all our work. Hindu lads invariably respect their gurus, or teachers. There are a few who may be called secret inquirers. This year will, I trust, be a year of grace and decision to them. I called with my young friend, Mr Lakshmana Rao, upon some of the Hindus, and had some interesting conversations. One, holding a very high official position, a Brahmin, after all his arguments and objections had been quietly disposed of by one who knew what Brahminism really was, how hollow and deceptive, and who could touch it with an Ithuriel spear, and force it to assume its real shape, turned round to me and said, "Sir, I think these are the gentlemen who will win us over to Christianity, not foreigners like yourself." "But why does he retain his Brahmin title now that he has become a Christian?" "Sir," replied the young convert, "I am now a true Brahmin, I know and revere the true God."

The evangelistic work throughout the district has been carried on more vigorously during the year under review than previously. Daniel, a Walter Jones reader, and Satyadasen have been set apart for this work. We want a second Walter Jones reader very badly to help the Rev. P. M. Varugisa at Kunnankulam. As often as I can I go tours with the evangelists. It is rough work, sleeping in the sheds or verandahs of the heathen, or anywhere we can, but deeply interesting and encouraging. We want a few centres where we can stay till converts are made, or we are driven out by persecution, as suggested by the Bishop of Lahore in his admirable paper, read at the Church Congress at Reading.

For the first time I have met with a fulfilment of Ps. xviii. 44, a promise bursting with blessing for the heathen. "As soon as they hear of Me they shall obey Me: the strangers shall submit

themselves unto Me." The case was that of a Chogan about seventy years of age, whom we met during a tour in the southern part of this district, in a rather wild and thinly-populated country. He was first spoken to by the Bible colporteur. We were staying in the shed of a Chogan's house near by. Then I saw him and prayed with him. He could read a little, and seemed to grasp the way of salvation at once, as if it had been something he was longing and waiting for. We visited him several times. We took the old man, at whose place we were staying, to see him, as he, too, was impressed. They promised to meet and read together. On one occasion the old man addressed some Nairs, who came into the compound to see what we were doing, and boldly declared how foolish it was to trust in their gods, who were sinners like themselves. He wanted to sell his compound and come to Trichur, but we told him it would be better for him to remain where he was, and be a light in that dark place. In the meanwhile he must try and instruct his family.

During the great festival, or fair, at Guruvayur, near Kunnankulam, held in December, we again hired the same house we had last year, having to pay an exorbitant rent, and preached every day during the week to the crowds. The Shastre (Matha Khandan, or "Destroyer of religion"), mentioned in my last Annual Letter, was there to oppose us, being, as it was thought, hired by the temple authorities. But after two days he left to oppose the German missionaries at some other festival on the Malabar coast, so we had the field to ourselves. This year the opposition was not quite so great, and many heard the Gospel of the grace of God.

3. *Village Work.* . . . We have made a little progress towards the completion of the plan for reaching the high castes in Trichur itself. A substantial girls' school has been erected, and we are trying to get a trained mistress from Palamcottah. In the meanwhile some of the people want us to open classes for boys instead. We are looking up for further light and guidance. To put up the lecture hall with wings for a library and book depôt we want 600*l.* In the lecture hall we could have private classes in English in the daytime, and evangelistic addresses at night.

CEYLON.

From the Rev. W. E. Rowlands, Tamil Cooly Mission.

Nuwara Eliya,
December 29th, 1883.

We have had a hard struggle again this year (notwithstanding the Parent Society's temporary grant-in-aid of Rs. 3000) to obtain sufficient funds for maintaining even the reduced staff of the Mission—thirty-two catechists and one ordained pastor. At times it has seemed as though the effort were in vain, so many planters having been in circumstances of the greatest difficulty, while so many more had suffered a considerable reduction in their income, that we very well knew they could not afford to help us at all. It is gratifying to find now that our income has not, after all, fallen below that of last year; but, on the contrary, that it is somewhat larger, being up to date Rs. 9334 as against Rs. 9027 in 1882, and we may still expect to receive a few more contributions.

That this result has not been arrived at *without considerable* effort may be *gathered by comparing* in a few particulars the past year with the year 1880. Our income was on that occasion Rs. 10,663, or we may say, Rs. 1300 more than this year's; but the amount was derived from only 513 individual subscriptions, whereas the number this year is already 620 (say 100 more). We may trust that the larger number of contributors indicates a more widely-extended interest and sympathy in the work we are carrying on.

The statistics show that the Mission has been enabled to maintain the position it held last year, and that, through God's blessing, there has been a slight improvement upon it. Our present number of baptized Christians is 1340, and of communicants, 426. Native contributions have been Rs. 2926·72. The number of baptisms has been—adults, 59; children, 102, as compared with 46 and 78 last year. For this result, especially the increase of 13 in the number of adult baptisms, we cannot but devoutly thank Him who, by the power of His Spirit, has made so

many men and women accept the offer of salvation, and declare themselves upon the side of the Lord Jesus. There are also at the present time 64 adult catechumens who, with their children (34 in number), make a total of 98, and 126 inquirers, who manifest more or less earnestness and sincerity, but who are for the time being regarded as probationers.

It is most interesting to observe how a considerable number of those now desirous to receive Christian instruction, or who have already been baptized, have been led to the knowledge of Christ. In the majority of cases it has been through the influence and direct teaching of other Christians, some of them new converts, while others, longer ago brought into the Good Shepherd's fold, have been of late quickened by the Spirit of God, and made much more diligent in His service than they were before.

In April last the Bishop held confirmations for the Tamil Cooly Mission at Kandy, Matale, Gampola, Navalapitiya, Dickoya, Dimbula, Lindula, Nuwara Eliya, and Badulla, when 129 candidates were presented, making a total of 303 confirmed within two years. The previous season of preparation, as well as the occasion itself, proved, I think, a great means of blessing to some members of our congregations who had grown careless and fallen into bad habits. From that time forward they became workers for Christ, and many of the inquirers and catechumens now upon our list are due to their exertions and influence.

A cangany, living with his wife and children only a few miles from those just referred to, has had to pass through the fire of persecution lately, and has, through God's grace, borne the trial manfully. In August last the catechist and I went to see them on the remote little coffee estate which has for some years been their home, and found there a brother of the cangany's, a determined heathen, who had lately come over from India. The catechist told me how bitterly this brother was now opposed to them in consequence of their having become Christians, and I soon learnt the same from his own lips. I had a long conversation with him, endeavouring to show him that there was no other way of life for himself than that which his brother had been led into, but he blindly argued against everything I said, and when the cangany presently joined in, urging him to take Christ as his Saviour, he turned upon him with the bitterest scorn, saying, "You may think that you have found something good, but I tell you that when you come back to our own village" (which they were just preparing to do), "we will make you stand outside the house, in the lowest place, even to receive a drop of water at our hands." To this the cangany only replied meekly, "You may do to me the worst you can, but I know in whom I have put my trust, and I am sure that He will protect and save me even to the end." The Bible was open on the table, so I read a few verses from some of the Epistles, showing St. Paul's confidence, under persecution and trial, and after we had talked over them I offered prayer, commending these poor tried converts to the gracious care of Him who is "a strong tower against the enemy."

I am happy to be able to report that the church at Pelmadulla—in course of erection when I wrote my last Annual Letter—was opened for divine worship, with very interesting dedicatory services, on the 16th June last. It is an exceedingly well-built and pretty edifice. The font, which is of granite cut in the village, was a gift from the Bishop on behalf of the Metropolitan, while the communion-table and a pair of handsome chairs (all of Nadoon) were given by an overseer in the Public Works Department, a member of the congregation.

NEW ZEALAND.

From the Ven. Archdeacon Clarke, Bay of Islands.

Waimate, Bay of Islands,
December 1st, 1883.

With regard to the Northern District *generally* I have nothing of special *interest* to report for the last year. *Where all* profess Christianity, and nearly all attend the means of grace; where the organization is, in its way, as complete as that of an ordinary English parish, we can scarcely expect to have very startling events to record. I can only report of them as a whole

that the work is being carried on by the Native pastors with more or less satisfactory results.

I do not think we may anticipate any further ill-effects from intercourse with Europeans. Contact with the so-called civilized man has not been an unmixed good. The Natives have been subjected to various temptations which were unavoidable, and, though for a time their moral and spiritual progress was checked, I believe that we have passed through the ordeal with as little loss as we could expect. It is true that many fell away into intemperance and other evils which seem to be an ingredient in our institutions, but the temptation has, to a great extent, lost its violence. They can now go into our towns and settlements without indulging in the excesses which novelty and inexperience first led them into. Now and then one hears of individual instances of drunkenness, but not more frequently than occurs in English communities. They seem to have arrived at that stage where the influence of numbers has ceased, and each feels that he must think and act for himself. Some are not ashamed to stand alone, and it is a cause for thankfulness that in every place some standard-bearer was to be found at his post, who throughout the trial witnessed a good confession. The danger we now are in is that of being satisfied with moral rectitude—the form of godliness while destitute of its power. We need more spiritual life, less conformity to the world.

If full congregations and the outward observance of religion, though with more or less inconsistency, indicate anything, they must mean progress. The people are, at any rate, in the way of receiving blessing. As in every other flock, there are black sheep; but it is gratifying to know that the majority are, to say the least, leading moral lives.

The Native clergy are, as a rule, hearty and zealous in their work, though one or two might exert themselves a little more with good effect, as the want of steady, persevering effort, so characteristic of the Maori, is sometimes too apparent. Like priest, like people, is as true here as in any other part of the world.

Though *thus speaking favourably of the Native Church in this district*, there is one thing which I may not omit to mention, as it causes both anxiety and disappointment. I refer to the easy manner in which many are led away by impostors and fanatics. It was this facility to be duped which made the Pai marire fanatics so successful. It is only for a person to assert that he is in possession of supernatural power, and to be able to quote Scripture, for numbers to flock to him. Te Kooti and Te Whiti are instances of this in Waikato and the south. In the north unfortunately we have not been exempt from this kind of thing. More than a year ago a woman at Ahipara, near Kaitaia, was said to have the gift of healing. As part of her prescriptions was the repetition of certain collects and portions of Holy Scripture, the people not unnaturally concluded that her system was not antagonistic to the true religion, and many travelled great distances, even so far as from the Thames, to seek advice, whilst others took their sick and dying to her. It was in vain to remonstrate, for was she not a praying and a Bible-reading woman? The result was that medicines were thrown away, and in consequence many who believed in her are now mourning over the loss of their friends and relatives. One would have thought their experience would have taught them the folly of resorting to these deceivers, but it is not so.

At the present time there is a young man at Kaipara making the same pretensions to miraculous powers. He began as a revivalist, and seemed to be really doing a good work, for the use of intoxicants was entirely discontinued, and attention to religious duties became general. But he now claims miraculous power, and many sick have resorted to him. Eighteen deaths at his place in two months have painfully opened the eyes of his dupes, and his influence is in consequence waning.

There is still one point more which I must notice as discouraging, viz. the smallness of their liberality. They are capable of great efforts for the accomplishment of a given object, such, for instance, as raising funds for building a church, or for a pastoral endowment; they do it by a "spurt," and then lapse into indifference. They will spare no cost to put up the building; but, unless constantly stirred up, they

will do little to keep it in repair. As a rule they are satisfied with a very slight recognition of the duty of habitually giving of their substance to the Lord. Weekly or monthly offertories are in vogue throughout the district, but the amount contributed is very small in comparison with their means. I tell them that if they would give half the value of what they spend in tobacco, their offerings would amount to four or five times what they now do.

I think that I have given you a fair statement of the condition of the Native Church in the district which is under my supervision. The Committee and the friends of the Society will now know what specially to pray for for this portion of the New Zealand Mission. May our united prayers be heard, and abundantly answered!

From the Ven. Archdeacon W. L. Williams, Gisborne.

Gisborne, 28th February, 1884.

The past year has not been a very eventful one in this district, but I trust that it has nevertheless not been an unfruitful one. I am sorry to have to record the loss of one of our Native labourers in the removal by death of the Rev. Wiremu Katene Paraire, the deacon who was stationed at Te Kawakawa, near Hicks' Bay. He had been incapacitated for work for more than a year before his death, and was taken to his rest on October 21. The gap thus left in our ranks is a serious one.

This circumstance, and the prospect, which now seems to be opening up before us, of our being called upon to occupy what is practically fresh ground in various parts of the country, give additional importance to the Theological Institution which, under the auspices of the Mission Board, has now grown out of my winter class of the last few years. Having the assistance of the Rev. A. O. Williams, I was enabled to begin work in February, and to keep it on till the end of November. There were nine pupils, six of them being married, and, of course, having their wives with them. Two of them were in deacon's orders, and had been working in this neighbourhood. Three of the others had been previously acting as lay readers. Of the single men, one had been an inmate for some years of St. Stephen's School, Parnell, and another of the school at Te Aute. The northern part of the island was well represented, as one came from Mangonui, and another from Hokianga, in the extreme north. One was from Waiheke, near Auckland; another from the neighbourhood of Napier; and the rest from this district. The principal *subjects* of instruction were, the Gospel *of St. Mark*, the Epistle to the Galatians, *and the Book* of Psalms; Scripture History, Sketches of Church History, and the Thirty-nine Articles. A good beginning has thus, I trust, been made of a much-needed work, which, under God's blessing, will contribute much to the stability and efficiency of the Maori Church.

The Native Church Boards have been held in the two districts of Heretaunga and Turanga. The former, which represents the Hawke's Bay district, met at Omaahu, near Napier, on the 17th and 18th of September. The latter, which represents the district from Poverty Bay to Hicks' Bay, inclusive, met at Tologa Bay on the 7th and 8th of December. The Bishop, unfortunately, was not able to be present, as he was lying rather seriously ill at the time in an out-of-the-way part of the Bay of Plenty. The meeting was an interesting one, the subject which caused the most discussion being the best means of helping the Raukokore district in the Bay of Plenty, which I have mentioned above. The people of that district are anxious to have a pastor of their own, and have raised a sum of over 230*l.* towards an endowment. A resolution was ultimately passed by the Board suggesting that the Bishop should send from time to time one or other of the Native clergy from this district to visit them, and to make up to some extent for the lack of a settled pastor. I trust that the sympathy of the people may be more and more drawn out in this way towards their less privileged brethren.

I regret to say that a number of people at Wairoa have adopted the religious exercises used by Te Kooti and his followers, and so have practically seceded from our ranks. I trust that they may before long be made to see their folly, and so induced to return in earnest to the only Saviour of lost sinners.

THE CHURCH MISSIONARY HOUSE FUND.

ON July 7th a meeting was held at the Mansion House, in aid of the fund which has been started at the suggestion of the Rev. E. H. Bickersteth for redeeming the mortgage on the Church Missionary Society's house in Salisbury Square, and for the expense of the new wing which has been added. The chair was taken by the Right Hon. the Lord Mayor, M.P., and amongst those present were the Earl of Chichester, the Bishop of Saskatchewan, Bishop Alford, Sir J. H. Kennaway, Bart., M.P., Sir T. Fowell Buxton, Bart., and a large number of the Society's friends. Letters regretting inability to attend had been received from the following:—The Archbishop of Canterbury, the Bishops of London, Rochester, Liverpool, Truro, Chichester, Gloucester and Bristol, Norwich, Durham, Exeter, Worcester, Oxford, Llandaff, Hereford, St. David's, Newcastle, Dover, Madras, and Wellington, Bishop Ryan, Bishop Cheetham, the Earl of Northbrook, Earl Cairns, the Right Hon. W. H. Smith, M.P., the Dean of Windsor, the Rev. Dr. Butler, Headmaster of Harrow, Mr. Abel Smith, M.P., &c. The Earl of Shaftesbury was unable to fulfil his promise to be present owing to the Franchise debate in the House of Lords, but he cordially approved of the object of the meeting, and said that every great society ought to have a free habitat.

After prayer, Mr. C. E. Chapman, Acting Lay Secretary, read the following statement of the Committee:—

"The new wing of the Church Missionary House in Salisbury Square, which will nearly double its business capacities, is almost completed. The extra accommodation was absolutely needed for the transaction of the enlarged correspondence and labours which, through the good hand of God upon it, have been committed to the Society. Indeed, the necessity is only another evidence of answers to prayers and of blessing on work.

"The present building, erected in 1862, cost in all 23,338*l.* It is the Society's own freehold. Of this sum 13,338*l.* were paid by the general income of the Society, and the trustees of the Disabled Missionaries' Fund advanced the balance of 10,000*l.* on mortgage at three and half per cent. interest. The new wing, with the purchase of the site on which it stands, and some necessary alterations in the present building, will cost from 14,000*l.* to 15,000*l.* An additional mortgage of 8000*l.* has already been effected with the trustees of the same Fund; and the further sum of 6000*l.* or 7000*l.* is now required to complete the work. But the payment of the interest on these loans, if this last sum is to be raised by loan, amounting together to 24,000*l.* or 25,000*l.*, means deduction from the Society's available income of between 800*l.* and 900*l.* a year, a sum which would suffice to maintain three missionaries in the field.

"Thus the question has been forced upon the Committee, 'Shall the Society enter on the enjoyment of enlarged premises with the conviction that the use of them is to this extent crippling the General Fund?'

"When the British and Foreign Bible Society in 1865 built their noble mansion in Queen Victoria Street, 17,500*l.* were realized by the sale of their old premises; but the supporters of that great and good Society raised the remainder, amounting to upwards of 30,000*l.*, as a freewill offering to the cause of Christ, and they use their house with the joyful sense that it is altogether unburdened by debt. The Church Missionary House in Salisbury Square has been built on a humbler scale, in a less prominent situation, and with its new wing will cost at the outside 38,338*l.* in all. It has been urged on the Committee, 'Is there not heart enough in the Society to wipe off the debt of 25,000*l.* which still remains on it?' Are there not many friends throughout the length and breadth of our land who would gladly contribute towards this object without diminishing their ordinary annual subscriptions, and thus have a substantial share in that which some of them feel to be a nobler edifice than the Royal Exchange?

"It has also been suggested that it would add to the interest of the effort, if the donors were to associate with their gifts the name of one they honoured and loved, and if the names of these sainted men and women were engraven on a brass tablet placed in the hall of the enlarged building. In response to this suggestion, one aged friend has given 500*l.* in memory of his wife and of his wife's sister. Another gives 250*l.* in memory of the late beloved Henry Wright. Another gave the first donation of 250*l.* in memory of his father, and has promised the same sum in memory of his mother if the remainder of the money is guaranteed by next May anniversary. Many others are coming forward with gifts of like amount, or with various donations in memory of those they love, or only for the sake of a Society whose cause they feel to be so intimately bound up with the progress of the Redeemer's kingdom. And the members of some family circles, and of some congregations, are uniting their gifts to present such a tribute to the memory of a parent, a pastor, or a friend who now sleeps in Jesus. Will it be a less acceptable monument than a memorial window or a costly tomb? Since this suggestion was first made, the Sub-Committee appointed by the Society have resolved that all donors or collectors of 100*l.* shall be entitled, if they desire it, to inscribe the name of some departed friend on the memorial tablet. If all the Secretaries of Associations would bring the subject before the Society's friends, it is hoped that there may be a generous enthusiasm kindled to be among those who will thus offer a thankoffering to God, a free home to the Society, and a grateful memorial of those whose work on earth is finished.

"It is prayerfully desired that large sums may be offered, for the work is great, and claims a strenuous effort to accomplish it. But, whether their offerings are large or small, the Committee venture very earnestly to plead with every donor that these gifts should not minish aught from his or her ordinary contributions to the Society's General Fund. If only this is carefully observed, the result of the present effort, if successful, will be a pure gain, and will rejoice the heart of the friends of Missions all over the world."

The LORD MAYOR said it gave him great pleasure to welcome the friends to the Mansion House, particularly so as the object of the meeting was similar to one which he had the pleasure of addressing there some twenty years ago, when the British and Foreign Bible Society was seeking to raise a separate fund for the erection of the headquarters of that society. The Church Missionary Society was desirous not of erecting a new house, but to add to their present house. He thought it was well that the Society should appeal to the liberality of the public for special funds for that purpose. It was essential for the purposes of that or any other great Society that they should have a house in which to carry on their business, for it could not be carried on in the house of any private friend. Although it was no doubt quite a legitimate application of the ordinary funds to erect such a building, yet there were contributors to the Society, up and down the country, who wished their money to go to the direct purpose of the Society and for the conversion of the heathen. As a great part of the expense was for the conduct of the business of the Society in London, the Committee would feel itself hampered by the responsibility they felt to spend every penny received in that direct work. The Committee, therefore, came to the public and asked it to entrust them with a sum of money which could be spent in making the headquarters of the Society suitable for the object in view. They rejoiced to believe that the Church Missionary Society was one of the great institutions of the country. It was a Society for which they were very thankful to God, and which they considered to be one of the honours and glories of the country. They wished that that great Society should be housed in a building suitable to the important work confided to its care, and he very heartily commended that object to the liberality of the friends of the Society throughout the world.

Sir T. FOWELL BUXTON moved the first resolution:—

"That this meeting has listened to the statement made with reference to the Church Missionary House in Salisbury Square, and to the mortgage debt of 18,000*l.* and other liabilities now resting upon it; and, having also received explanations of the steps which have been already taken for the liquidation of these sums—amounting together to nearly 30,000*l.*—begs to express its approval of the proposed measures."

He said that no one would fail to notice the great work done, not only the work in the mission-field—religious work—but the immense amount of clerical and other mechanical routine work performed in the Society's House. That one house had to include on a small scale the work of a Foreign Office, a Colonial Office, an India Office, a Home Office, and a Local Government Board. He had therefore much pleasure in proposing the resolution.

The Rev. E. H. BICKERSTETH, in seconding the resolution, said that probably there was no one present who had taken an earlier interest than himself in the building and site to purchase which they had met together. His father came home from Africa in 1816, and was a secretary under Mr. Pratt for fifteen years. He received the first six communicants of this Society on Easter Day, 1816. On his return he was in charge of the house at 14, Salisbury Square. There was no Islington College then, and as for the students they were fathered by his father, and he might say mothered by his mother. In 1820 his father went to reside in Islington, but for four years he was in that house. For nearly fifty years the Society had occupied it, and then its requirements outgrew it. Nos. 15 and 16 were then purchased and the present house built. He (the speaker) had been present at the farewell service some twenty years ago, and as the son of his beloved father was allowed to take a part in it. It was with difficulty that he then refrained from urging an immediate effort to clear off the debt then existing, some 10,000*l.* borrowed from the Disabled Missionaries' Fund, but he did not venture. Now the Committee were compelled to increase the building. The original house, No. 14, was in the market; it had been bought and thrown into their premises, which were thus made, not very handsome, but very serviceable. It was hoped to include a museum among their departments at some future time, containing articles of interest connected with Missions and missionaries. These curiosities could be lent out all over the country, and so, he hoped, interest in Mission work would be excited and strengthened. Every inch of the new wing would be filled, but they had not been able to purchase the site of No. 14 and build the new wing without raising some 14,000*l.* or 15,000*l.* They wanted what Lord Shaftesbury said every great Society ought to have—"a free habitat"—and not to be under the burden of deducting 900*l.* from their annual income to pay the interest on the debt. The first answer had come from their veteran friend, the Rev. John Babington, who sent to their fund 250*l.* in memory of Eleanor, his wife, and a further 250*l.* in memory of Charlotte Elliott, her sister. Others would no doubt be glad to commemorate in similar ways the names of those whom they loved. There had never been a more urgent call for work among the heathen, when so many doors were open that years ago were closed, and he earnestly prayed that the Church might rise to the opportunity offered. The Bible Society had written over the door of their new premises, "The Word of the Lord endureth for ever," and he would like to see over their new building what the Duke of Wellington used to call "the Church's marching orders," the words, "Go ye into all the world, and preach the Gospel to every creature." They wanted 25,000*l.* in cash or in promises, which might extend over two or three years, to be able to announce at the annual meeting in Exeter Hall next May that the House was practically free from debt.

The Lord Mayor having been obliged to leave, his place was occupied by Sir THOMAS FOWELL BUXTON, who put the resolution, which was unanimously carried.

Sir JOHN KENNAWAY, Bart, M.P., moved the second resolution:—

"That this meeting is of opinion that a vigorous effort should be made to complete the Special House Purchase Fund, which has been opened, by payment or promise, before next May anniversary, but that the contributions may be spread, if desired by the donors, over the space of two or three years."

Mr. ROBERT WILLIAMS, jun., seconded the resolution, and it was agreed to.

The Earl of CHICHESTER moved:—

"That among the measures proposed, this meeting cordially approves the suggestion that donors of 100*l.* and upwards shall be at liberty to have engraved on a tablet in the enlarged building the names of departed friends."

He said *he knew a certain* church where the architect was very anxious to have a *stained glass window.* The church was finished, but no money forthcoming for

the window, so the architect went round to the Mayor and Corporation and promised if they would give so much their coats of arms should be included in the window. The money was raised, and the promise fulfilled. Now, their proposal was a far better one—not to include the donors' names, but the names of departed friends. He thought it would be helpful to look at the list of names and meditate on the characters of those who had borne them, just as so many had found it helpful to meditate on the inscriptions in a churchyard.

Bishop HANNINGTON seconded the resolution, which was carried.

A vote of thanks to the Lord Mayor for his kindness in lending the Mansion House, and for presiding, and to Sir T. Fowell Buxton for presiding during the absence of the Lord Mayor, was proposed by Mr. GEORGE WILLIAMS, seconded by the Earl of CHICHESTER, and unanimously adopted.

List of Subscriptions already paid or promised.

Chichester, Right Hon. the Earl of (President)	£250	0	0
Babington, Rev. John, in memory of Eleanor his wife, and of Charlotte Elliott his wife's sister	500	0	0
Barton, Rev. John, and Mrs. Barton, in memoriam, Catherine Frances Barton, daughter of the late Edward Wigram, Esq.	250	0	0
Bickersteth, Rev. E. H., in memory of his father	250	0	0
" " in memory of his mother, as a last donation to the fund	250	0	0
Birks, Mrs., in memory of the late Professor Birks	250	0	0
Fox, Rev. G. T., in memory of his brother, the Rev. Henry Watson Fox	250	0	0
Hoare, Joseph, Esq.	250	0	0
Hubbard, W. E., Esq., in memory of his father	250	0	0
Hutchinson, Gen., C.B., C.S.I., and friends, in memory of Gen. and Mrs. Lake	250	0	0
In memory of the Rev. G. F. and Mrs. Whidborne	250	0	0
Rickman, Miss, in memory of Gerard Edwards Smith	250	0	0
Sellwood, B., Esq., in memory of the late Rev. James Bromley	250	0	0
Sellwood, F., Esq., in memory of Canon Clayton	250	0	0
The family of the late Joseph Laurence, in memory of him	250	0	0
Wigram, Rev. F. E., in memory of the late Rev. Henry Wright	250	0	0
Williams, Geo., Esq., in memory of George Hitchcock, Esq.	200	0	0
Williams, Robert, Esq., and Robert Williams, jun., Esq., in memory of the late Rev. J. W. Cunningham, and of his daughter Mary Ann Williams	200	0	0
Williams, Robert, Esq., in memory of his mother	100	0	0
Leach, Miss M. H., in memory of her mother	105	0	0
Allan, Rev. W., and his mother	100	0	0
Arbuthnot, Herbert R., Esq. (in two years)	100	0	0
Bell, Rev. Canon (in three years)	100	0	0
Butler, Rev. Dr. (Harrow)	100	0	0
Buxton, Sir T. Fowell, Bart.	100	0	0
Buxton, T. Fowell, Esq.	100	0	0
E. M. B., in memory of a beloved father and mother	100	0	0
Goe, Rev. F. F., in memory of his father	100	0	0
Greene, Rev. T. Huntley	100	0	0
Hannington, Rt. Rev. Bishop, and friends, in memory of Nyanza missionaries	100	0	0
Heald, W. N., Esq.	100	0	0
Holford, Mrs., in memory of her husband (in two years)	100	0	0
In memory of Basil George Woodd, from his sons	100	0	0
Fordham, John Hampden, Esq., in memory of his uncle, the Right Hon. Russell Gurney, M.P.	50	0	0
Gibson, H., Esq., in memory of his late wife	50	0	0
Grane, Wm. J., Esq.	50	0	0
Hughes, Thos., Esq.	50	0	0
In memory of Little C.M.S. and her grandfather	50	0	0
Newton, Miss	50	0	0
Ryder, Hon. H. D.	50	0	0
Smith, Right Hon. W. H., M.P.	50	0	0
Thornton, Mrs. H. S.	50	0	0
Sums under £50	251	9	0
Total	23556	9	0

OURSELVES, AND THE SOCIETY'S POLICY.

IT is with great reluctance that the *Church Missionary Intelligencer and Record* ever speaks of itself. Its business is to record the work of God in the world carried on by the Church Missionary Society, and to advocate the Society's principles. Its readers will bear witness that it never boasts of its own position in missionary literature, nor even indulges in the self-recommendation which most respectable periodicals consider quite reasonable. As to self-defence, there is not often occasion for that. But some friends of the Society have lately allowed themselves to suggest, and to formulate the suggestion in print, that the *Intelligencer* has shown partiality in its treatment of the existing difficulties in Ceylon. The article in our April number, signed "C. C. F.," is regarded as having committed the writer, and ourselves, to a side; and we are asked why we have not published the representations on the other side which have reached the Society from Ceylon. A word or two may therefore be necessary respecting the functions and position of this periodical.

The *Intelligencer and Record* is the principal organ of the Church Missionary Society. Not in the strictest sense an official organ. The Committee are responsible for it only in a general way, and not for every line it contains, as they are for every line of the Annual Report. But so far official that the duty of the editor and writers is to support and if necessary vindicate the policy of the Committee upon great questions.

But what is the policy of the Committee? Is it the unanimous opinion of the Vice-Patron, the President, the Vice-Presidents, the Treasurer, the Governors, the twenty-four elected lay members, and the whole body of subscribing clergy? All these are members of the Committee, and, beyond the most fundamental of principles, there is probably no missionary question whatever upon which absolute unanimity amongst them is attainable. Practically the Committee is the body of gentlemen who attend the Committee meetings. The policy of the Committee is, and must of necessity be, the policy of the majority of these; * and that is the policy which it is the duty of the *Intelligencer* to explain, and if necessary to defend.

It is on this principle that we have always acted. The Ceylon difficulties from 1876 to 1880 were a conspicuous case in point. During the long and trying controversy of that period, the *Intelligencer* expounded the views and defended the action of the majority of the Committee. We use the term majority advisedly. Scarcely a single

* No doubt a majority on some particular question may be accidental, and not really represent the general feeling of the Society. With so democratic a constitution, this is theoretically always possible. Fifty years ago, John Henry Newman, then a leading member of the Society at Oxford, attempted what in parliamentary circles is called a "whip," with a view to overturn the decisions of the working body. He happily failed; and we believe the experiment has never been repeated. The good sense and good feeling of the members generally, guided by that over-ruling providence of God which has never yet failed the Society, have always prevailed. The laws of the Society provide for an appeal from the *Committee to the whole body of* the Society's members, but this has never been used.

resolution was agreed to throughout that period without prolonged discussions, and sometimes close divisions. The minorities, however, frankly accepted the decisions, and we never heard a word of complaint that their views were not represented in our pages. Indeed, it is probable that the friends of the Society were not even aware that there had been any voting at all. We quite agree with many old friends who think it is a great pity that anything should ever be decided by a division in a Committee like that of the C.M.S. But the only way to avoid this is, if concessions fail to satisfy, for the minority to give way. It is not majorities that compel divisions.

In the course of last year fresh difficulties arose in Ceylon. These difficulties, it should be stated, were of a very different character from those of former years, for the arrangement with the Bishop made in 1880 has on the whole worked well. After careful consideration, the Ecclesiastical Sub-Committee (almost unanimously), the Committee of Correspondence (almost unanimously), and the General Committee (*nem. con.*), successively came to the conclusion that the wisest course would be the formation of a Corresponding Committee in Ceylon, on the same plan as in India, with the Bishop as a member (not as *ex-officio* chairman—this has been stated, but quite without warrant), provided that the Bishop were willing to join the Society. The Bishop did join the Society, and became a Vice-President; but the plan was disapproved of by most of the missionaries (not by all), and by many lay friends in the island, and their objections were endorsed by some of the Society's supporters at home. In March, the Ecclesiastical Sub-Committee, the Committee of Correspondence, and the General Committee, successively reviewed the position, and, sincerely believing that the opposition was in part due to misconception, they adopted by very large majorities the resolutions printed in our April number.

Up to that time the *Intelligencer* had said nothing. We are at all times anxious to avoid controversy if possible, especially among brethren who are heartily in accord on almost every subject but the one at issue. But meanwhile the policy of the Committee had been challenged in newspapers both in England and in Ceylon; and we should have utterly failed in our duty to the Society if we had then shrunk from explaining and vindicating that policy. In order that the defence might be both as authoritative as possible, and as sympathetic as possible with those who felt difficulties in the matter, we asked that Secretary to undertake it who knew the question most thoroughly, and whose initials would indisputably add the most weight to what was said. But the article which accordingly appeared in our April number is not to be regarded as the expression of an individual opinion. It was the semi-official reply of the Committee's officer to attacks upon the deliberately adopted policy of the Committee. Whether that policy was right or wrong in itself is not the question. As a matter of fact there is a difference of opinion regarding it. But neither Mr. Fenn nor the Intelligencer can be justly blamed for *doing* what was the plain duty of both.

Moreover, both the Committee and the Society as a whole afterwards confirmed what had been said. The short Annual Report, which was read and discussed in Committee and adopted line by line, and which was afterwards read, approved, and adopted by the Anniversary Meeting in Exeter Hall, has in it the following sentence:—

> Each year in the history of the Church Missionary Society brings its own trials, and the past year has been no exception. . . [Here several trials are mentioned.] . . . The Committee much regret the misunderstanding which has arisen among the Society's friends and missionaries in Ceylon regarding a plan for assimilating the local government of that Mission (under the Home Committee) to that which long experience in India has shown to be the most convenient, as securing the influence of independent laymen and the co-operation of the bishop of the diocese. But difficulties like these will no more be permitted seriously to check the work of God carried on by the Society than the many others which in past years have caused grave concern, but which by divine mercy have always been overcome.

And in the Ceylon section of the larger Report, which is equally the Committee's official utterance, and was also adopted by them line by line, though not read at the Anniversary, occur these words:—

> It is hoped that a Corresponding Committee for Ceylon, on the plan which has long worked well in India, may shortly be formed. It would consist chiefly of influential laymen appointed by the Home Committee, and the Bishop having now joined the Society as a Vice-President, would be a member. The proposal has been much misunderstood, and this may cause delay in carrying it out; but the Committee have good reason to expect that, when once at work, the plan will meet with general approval, and tend to promote by God's blessing, the highest interests of the Mission.

If formal statements like these do not bind the Society's secretaries and editors, it is difficult to know what would bind them.

But it has been asked, Why have not the representations of the brethren in Ceylon been also published? Now we admit that there have been occasions when all the principal documents of a case have been printed by the Society. It was so in the earlier Ceylon controversy. But the additional duty is then laid on the *Intelligencer* of commenting upon them, seeing that it is entrusted with the defence of the Committee. This was done in those earlier difficulties, and while we hope that it has always been done temperately and in a Christian spirit, there can be no doubt that if all such arguments can be avoided, peace and harmony are more likely to be maintained. The Society is not unaccustomed to differences of opinion. Its policy and plans do not always command the approval of old and valued missionaries and others in the field. But it would be a great mistake to trumpet forth these divergencies in the Society's periodicals. If we must sometimes contend with opponents, do not ask us to contend also with friends. Again and again, when in some part of the world a difficulty of this kind has arisen, has our reticence been due solely to consideration for the feelings of dear and honoured brethren whom the Committee have sincerely believed to be mistaken. Perhaps they were not mistaken. Perhaps the Committee were mistaken. If so, it was all the better that we were silent. In the present case we spoke, but not until the policy of the Committee had been challenged *publicly*.

It may be well to conclude with a brief reference to the last decision of the Committee in this difficult and trying matter. The explanations offered regarding their plan for a Corresponding Committee having failed to satisfy their brethren and friends in Ceylon, it has been determined, again successively by the Ecclesiastical Sub-Committee, the Committee of Correspondence, and the General Committee, to send Mr. Fenn out to confer with all parties and endeavour to solve the difficulty. The exact terms of the Resolution will be found in the Selections from the Minutes. The General Committee further resolved to send another member with him. The meeting of the General Committee was the fullest for several years. A motion to refuse confirmation to the Minute of the Committee of Correspondence was negatived by a very large majority; and then the Minute, with a few words added by consent, was adopted *nem. con.* We may just point out that it neither, on the one hand, rescinds previous resolutions, nor, on the other hand, assumes that the formation of a Corresponding Committee is the only solution of the difficulty. It was in fact drawn on purpose to conciliate to the utmost those who disagreed with the previous resolutions, while not abandoning a course which the majority of the Committee believe to have been right.

The candid reader will do us the justice to acknowledge that in this article we have strictly confined ourselves to the statement of facts, and to a vindication of the *Intelligencer's* position; and that we have not in one single sentence discussed the question at issue on its merits. Our duty to the Committee remains what it was, and when occasion arises, it will be fearlessly performed; but our object now has been a different one.

We will only add the expression of our earnest hope and prayer that the Lord who has guided the Society for eighty-five years, and blessed its labours so richly, will continue to give the wisdom which is first pure and then peaceable to all who have a voice in the management of its affairs. We all need to remember the exhortation of the great Apostle of the Gentiles, that we "stand fast in one spirit, striving together for the faith of the Gospel." The Annual Report which we have already referred to, quotes the great central Gospel verse, "God so loved the world," &c., and goes on, "This fundamental and most blessed truth is the one divine remedy for the woes of humanity; and this truth, in its fulness and simplicity, as taught by the Fathers of the English Reformation and the Fathers of the Evangelical Revival, it is the work of the Church Missionary Society to proclaim in every land whither the Providence of God may point the way. It is the one heartfelt desire of the Committee to bring sinners to the Saviour; and for no lower object do they plead for enlarged resources, both in men and means." Why should brethren united together in such a work as this ever mistrust one another? EDITOR.

THE MONTH.

AT the consecration of Bishop Hannington, for Eastern Equatoria, Africa, and Bishop Anson, for the new Diocese of Assiniboia, at Lambeth Parish Church on June 24th, the Archbishop of Canterbury officiated, assisted by the Bishops of London, St. Alban's, Rochester, Lichfield, Dover, and Ohio. The sermon was preached by the Bishop of Saskatchewan, on the words, "The seed is the word of God."

THE Bishop of Ripon, the Bishop of Assiniboia, the Earl of Belmore, and Viscount Cottesloe, have accepted the office of Vice-Presidents of the Society.

THE Royal Geographical Society's agent, Mr. Joseph Thomson, has successfully completed his journey direct from Mombasa to the Victoria Nyanza and back, passing the great mountains Kilimanjaro and Kenia. This is the route so long advocated by Dr. Krapf, and now taken for the first time by a white man. Mr. Thomson told the C.M.S. missionaries at Mombasa that it was quite impracticable at present for ordinary travellers.

Another traveller going to Mount Kilimanjaro, Mr. H. H. Johnston, was taken ill at the new British Consulate at Mombasa, and was medically treated and nursed by Mr. Handford.

LETTERS have come from U-Ganda up to April 1st. All well; and several more baptisms. Mr. Mackay had made four voyages across the Victoria Nyanza in the *Eleanor*. He was at Msalala (south end) on April 20th, having brought the mail over. The telegrams sent from Europe to Zanzibar about the Mahdi's movements in the Soudan, up to the middle of February, had been forwarded to the Lake under the directions sent out by Lord Granville. No news of the Mahdi had reached Mtesa from the north. Mr. Ashe's letter from U-Ganda is written in happy and thankful tones.

THE yellow fever has been raging at Sierra Leone, and we deeply regret to hear that the Rev. E. P. Sparks, the clergyman sent out by Government as Colonial Chaplain on the Society's recommendation, died on July 2nd. He was nursed by the Bishop and Mrs. Ingham, and on his death the doctor ordered them to England immediately for a change. They arrived safe and well on July 21st. Miss Ansell, the only English member of the C.M.S. staff just now in the Colony, was well, and writes cheerfully, putting her trust in the Lord.

MANY years have elapsed since Dr. Octavius Hadfield, the Bishop of Wellington, New Zealand, and one of the oldest C.M.S. missionaries, was in England. He has now come over on a visit for the benefit of his health, and the Society's friends should know who he is, and what he has done.

Octavius Hadfield was educated at Charterhouse School and Pembroke College, Oxford, but did not take his degree at the University on account of what was supposed to be failing health. He offered himself to the C.M.S., however, for work in New Zealand, and sailed Feb. 13th, 1838, more than forty-six years ago, unordained. On arriving at Sydney, his health *was much improved*, and on Sept. 23rd he was admitted to the

ministry of the Church by Bishop Broughton, who was the first Bishop in the Australasian Colonies, and was then "Bishop of Australia." (The Diocese of New Zealand was founded in 1841.) He then went on to New Zealand, landing at the north end of the North Island, where the headquarters of the Mission were. A month or two afterwards arrived the Bishop of Australia also, on his first and only visit to the New Zealand Mission; and Mr. Hadfield received priest's orders from him on Jan. 6th, 1839.

But the northern stations, with their large and rapidly growing congregations, were not to be Mr. Hadfield's field of labour. It was soon after this that Tamahana Te Raparahau, whose marvellous story has often been told, arrived from the extreme south, 500 miles off, to beg for a missionary. "I will go," said Mr. Hadfield; "I know I shall not live long, and I may as well die there as here." Mr. Hadfield reached Cook's Straits at the end of 1839. There he founded the important station of Otaki; and in that district he laboured for thirty years. Christianity spread with great rapidity, many thousands throwing away their idols and placing themselves under regular instruction.

The letters of Bishop Selwyn, in his published *Life*, refer again and again to Mr. Hadfield in terms of the warmest admiration and affection. "A most valuable and zealous missionary," is the first allusion to him, in 1842. From 1845 to 1849 he was seriously ill, and nearly all the time his recovery was believed to be hopeless. At the beginning of this illness Bishop Selwyn wrote, expecting to lose him, "So true a Christian, so influential a missionary, so valuable a friend, can never be replaced." A few months later the Bishop wrote, "He is still alive; and much wisdom and comfort I have been allowed to draw forth from the ebbing well which will soon be spent." When at length, after four years' sufferings, the patient was mercifully raised up again, the Bishop wrote to him most affectionately, and appointed him Archdeacon of Kapiti. Three years later, he married the daughter of his brother missionary, Archdeacon Henry Williams.

The Diocese of Wellington was formed in 1858, and in 1870 Archdeacon Hadfield was appointed to preside over it, in succession to Bishop Abraham. The town of Wellington is now the political capital of New Zealand, and the Bishop's work is mainly among the colonial white population. But he still makes journeys into the interior to visit his Maori children, who always welcome him with love and gratitude. The C.M.S. pays 150*l.* a year for his expenses in this respect, and the Bishop's honoured name has always remained upon its list of missionaries.

We cannot but regret that such incorrect ideas regarding the Maories should have found acceptance in this country in connection with the visit of the so-called Maori king. This chief has for many years been at the head of one small section of disaffected Natives; but there are other sections which follow other leaders, such as Te Whiti and Te Kooti; and all these together are but a comparatively small minority of the race. The majority of the Maories are entirely loyal, both to the Queen and to the Church, and live quietly in their own villages, with their own churches and schools and pastors and lay readers and schoolmasters. Of the Church's adherents there are more than 30,000; while the whole remnant of the race, *including* members of other Christian denominations as well as the Hauhaus, *Te Kooti-ites*, &c., is believed to be under 45,000.

Special efforts have been put forth during the past year, under the

direction of the C.M.S. Mission Board, to influence the separated Natives. Archdeacon Clarke has twice made journeys into the Waikato and Thames districts, and to the borders of what is called the "King country" on the Upper Waikato River. In all these wide districts there are probably 5000 Maories, scattered among the hills. About a thousand of these profess Christianity, while the remainder have either renounced it, or, having been born since the time of the war, have never been under regular Christian instruction at all. "The kindly feeling shown me by all the Natives during the whole trip," writes the Archdeacon of his second journey, "was more than I dared to hope for. The almost eager manner in which some listened to me was very encouraging. There is an unmistakable movement amongst the dry bones of the lapsed Waikato Church." He found many evidences that Hauhauism is dying out, and that the "King party" are themselves looking to an early abandonment of it. On the first journey he had two interviews with Tawhiao, the "Maori King," himself, who was very cordial, and when told the object of Mr. Clarke's visit replied, "*E pai ana*," "It is good." On the second journey he again went to the king's headquarters:—

December 11.—Spent day at Taumata and Whatiwhatihoe, where lives Tawhiao, the so-called Maori King. He was not at home, but I had a long talk with his secretary, Te Rawhiti, a bright, intelligent young fellow, the son of a former Wesleyan teacher. I was gratified with the friendliness they showed me. Old Tamati Ngapora, in particular, was very hearty, and gave me to understand that he never gave up his Christianity. My visit was quite unexpected, and I saw his Bible and Prayer-book by his side. He told me that Hauhauism would soon be a thing of the past, and begged me to come again soon. I also saw Maka, the Hauhau high-priest, or bishop, as they call him. He was formerly a Wesleyan teacher, and has a wonderful knowledge of Scripture. He is the father of Rawhiti, the king's secretary. I asked Rawhiti how long it would be before the Hauhau superstition was given up. He said in five or ten years. When I told him that in another year I would ask Tawhiao for land upon which to build a church, he laughed, but not incredulously.

In these districts there are three Native clergymen, viz. the Rev. Wiremu (William) Turipona on the Thames, the Rev. Hohua (Joshua) Moanaroa on the Lower Waikato, and the Rev. Heta (Seth) Tarawhiti on the Upper Waikato. The latter faithful Maori brother is much respected even by the "Kingites" who hold aloof from his ministrations; of which, and of the improved feelings prevailing, Archdeacon Clarke gives an illustration. The people of Taupiri sent a petition that Heta might be stationed there; but when Wahanui, one of the most influential of the "King party," heard of it, he said, "Heta must not go away." His informant replied, "But what is the use of his staying here, where the people are Hauhaus?" Wahanui's answer was, "*Heta must stay; there will be plenty of work for him soon.*"

From the other districts inhabited by Hauhaus, &c., similar reports come. But the larger sections of the Maori population are in the northern peninsula, and on the east coast; and these are almost entirely free from disaffection, political or religious; as also is the smaller section in the south, towards Wellington. While, therefore, there is great need for earnest effort in the Christ-like work of winning back the lost and wandering sheep, it would be ungrateful to God to forget that, after all, there were, so to speak, ninety and nine which went not astray.

THE *Bishop of Sierra Leone* visited Lagos and other stations on the

Yoruba coast in March last. He confirmed 288 African candidates, and admitted to priests' orders the Revs. T. Harding, Isaac Oluwole, and S. Doherty (the two latter Africans). In Passion Week he arranged a series of special services at Christ Church, Faji, in which several European and African clergymen took part.

THE first little printed book in the language of U-Gogo has been received by the Society. It is a small collection of prayers and hymns, translated or composed by the Rev. J. C. Price and Mr. H. Cole, of Mpwapwa, and printed on the spot by the former.

WE are glad to say that the first of the translations of Frances Ridley Havergal's books into the languages of India has at last been received. It is a Malayalam version of *My King*, printed at the C.M.S. Mission Press, Cottayam, Travancore.

THE letters from the Rev. J. W. Handford, Frere Town, are very encouraging, and give a pleasant view of the work now going on there. He particularly mentions the young teacher James, who was a freed slave, and who now carries on the school efficiently under his (Mr. Handford's) supervision. We are sorry to say that the Rev. A. D. Shaw, whose letters from Rabai have been equally encouraging, has been obliged to return home to recruit his health.

THE Rev. T. J. Lee Mayer last year sent to the Ameer of Cabul his Pushtu translation of the *Pilgrim's Progress*. The Ameer sent "a most gracious letter of thanks." "He wanted to know," adds Mr. Mayer, "if I expected his mullahs [Moslem priests] to answer it, which gave me an opportunity of saying that the Gospel message was one of peace and goodwill, and not of controversy." Mr. Mayer's Pushtu Psalms has since been sent to him.

THE Rev. Daniel Coker, C.M.S. Native pastor at Badagry, reports a raid on February 15 by the Dahomians on Okeodan, a Native town in the Yoruba country of six thousand inhabitants. The town was quite destroyed, and of the inhabitants between two and three thousand were either killed or carried off into slavery, the remainder escaping into the woods and surrounding villages. The C.M.S. catechist, Andrew Sanu, at Okeodan, with his wife and five children, had a remarkable escape. On the morning of the attack they became separated, the wife and children ultimately finding their way to Badagry. Andrew Sanu, finding his escape cut off, was compelled to spend several days in the bush without food, but he too subsequently found his way to Lagos. "His story," writes Mr. Coker, "shows that God is always with His people, and that He hears and answers prayers."

THE Rev. J. R. Longley Hall, of Jaffa, in his Annual Letter speaks encouragingly of the work in Palestine. In Jaffa itself not only have increased numbers attended the services, but there is a more genial spirit amongst the congregation, greater regularity of attendance, and more *heartiness* shown. He has also found the Moslems more willing to listen to the Word read and expounded to them, and very ready as a rule—oftentimes *extremely* eager—to receive and read copies of the Scriptures when given to

them. But yet religious access to the Moslems is still most difficult, and many "repel indignantly and fanatically any attempt to speak to them about their souls."

Two deaths occurred early this year at or near Mûltân in the Punjab from peculiar causes. One was the death of Mr. K. C. Basu, head-master of the Government School at Mûltân, and the appointed C.M.S. delegate from Mûltân to the Native Church Council. He died from the effects of a blow on the knee from a cricket-ball. He was a thoughtful Christian, a deep student, a fluent speaker. The other was a hopeful inquirer who died in a few hours from the effects of a snake-bite. He was a munshi of great ability and high character, and, apparently, a sincere believer in Christ.

THE first edition of the Telugu version of Paley's Evidences, translated by the Rev. J. E. Padfield, of Masulipatam, and published by the S.P.C.K. only two years ago, has been sold out. Mr. Padfield has since translated the S.P.C.K. Commentary on the Four Gospels (Bishop Walsham How's), and is now doing the Acts. He mentions that a Native member of the Mission is translating Dr. Maclear's well-known Old and New Testament Class-books, and that a missionary of the S.P.G. has published in Telugu a shortened Pearson on the Creed.

METE KINGI, a New Zealand chief who for the last two generations has exercised an important influence in the Wanganui district, died at Putiki last October. He had been a staunch supporter of the English Government in the island, during the most critical years of its history, had more than once fought with the British against the rebels, and has used his powerful influence in trying to dissuade Te Whiti from his policy of setting up a Maori king in opposition to English rule. The Government decided to accord the chief, in consideration of his past services, a military funeral with the honours due to a major. The funeral service was conducted by the Society's missionary, the Rev. T. S. Grace, in the Mission church at Putiki, in the churchyard of which the chief, who was a Christian, was buried. The service was read in Maori, and an address in Maori was given by Mr. Grace at the grave, and afterwards translated for the many English officers and Europeans present. Mr. Grace was assisted in the service by the three Maori clergy, the Revs. Arona Te Haua, E. H. Te Ngara, and Henari Te Kerekau. The scene is described as having been most brilliant, and as having left an evident impression on the Natives.

THE death of another Christian Maori chief, Enoka Te Whanake, is also reported. He embraced Christianity many years ago, and for a long time lived most consistently, but during a general rupture of affairs in his district, Whareroa, he became entangled with the disaffected Natives. He soon saw his mistake, however, and has since been a loyal and faithful subject, and a true Christian. He was visited during his illness by the Bishop of Waiapu (Dr. Stuart).

AT the Annual Meeting of the Punjab Native Church Council, held on Dec. 28th and 29th, the following papers were read: on the Prospects of the Children *of Native Christians*, by Mr. G. Lewis, Mr. Sher Singh, and *Dewan Sahib Dyal; on Lord's* Day Observance, by the Rev. Imad-ud-din;

on Mutual Help in Spiritual Matters, by Mr. Mya Dass; on the Training of Agents by Native Pastors, by the Rev. Mian Sadiq; on Christian Literature, by Mr. Abdullah Athim; and on Medical Missions, by Dr. H. M. Clark.

BEFORE leaving Peshawar the Rev. T. P. Hughes baptized in the new church a Kafir slave-boy, who was given to Syud Shah, the Afghan evangelist, when he visited Kafiristan recently. The boy, who is of course now free, is named Ati, and is the first Kafir who has been received into the Christian Church.

IN connection with the account of the late Mr. Shackell's labours among the Chamars and Sweepers of Agra, which appeared in our May number, the following letter lately received by Mrs. Shackell from the Rev. C. G. Daeuble, who is now at Agra, has peculiar interest:—

7th April, 1884.

Since we have revived our dear friend's work here amongst the Sweepers we have been much encouraged. Three young men were baptized last year and *three* were to be baptized next Sunday—two women and one man, all well known, I believe, to your dear husband formerly. I wrote to Mr. Gray last year that now, since our dear friend had, like "a precious corn of wheat (St. John xii. 24), fallen into the ground," we might expect to see more fruit of his work here. And so it has turned out.

I have reopened the school for the children of the Sweepers in the old chapel built by dear Shackell. My wife has engaged old Radhu's daughter as Bible-woman amongst them, and goes there once a week herself. The teacher I engaged is Gajju, who had been sent by your husband as a boy to Benares, to be trained as a teacher. It is only now he has become a teacher.

In Mr. Daeuble's Annual Letter to the Society—one of the many interesting reports for which it is, alas! impossible to find space—he says, "Radhu, the first convert of the Sweeper caste, who is now nearly blind of old age, has a weekly meeting at his house. He knows a great deal of the Gospel by heart."

IN the Santâl Mission there are now over 2200 Native Christians, of whom 820 are communicants, 7 boarding-schools with 350 children, 60 day-schools with about 1800 children in attendance. The Rev. J. Brown expresses gratitude for the Daily Prayer Union founded by the Rev. Henry Law Harkness, of Worcester, which he says "has had a blessed effect on some of the Santâl Christian brethren and sisters."

THE Rev. J. Sanders, C.M.S. Native Pastor at Matawakumma, in the Diocese of Moosonee, has translated the *Peep of Day* into the language of the Ojibbeway Indians, among whom he labours; and the book has been beautifully printed in the syllabic character by the Religious Tract Society.

THE Basle Missionary Society is preparing a memoir of the Rev. P. P. Schaffter, who was for thirty years a C.M.S. missionary in Tinnevelly. The Rev. W. P. Schaffter, Vicar of Maryport, Cumberland, requests us to say that any letters, papers, or other information illustrating his father's life which may be forwarded to him will be gratefully received.

HOME WORK OF THE SOCIETY.

Aston Sandford.—On June 8th and 9th, Aston Sandford held its eighty-first anniversary. Sermons were preached on July 8th. On Monday about 170 sat down to a tea, before the meeting, in a large granary kindly lent by the Churchwarden. The address was given by Rev. W. Clayton (Assoc. Sec.). Population of the parish 51 !

Birmingham.—The 71st Anniversary of this Auxiliary commenced with a Prayer Meeting on Saturday evening, June 14th, in Christ Church schoolroom, at which an address was given by the Rev. H. Newton, and prayers were offered by Revs. G. Tonge, and P. E. Wilson. On Sunday, June 15th, sermons were preached in most of the churches in Birmingham by Revs. F. E. Wigram, H. Newton, A. T. Fisher, and local clergymen. The Juvenile Meeting was held in the Town Hall on Monday, June 16th, which was as usual filled with children, upwards of 2000 being present. The chair was taken by the Rev. Canon Wilkinson, D.D., and addresses were given by the deputation, Revs. F. E. Wigram, H. Newton, and T. Spratt. On Tuesday, June 17th, there was a clerical breakfast at Aston Vicarage, after which Mr. Wigram gave a very interesting and practical address, which elicited several useful suggestions for the extension of the work of the C.M.S. in town parishes. In the afternoon he addressed several of the younger clergy at the house of the Rev. Prebendary Mason. The Annual Meeting was held in the Town Hall in the evening, at which Admiral Prevost presided over a large and interested assembly. The local report was read by the Rev. W. Eliot, and the financial statement by Mr. F. C. Bourne, who announced that the Auxiliary had, during the past year, remitted 2266*l.* to the Parent Society. The meeting was addressed by the Revs. H. Newton, T. Spratt, and F. E. Wigram.

Dorset C. M. Union.—The third meeting of this Union was held at Dorchester on June 9th, in connection with the seventieth Anniversary of the Dorchester C.M.S. Association. The proceedings of the day commenced with a breakfast, given by the Union, to the tradesmen and others of the town. The Rev. J. H. Scott read a paper so striking in its construction and details as to be quite worthy of being published. At 11.30 forty members of the Union and others met in a room lent by H. Moule, Esq., at which the Rev. A. Baring-Gould gave a stirring address, practical and pointed. Thirty-one sat down to luncheon at the King's Arms Hotel. At three o'clock there was an unusually large gathering in the Town Hall, testifying to the effect of the Mission lately held in Dorchester by the Rev. Hay Aitken in awakening interest in the salvation of the heathen. This meeting was addressed by the Revs. A. Baring-Gould, T. Y. Darling, and H. Maundrell. The evening meeting at eight o'clock was also larger than usual, the Revs. H. Maundrell and R. C. Macdonald giving interesting addresses. The total collected at both meetings was over 21*l.*, a larger sum than usual. The result has proved (1) that a home Mission increases interest in the heathen; (2) that the C.M.S. Union meeting, being held simultaneously with the Anniversary Meeting of an Association in a town, helps such an Association; (3) that personal effort to get up good meetings will succeed quite up to our expectations.

Mitcham, Surrey.—The annual Garden Missionary Meeting at Mr. Sydney Gedge's residence, Mitcham Hall, was held on July 15th, when a large number of influential friends assembled to share his bountiful hospitality. Mr. Gedge endeavours each year to get for speakers a bishop, a missionary, and a layman; and this year they were the Bishop of Madras, Mr. R. N. Cust, and the Rev. Rowland Bateman. In addition, one of the New Zealand chiefs now in England addressed the meeting, the Rev. — Spencer acting as interpreter. We have rarely been at a missionary meeting more thoroughly interesting from first to last.

Essex C.M. Union.—The members of this Union met in the Public Hall,

Clacton-on-Sea, June 23rd, when the Rev. P. Fenn, Rector of Wrabness, and Hon. Dist. Sec., who sixty years ago laboured in the cause as Curate of Great Clacton, presided. The Rev. J. W. Mills, Hon. Sec. of the Union, and the Rev. S. W. Stagg, formerly a missionary of the Society, addressed the meeting. Those present were hospitably entertained by the new Vicar and his wife, the Rev. M. F. and Mrs. Evans. In the evening the first meeting was held of the Clacton-on-Sea Association under the presidency of the Vicar, at which the Rev. R. Bateman gave an interesting account of his work in the Punjab.

Southampton.—This auxiliary celebrated its anniversary on June 8th and 9th, when special sermons were preached in several of the churches on the Sunday. The public meeting was held in the Victoria Rooms on the following evening, R. C. Hankinson, Esq., J.P., presided, who stated that the testimony of outsiders to missionary work was most valuable, that the officers of the army in India subscribed 10,000*l.* a year towards the support of Missions, which they would not do if they did not believe that they were doing a great work. He also alluded to the testimony borne by the Prince of Wales, Lord Northbrook and others, and to the speech of an unconverted Brahmin who had spoken in favour of the Society's work, and said that it was the Christian's Bible which would sooner or later work the regeneration of his land. The Rev. R. Hughes stated that their was a falling off of 17*l.* 13*s.* 3*d.* in the amount raised by the Southampton branch during the past year. The Rev. F. N. Alexander from the Telugu Mission, and the Rev. H. Newton (Ceylon), were the deputation.

Southport.—This auxiliary held its anniversary on June 13th, 15th, 16th, and 18th. The Bishop of Saskatchewan, the Rev. J. Hannington (Bishop-designate of Eastern Equatorial Africa, and the Rev. T. P. Hughes took part in the services and meetings. The receipts for the past financial year were about 633*l.* The Rev. Canon Clarke presided at the annual meeting and the Rev. Dr. Porter (Hon. Sec.) read the report and statement of accounts.

Warwickshire C.M. Union.—The half-yearly meeting of the Warwickshire C.M. Union was held in the Town Hall, Rugby, on Wednesday (St. Barnabas' Day), June 11th. The Rev. Dr. Jex-Blake, Head-master of Rugby School, and one of the Vice-Presidents of the Union, presided. After a hymn and prayer the Rev. Canon Dixon read a paper on the "Church's Authority and Encouragement for Work among the Heathen;" and was followed by the Bishop of Lahore with an address on "The Educational Work of the C.M.S. in North India and the Punjab." The second subject for consideration was, "Is it desirable that an alteration should be made in the day at present fixed for Intercession in behalf of Foreign Missions?" Many clerical friends of the Society were present.

Wellington College.—On Sunday, July 6th, the Rev. T. P. Hughes preached in the Wellington College Chapel in behalf of the funds of the Church Missionary Society's Peshawar Mission; the boys of Wellington having for the past nine years regularly contributed the sum of thirty pounds per annum to that Mission. In the evening at nine o'clock a missionary meeting was held in the great schoolroom, at which the Head Master of Wellington presided, and which was very largely attended by masters and boys, nearly the whole school being present. Amongst the audience was His Royal Highness Prince Christian Victor (a grandson of the Queen), who is a pupil in the school. Mr. Hughes gave an account of his labours at Peshawar, in which the boys seemed greatly interested. In the course of his address he stated that there were special reasons why the Peshawar Mission should interest the boys of a great public school *founded* in memory of England's illustrious warrior. Peshawar was one of the *largest* military stations in India; its Mission was founded by soldiers, and its *labours* were in behalf of the warlike races of Central Asia. Mr. Wickham in re-

turning thanks to Mr. Hughes for his sermon and address, said that he hoped the annual contribution from the College would be increased for next year.

MISCELLANEOUS.

Berkshire.—On June 15th, sermons at Cookham by Rev. W. Clayton (Assoc. Sec.).

Buckinghamshire.—Between April 6th and May 26th, sermons and meetings at Pishill, Slough, and Upton. Preachers, &c., Rev. J. J. Taylor, J. Henderson, W. Clayton (Assoc. Sec.), and local clergy. Between June 8th and 30th, sermons and meetings at Aston Sandford, Haddenham, and Huzlemere; and sermons at Kingsey, Shabbington, Datchet, and High Wycombe. Preachers, &c., Revs. E. B. Corbett (H.D.S.), A. H. Lash (Tinnevelly), S. Coles (Ceylon), and W. Clayton (Assoc. Sec.).

Cornwall.—Between March 16th and June 8th, sermons and meetings at Penzance, Redruth, St. Day, Mount Hawke, Launceston, and Egloskerry; sermons at St. Just-in-Roseland, St. Mawes, Philleigh, Gwennap, Scorrier, Werrington, Altarnun, Warbstow, Wendron, St. Sennen, and Treleigh; and meetings at St. Just-in-Penwith, Pendeen, Millbrook, Pencoys, Crowan, and Carharrack. Preachers, &c., Revs. G. D. Seymour, E. Olivey (H.D.S.), J. J. Hunt (H.D.S.), J. R. Brown (H.D.S.), Canon S. Rogers, J. Power (H.D.S.), E. King, P. R. Scott, W. S. Johns, (H.D.S.), S. Coles (Ceylon), and T. Y. Darling (Assoc. Sec.).

Devonshire.—Between March 16th and June 15th, sermons and meetings at Tawstock, Harracott, Ilsington, Heanton Punchardon, Tiverton, Willand, Dartmouth, Kingswear, Blackawton, Totnes, Brixham, Churston Ferrers, and St. Budeaux; and juvenile addresses at Tiverton and Totnes. Sermons at Exeter (Holy Trinity, St. Mary Major, St. Mary Magdalene, St. Stephen's, St. Martin's, St. Thomas's, St. Lawrence, All Hallows', St. Paul's, and Bedford Chapel), Burlescombe, Powderham, Ipplepen, Cullompton, Brampford Speke, Cowley Chapel, Okehampton, Tomerton Foliott, Stoke Fleming, Plymouth (St. Andrew's, Charles Church, Trinity Church, St. Luke's, St. Saviour's, Christ Church, Emmanuel, St. Jude's, and Pennycross; also children's services at St. Andrew's and Charles Church), Devonport (St. Aubyn's, St. John's, St. Mary's, St. Paul's, St. Michael's, and St. Mark's), Stonehouse (St. George's, St. Paul's, and St. Matthew's); meetings at Devonport, Stonehouse, Bulkworthy, West Putford, Welcombe, Newton St. Petrock, High Bray, Seven Crosses, and Barnstaple. Preachers, &c., the clergy of the several churches of Exeter, Plymouth, Devonport, and Stonehouse; also Revs. J. Metcalfe, J. Dawson, J. H. Phillips, W. Putford, S. Coles (Ceylon), F. N. Alexander (Telugu), G. F. Unwin (Ceylon), Dr. Gardiner (N.-W. America), T. C. Wilson (West Africa), J. D. Thomas (Tinnevelly), W. Knight (H.D.S.), and T. Y. Darling (Assoc. Sec.).

Dorsetshire.—Between March 16th and June 10th, sermons and meetings at Cheselbourne, Bingham's Melcombe, Allington, Edmundsham, Blandford, Witchampton, Dorchester, and Durweston (also juvenile addresses); sermons at Handley, Pentridge, Long Langton, Tarrant Rushton, Tarrant Keynstone, Gussage (St. Michael's and All Saints'), Bryanston, and Swyre; and meetings at Tincleton, Mappowder, Osmington, Sydling, Stanbridge, St. Giles, and Horton. Preachers, &c., Revs. R. C. Macdonald (H.D.S.), S. Hobbs (H.D.S.), R. R. Meadows (H.D.S.), Hon. P. G. Willoughby (H.D.S.), C. F. Powys (H.D.S.), C. Barton (H.D.S.), R. M. Williams (H.D.S.), G. W. Butler, J. H. Ward, E. W. Collinson (H.D.S.), E. D. Ford, F. N. Alexander (Telugu), H. Maundrell (Japan), C. J. Glyn (Hon. Assoc. Sec.), and T. Y. Darling (Assoc. Sec.).

Hampshire.—Between June 1st and 29th, sermons at Selborne; sermons and meetings at Southampton (All Saints', Holy Trinity, St. Matthew's and St. Deny's), Highfield, Freemantle, Bitterne, Scholing, Fawley, Christchurch, Highcliffe, and Bransgore; and meetings at Shirley and Hardley. Preachers, &c., Revs. D. O. Harington (H.D.S.), F. N. Alexander (Telugu), H. Newton (Ceylon), H. Sutton, and W. Clayton (Assoc. Sec.). R. Hankinson, Esq., presided at the Southampton Annual Meeting. On June 5th, a meeting of the Hampshire Hon. District Secretaries was held at Southampton; after which there was a drawing-room meeting, E. Stock, Esq., giving the address.

Isle of Wight.—Between April 20th and June 29th, sermons at Carisbrooke (Parish Church and St. John's), West Cowes (Parish Church, Holy Trinity, and Gurnard), and Ryde (St. James's), and sermons and meeting at East Cowes. Preachers, &c., Bishop Cheetham, Revs. E. N. Thwaites, *F. Pilcher* (H.D.S.), — Bailey, W. J. Richards (Travancore), and *W. Clayton (Assoc. Sec.).*

Herefordshire.—During May, sermons and meeting at Badenham, Hereford (St. Peter's, All Saints', St. Michael's, St. James's, and St. Martin's), and Winfortan; juvenile meeting at Hereford; sermons at Ivington (new place), and a meeting at Leominster. Deputation, Revs. R. H. Cobbold, C. Tanner, and R. Pargiter (Assoc. Sec.). Between June 15th and July 13th, sermons and meeting at Withington; and sermons at Brimfield (also juv. address) and Sutton (St. Nicholas' and St. Michael's). Deputation, Revs. G. B. Bennett (H.D.S.) and R. Pargiter (Assoc. Sec.).

Kent.—Between March 18th and 26th, meetings at Waldershare, Rochester (juvenile), and Longfield; and sermons and meetings at Rainham, Sandhurst, and Sittingbourne (Trinity). Deputation, Revs. J. D. Thomas (Madras), J. B. Whiting, and H. D. Hubbard (Assoc. Sec.). Between April 20th and May 7th, sermons and meetings at Shadoxhurst, Tunbridge Wells, Southborough and neighbourhood; sermons at Kippington, and meetings at Sevenoaks. Deputation, the Dean of Canterbury, Revs. W. A. Roberts (Bombay), J. D. Thomas (Madras), Canon Tate, J. Hannington (Nyanza), and H. D. Hubbard (Assoc. Sec.). Between May 25th to June 4th, sermons and meetings at Deal and Dunkirk, and a meeting at Fredville. Deputation, Revs. H. Fuller, J. Hannington (Nyanza), and H. D. Hubbard (Assoc. Sec.). Between June 15th and 23rd, sermons and meetings at Tonbridge and Folkestone; sermons at Farnborough, Leigh, Bidborough, Ide Hill, and Chilham; and a meeting at Nettlestead. Preachers, &c., Revs. W. J. Richards (Travancore), H. H. Streeten, W. Allan, J. D. Thomas (Madras), A. N. F. Keogh, H. C. Ellis, and H. D. Hubbard (Assoc. Sec.).

Lancashire.—Between May 11th and June 8th, sermons and meetings at Preston (forty sermons in nineteen churches), Barrow-in-Furness (St. George's, St. Mark's, St. Paul's, St. John's, St. Luke's, and St. Matthew's), and Great Marsden; meetings at Liverpool (Christ Church, Prince's Park, St. Paul's, and St. Aidan's), and Manchester (Higher Blackley); sermons at Kirkdale (St. Aidan's), Liverpool (St. Nathaniel's, Windsor, and St. James's, Toxteth Park), Southport (All Saints', and Christ Church), and Penwortham, Longton, and Middleforth. Preachers, &c., Bishop Ryan, Revs. Canon Crosse, T. Bliss (Madras), T. P. Hughes (Peshawur), Dr. Porter, G. Ensor, C. Elrington, G. T. Dunne, E. W. Oak, G. K. Meaby, and T. T. Smith (Assoc. Sec.).

Leicestershire.—Between April 20th and 27th, sermons and meeting at Queniborough; and sermons at Desford, Peckleton, and Hinckley. Preachers, &c., Revs. J. J. Lindeman (H.D.S.), A. Fox, T. E. Chattaway, A. J. Spencer, and G. F. Smith (Assoc. Sec.). Between May 4th and 28th, sermons at Saxby, Stapleford, Wymondham, Shackerstone, Stoke Golding, and Leicester (All Saints'); sermons and meetings at Ashby Folville and Higham-on-the-Hill, and meetings at Leicester. Preachers, &c., Revs. J. Godson (H.D.S.), H. Fisher (H.D.S.), H. J. Lomax, T. P. Hughes (Peshawur), J. B. Whiting, and G. F. Smith (Assoc. Sec.). Between June 8th and 29th, sermons at Loughborough (All Saints' and Holy Trinity), Woodhouse Eaves, Barrow-on-Soar, Quorndon, Woodhouse, Nailstone, Newbold-de-Verdon, Church Langton, Tur Langton, Thorpe Langton, Great Bowden, and Barkby; sermons and meeting at Ashby-de-la-Zouch (also address to children); and a meeting at Hoton. Preachers, &c., Revs. W. J. Richards (Travancore), T. S. Millington, W. L. Newham, B. Lamb, R. Stammers, R. Hayes, H. B. St. John, J. Allcock (Ceylon), H. Fisher (H.D.S.), T. Hanbury, P. Stocks, H. Fuller, and G. F. Smith (Assoc. Sec.).

Lincolnshire.—During April, sermons and meetings at Lincoln (the Cathedral, St. Mark's, St. Michael's, St. Nicholas, St. Paul's, St. Peter-in-Eastgate, St. Peter-at-Arches, and St. Swithin's), Canwick, and Stamford (All Saints', also in Church-room, St. Michael's, St. Mary's, St. George's, St. John's, and St. Martin's); and meetings at Leake and Common Side. Preachers, &c., Revs. J. Williams (Japan), H. Newton (Ceylon), W. S. Price, J. Stokoe, and local clergy.

Northamptonshire.—On April 20th, sermons at Naseby, by the Rev. J. H. Austen. Between June 15th and 23rd, sermons and meetings at Northampton (All Saints', South Quarter, St. Gregory's Mission Room, St. Giles', St. Katherine's, St. Andrew's, and St. Paul's), and Kettering; sermons at Hardingstone, Kingsthorpe, Duston, Dallington, and Duddington. Preachers, &c., Revs. Chalil Jamal (Palestine), R. B. Hull, T. C. Beasley (H.D.S.), S. W. Wigg, R. A. White, W. Booker, J. Brooke, P. Lamb, R. Hope, F. E. Horwood, R. H. Cox, S. J. W. Sanders, E. G. C. Parr, J. Allcock (Ceylon), and G. F. Smith (Assoc. Sec.). Drawing-room meetings at Orton Waterville on June 17th, at which Rev. Chalil Jamal attended.

Oxfordshire.—Between May 5th and 8th, meetings at Sanford St. Martin, Bourton-*Drayton*, and Great Rollright. Deputation, Revs. J. Henderson, W. P. Jordan (H.D.S.), and W. Clayton (Assoc. Sec.). On June 15th and 16th, sermons and meeting at Tusmore, by *Revs. W. A.* Roberts (Nasik) and W. Clayton (Assoc. Sec.).

Rutlandshire.—During April, sermons and meeting at Stretton, by Rev. T. S. Fleming.

Shropshire.—Between June 15th and 24th, sermons and meetings at Mainstone, Oswestry (Trinity Church), and Maesbury. Deputation, Revs. H. H. Streeten, W. H. Griffiths, and R. Pargiter (Assoc. Sec.).

Somersetshire.—Between May 18th and June 11th, sermons at Martock, Tintinhull, and Muchelney; sermons and meetings at Yeovil (also juvenile), West Camel, Langport, West Drayton, and Minehead; meetings at Rimpton (new place), and Freshford; also a quarterly meeting at St. Stephen's, Walcott, and a C.M.S. Union Meeting at Yeovil. Preachers, &c., Rev. Prebendaries Beresford, Nicholson, and Ainslie, and Revs. G. B. James, E. C. Streeten (H.D.S.), H. Sutton, H. H. Streeten (Assoc. Sec.), and several local friends. Between June 15th and July 14th, sermons and meetings at Frome, Cutcombe, Kilmersden, Radstock, Dulverton, and King's Brompton; and sermons at Luxborough. Preachers, &c., Revs. H. Maundrell (Japan), R. Pargiter, and H. H. Streeten (Assoc. Sec.)

Surrey.—On July 6th, sermons at Blindley Heath by Rev. H. D. Hubbard (Assoc. Sec.).

Sussex.—Between March 16th and April 8th, sermons and meetings at Winchelsea and Steyning; sermons at Crowhurst, and a meeting at Stonegate. Deputation, Rev. F. N. Alexander (Telugu). On May 11th, sermons and meeting at Chichester and neighbourhood. Deputation, Revs. W. J. Smith, C. L. Williams, and G. Cavill. Between June 8th and 10th, sermons and meeting at Lewes, sermons at Ashington and Worminghurst, and a juvenile meeting at Newhaven. Deputation, Revs. G. Shirt (Hydrabad) and H. D. Hubbard (Assoc. Sec.). On June 18th, a meeting at Hellingly. Deputation, Rev. H. D. Hubbard and Mr. Mantle; and sermons at East Grinstead by Rev. W. Hamlyn.

Warwickshire.—Between April 6th and 28th, sermons at Leamington (Christ Church), Milverton (St. Mark's), and address to Sunday-school children; sermons and meeting at Kenilworth, and a meeting at Galley Common. Deputation, Revs. H. L. Maud, W. J. Holden, T. E. Franklyn, and G. F. Smith (Assoc. Sec.). Between May 18th and 26th, sermons and meetings at Coleshill, Shustoke, and Over Whitacre; sermons at Dunchurch, and a meeting at Curdworth. Preachers, &c., Revs. J. C. Pinney (H.D.S.), R. Pargiter, J. G. Lane, C. W. Goodman, and G. F. Smith (Assoc. Sec.). Between June 1st and 24th, sermons at Brailes, Long Compton, Barton-on-Heath, Cherington, and Honiley; a meeting at Baddesley Ensor, and sermons and meetings at the various churches in Birmingham, Edgbaston, Aston, and Sparkbrook. Preachers, &c., Revs. H. Smith, F. E. Garrard, F. E. Wigram, H. Newton (Ceylon), A. T. Fisher (Punjab), T. Spratt, A. J. Binnie, J. Allcock (Ceylon), G. F. Smith (Assoc. Sec.), and others. On June 11th, at Rugby, a meeting of the Warwickshire C.M. Union, attended by Bishop of Lahore and Rev. G. F. Smith (Assoc. Sec.).

Worcestershire.—During May, sermons at Kidderminster (Parish Church), and sermons and meeting at St. George's. Deputation, Revs. A. T. Fisher (North India) and R. Bateman (Punjab). Between June 29th and July 1st, sermons and meetings at Malvern (the Abbey and Christ Church) and Cookley; juvenile meetings at Malvern (Christ Church), and sermons at the Wycke. Deputation, Revs. A. Baring-Gould, T. P. Hughes (Amritsar), R. Palmer, and R. Pargiter (Assoc. Sec.).

Yorkshire.—Between June 15th and 30th, sermons and meetings at Halifax (Parish Church, All Souls', St. James's, St. Mary's, King Cross, and Warley), Barnsley (St. George's and St. John's), Darton, Swine, Holderness, Masham, Healey, Slaidburn, and Driffield. Sermons at Mapplewell, Bridlington, and Bessingby (new parish); and meetings at Stainborough, Crambe, and Harrogate (juvenile). Preachers, &c., the Revs. F. N. Alexander (Telugu), J. Allcock (Ceylon), R. Bateman (Punjab), T. Campbell, S. Coles (Ceylon), J. Goodwin, H. Robinson, J. Williams (Japan), A. R. Buckland (Assoc. Sec.), and local clergy.

Ireland.—Between May 25th and June 8th, sermons and meetings at Cork (the Cathedral, St. Luke's, St. Peter's, and Christ Church), Shandon (St. Mary's and St. Anne's), Kinsale, and Queenstown; sermons at Douglas (St. Luke's), Youghall, Frankfield, Carrigaline, and Castlemartyr; and meetings at Rochelle (ladies' seminary), Cork (garden party at Besborough), Bandon, and Courtmacherry. Preachers, &c., the Bishop of Cork, Canon Harley, Revs. M. Day, J. H. Thorpe, W. S. Green, J. H. Acheson, C. Jamal, (Palestine), F. N. Ainley, and J. Stokoe (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Funds and Home Organization, June 18th, 1884.—The Committee took into consideration the Resolution of the General Committee of June 9th on the importance of securing a large permanent increase in the Society's income. The following Resolutions were adopted :—

(*a*) That a special appeal showing our special needs be drawn up. (*b*) That suggestions be asked for from friends in reference to the working of "Missionary Missions," and be tabulated for future use. (*c*) That correspondence be entered into with the Central Committee of the Lay and Clerical Evangelical Associations, with a view to the claims of the Church Missionary Society being brought prominently forward at their meetings. (*d*) That the paper of "Hints to Deputations," drawn up by the Rev. H. Sutton, should be somewhat further expanded by him, and then printed. (*e*) That special efforts should be made to obtain increased subscriptions from the wealthy classes, and that a moderate additional expenditure for this purpose should be allowed at the discretion of the Home Secretary.

Committee of Correspondence, July 1st.—The Ecclesiastical Sub-Committee reported that they had considered, in conference with members of the Sub-Committee in charge of the Ceylon Mission, certain correspondence from Ceylon regarding the proposed Corresponding Committee there. After full discussion a Resolution was adopted recommending that the Rev. C. C. Fenn be sent out to Ceylon to confer with the Bishop and the Missionaries and the Society's supporters in the Island, and to report the result to the Committee. [See Minutes of General Committee below.]

The Rt. Rev. G. T. Bedell, Bishop of Ohio, United States, and the Hon. and Rt. Rev. A. R. Anson, recently consecrated as first Bishop of the Diocese of Assiniboia, had an interview with the Committee. Bishop Bedell referred to correspondence which, as Secretary of the Foreign Board of Missions of the Protestant Episcopal Church in America, he had held with the Society. The Bishop stated that he had been in communication with the Archbishop of Canterbury, and he expected this would result in satisfactory arrangements both on the question of territorial supervision of the American and English Bishops in Japan, and also in reference to a translation of the Prayer-book which might be used by both Churches. The Bishop further referred to the warm attachment to the Society of his predecessor, the late Bishop McIlvaine, and assured the Committee of his own sympathy with the Society and with the principles on which it worked, attributing to the fidelity of the Committee to those principles the marked blessing which was vouchsafed on their work. The Bishop of Assiniboia stated that though sent out expressly to work amongst our own countrymen, he could not forget the triumphs vouchsafed to the self-sacrificing labours of the Society's Missionaries in the Province of Rupert's Land. He deprecated the distinction often made between home and foreign work, claiming that all was for the same Master. The Chairman having thanked the two Bishops for their attendance, and assured them of the Committee's sympathy with them in their responsible work, prayer was offered by the Rev. Canon Hoare.

On the recommendation of the Sub-Committee in charge of the India Missions, resolutions were adopted for the formation of District Conferences for five districts of the Punjab, viz., Amritsar, Peshawar, Kashmir, Multan, and Sindh. The members of such Conferences to be (1) all Missionaries of the Society in full connection labouring within the district; (2) all others, whether Europeans or Natives, who are directly responsible to the Parent

or Corresponding Committee for work in connection with the Society, it being also in the power of the Corresponding Committee to connect with a District Conference, at their discretion, a few of the superior Native Agents who are working in subordinate positions; and (3) any others, connected with other societies carrying on work in co-operation with the Church Missionary Society, whom, if willing for it themselves, those societies might deem it desirable to connect with the District Conferences.

On the recommendation of the Sub-Committees in charge of the Persia, North India, Punjab, Western India, South India, Travancore, West Africa, Yoruba, Niger, East Africa, Nyanza, and Palestine Missions, various arrangements were sanctioned for those Missions respectively.

Committee of Correspondence, July 8th.—The Committee had the pleasure of an interview with Bishop Hadfield, of Wellington, N. Z., who, after a serious illness, had, by medical advice, come to England for a few months' change. The Bishop expressed his warm approval of the step the Society had taken in placing the conduct of the New Zealand Mission in the hands of a Local Mission Board, and in the arrangement which had been made for gradually withdrawing the Society's pecuniary support. The Church in New Zealand was becoming more united and consolidated. He was of opinion that, notwithstanding the evils which befell the Maoris in connection with the late war, the tendency on their part was to draw nearer to the white man; and accessions to the Church in the Upper Waikato and elsewhere from the disaffected party were taking place. The wisest course for the Society would be to induce Natives to take up the work of evangelizing their fellow-countrymen. With the exception of two or three older Missionaries, educated Maori teachers and clergymen have far more influence with their countrymen than the Europeans have. The Bishop spoke of the benefit which had accrued to the Natives in many parts of the Island through the introduction of the Blue Ribbon movement.

The Secretaries presented a copy of the Book of Common Prayer and a copy of the New Testament, both in Kashmiri, the work of the Rev. T. R. Wade.

The Rev. J. B. Gribble, Missionary to Australian Aborigines, having been introduced to the Committee, gave a very encouraging report of the work with which he was entrusted, and expressed an earnest desire on his own part and on that of his Diocesan, the Bishop of the new Diocese of Riverina, that it should be connected with, even though not subsidized by, the Church Missionary Society. Mr. Gribble was invited to lay before the Committee, after conference with the Bishop of Riverina, a statement of the kind of connection desired.

The Committee took leave of Mr. J. Burness, proceeding to the Niger Mission. The Instructions of the Committee were delivered by the Rev. R. Lang; and Mr. Burness having responded, he was addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour of Almighty God by the Rev. H. Sharpe.

The Rev. H. C. Squires, who has been connected with the Western India Mission since 1870, and has been Secretary of the Bombay Corresponding Committee since 1878, was introduced to the Committee and gave much interesting information. He dwelt on circumstances and difficulties peculiar to the Western India Mission which would to a large extent account for what might appear to be its comparative unproductiveness, referring in particular to the inadequate manner in which the Society had been usually able to work it. He was able however to point to not a few

clear tokens of encouragement in the Mission, and gave several instances to show how the knowledge of divine truth was gradually making its way.

The Rev. T. Carss, who had joined the Western India Mission in 1860, and the Rev. H. J. Schaffter, who had joined the South India Mission in 1877, were also present, and addressed the Committee. Mr. Carss had given twenty-two years to the work, and expressed the earnest hope of being able to return to it, and spoke with hopefulness of its prospects. Of his twenty-two years of service nearly ten had been given to the charge of the Robert Money School in Bombay, and more recently he had co-operated with the Rev. R. A. Squires in the charge of the Divinity School. Mr. Schaffter told of the work of the Society's College in the town of Tinnevelly, of which he had been Principal, and was able to point to real progress, both in the number of students and in the influence of divine truth upon them.

The Rev. T. Dunn and the Rev. A. J. Hall, having recently returned from the North Pacific Mission, were introduced to the Committee. Mr. Dunn described the success that he had met with in giving instruction to the Native Christians at Kincolith, and the causes that had interrupted similar efforts at Metlakahtla. He referred also to the general difficulties of the North Pacific Mission. Mr. Hall gave a brief account of the Society's operations in Vancouver's Island, and informed the Committee that he had brought home with him the Gospel of St. John in manuscript in the Kwagutl language, the Gospel of St. Matthew having been already printed.

On the recommendation of the Sub-Committee in charge of the Palestine Mission various arrangements were sanctioned for that Mission. In particular, a grant was made to establish three additional schools on the east side of Jordan—one in the Jebel-Ajlûn district and two in the Hauran. On the other hand, upon a recommendation of the Palestine Conference that Hebron be occupied by the Society, the Committee expressed their regret that they could not sanction this extension at present.

General Committee, July 14th.—On the presentation for confirmation of the Minutes of the Committee of Correspondence of July 1st, an amendment was proposed that the Minute embodying the proposal to send the Rev. C. C. Fenn to Ceylon be not confirmed. After full discussion this motion was negatived on a division, and the Minute was then adopted in the following form, *nem. con.*:—

The Committee have given careful attention to the Resolutions of the South Ceylon Conference, and to the correspondence sent home by the Rev. W. Oakley in reference to the formation of a Corresponding Committee for Ceylon. In order, if possible, to bring about a complete understanding between the Bishop, the Parent Committee, and the Missionaries, and the Society's supporters in the Island, and to ensure if possible the future harmonious working of the Society's Missions in Ceylon, they resolve (*a*) that the Rev. C. C. Fenn be sent out to Ceylon to confer with the Bishop and the Missionaries and the Society's supporters in the Island, and to report the result to the Parent Committee, and that no changes be made in the administration of the Mission until such report is received; (*b*) that the Rev. C. C. Fenn be accompanied by a second member of the Committee.

The Secretaries reported that by the kind permission of the Lord Mayor a meeting had been held at the Mansion House on the 7th inst. in aid of the fund for paying off the mortgage on the Church Missionary House. It was resolved that the cordial thanks of the Committee be given to the Right Hon. the Lord Mayor, R. N. Fowler, Esq., M.P., for his kindness in calling the meeting and for presiding on the occasion.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the past triumphs of the Gospel in New Zealand, and especially for the good work of Bishop Hadfield and other old missionaries. Prayer for the Native Church there, and that the Hauhaus and others who still hold aloof may be brought back. (Pp. 502, 514.)

Thanksgiving for the Frontier Missions in the Punjab. Prayer for the Derajat, the Beluch Mission, and Mûltân. (P. 480.)

Prayer for Japan (p. 474), the Egypt Mission (p. 492), the Divinity School at Allahabad (p. 495), Trichur and the Native Church there (p. 497), the Tamil Cooly Mission (p. 501).

Prayer for a blessing on the efforts being made to free the Church Missionary House from debt. (P. 505.)

Prayer for all concerned in the administration of the Ceylon Mission, that they may have much wisdom to overcome present difficulties.

Dr. Bruce asks for special prayer for the new Mission at Bagdad.

NOTES OF THE MONTH.

On June 24 the Rev. J. Hannington was consecrated at Lambeth Parish Church as Missionary Bishop of Eastern Equatorial Africa.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. J. W. Stuart left Aligarh on April 24, and arrived in London on June 18.

Western India.—The Rev. T. Carss left Bombay on April 16, and arrived in England on June 16.

South India.—The Rev. H. J. Schaffter left Madras on May 13, and arrived in England on June 20.—The Rev. J. Verso left Madras on May 28, and arrived in London on June 30.

North Pacific.—Rev. A. J. Hall left Alert Bay on May 30, and the Rev. T. and Mrs. Dunn left Victoria on May 24, and arrived at Liverpool on June 26.

DEPARTURE OF MISSIONARIES.

East Africa and Nyanza.—Mr. J. Roscoe and Mr. H. W. Jeanes left England on June 13 for Zanzibar.

Contribution List.

In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard	2	12	0
Berkshire: Cookham	8	7	9
Windsor Park, Royal Chapel	4	19	3
Buckinghamshire: Datchet	8	7	5
Haddenham	3	9	10
Hazlemere	7	0	0
High Wycombe	9	8	0
Cambridge, &c	400	0	0
Cheshire: Altrincham: St. John's	52	10	0
Ashley: St. Elizabeth	4	10	0
Marthall	1	10	9
Cornwall: Penponds	8	11	9
St. Just	1	4	0
Devonshire: Devon and Exeter	50	0	0
Derbyshire: Measham	12	16	4
Dorsetshire: Blandford	10	5	9
Compton Valence	10	14	10
Corfe Mullen	4	8	1
Durweston	4	4	0
Litton Cheney	2	10	0
Parkstone: St. Peter's		10	0
Tarrant Keynston	2	8	0
Durham: Borough of Sunderland	100	0	0
Essex: Saffron Walden, &c	35	0	0
Stratford: St. John's	21	1	1
Gloucestershire: Cheltenham	36	1	8
Hampshire: Bournemouth: Holy Trinity	47	3	5
Christchurch	9	6	9
Hythe	10	0	0
Mudeford	8	8	4
Petersfield District	7	10	4
Portsdown	7	8	11
Southampton	55	0	0
Isle of Wight:			
Sandown: Christ Church	9	13	10
Ryde	10	0	0
Herefordshire	70	0	0
Kent: Beckenham: Christ Church	20	0	0
St. Paul's	1	1	0
Deptford: St. John's	16	3	6
Erith: St. John Baptist	20	19	7
Farnborough	10	8	0
Nettlestead	15	0	0
Lancashire: Liverpool, &c	196	11	0
Leicestershire: Church Langton	3	11	6
Thorpe Langton		18	8
Tur Langton	1	9	10
Lincolnshire: Barton-on-Humber	12	8	10
Cadney, &c	2	15	0
Middlesex: City of London:			
All Hallows the Great and Less	10	0	

Chelsea: Christ Church	6	4	6
Clapton: All Saints'		10	0
Kensington: St. Barnabas	5	15	6
St. John's, Notting Hill	3	5	0
St. James, ditto	1	5	0
Kilburn: Holy Trinity: Juv. Assoc	9	8	0
Stroud Green: Holy Trinity	25	0	0
Monmouthshire: Chepstow	17	10	4
Pillgwenlly	1	16	7
Norfolk: Tasburgh	2	15	0
Nottinghamshire	400	0	0
Shropshire: Bolas Magna	4	15	10
Lilleshall	6	12	1
Somersetshire: Langport	250	0	0
Minehead	51	13	8
Somerset C.M.S. Union	14	11	6
Wick: St. Bartholomew	9	17	0
Staffordshire: Newcastle-under-Lyme	1	4	6
Wigginton	6	16	9
Suffolk: Bungay	8	0	4
Great Barton	2	0	0
Surrey: Bermondsey	48	9	9
St. Andrew's		15	6
Blindley Heath	7	3	9
Camberwell: All Saints'	10	0	0
St. Philip's	1	1	1
Carshalton	10	12	3
Caterham Valley: St. John's	10	17	4
Egham	4	5	0
Ewell	15	11	0
Ham	1	11	6
Kew	10	15	4
Peckham: St. Mark's	8	13	0
Richmond	45	7	6
Southwark: St. Stephen's	5	0	0
Surbiton: Christ Church	46	0	0
Wandsworth	48	5	0
Sussex: Hammerwood	8	10	0
Westfield	1	15	0
Warwickshire: Birmingham	450	0	0
Edgbaston: St. Augustine's	15	2	7
Rugby	35	0	0
Westmoreland: Burton	6	0	0
Martindale		12	6
Wiltshire: East Kennett	3	13	4
Yorkshire: Arthington: Juv. Assoc	2	2	10
Bessingby	1	11	0
Bridlington Quay: Holy Trinity	5	1	0
Burmeston	14	1	8
Driffield	80	0	0
Healey	3	13	2
Holderness	21	8	6
Leeming	3	8	0
Thorne	6	8	4
Warthill	3	5	7
Whenby		5	0

IRELAND.

Hibernian Auxiliary	500	0	0

BENEFACTIONS.

A. J. N.	25	0	0
Anonymous	5	0	0
Aspinall, Mrs., Tarporley	5	5	0
Brixham, Sale of Ring, by Rev. T. Cameron Wilson	5	0	0
Cundy, James, Esq., Surbiton	33	0	0
Gibson, Mrs. Craig, Liverpool	50	0	0
Harvey, H. M., Esq., Hexworthy	100	0	0
Hill, Mrs., Adelaide Road	5	0	0
M. L.	5	0	0
Paine, Wm. Dunkley, Esq., Reigate	25	0	0
Stewart, Sir Douglas, Murtley	20	0	0
Thankoffering for many mercies received	100	0	0
Thankoffering for mercies received	5	0	0
Thankoffering from F. and J. R. M.	5	0	0
"Winged Words"	100	0	0

COLLECTIONS.

Austin, Miss E. E., Highbury Quadrant (*Miss. Box*)	2	7	7
Bowyer, Mrs., Betchworth (*Miss. Box*)	1	1	0
Epping Church Sunday-school Juvenile Association, by Mr. F. Ellis		11	0
Mytton Infant School, Fitz, by Mrs. Carew	1	11	6
St. Hilda's Church Sunday-school, Middlesborough, by Mr. G. Medcraft	6	0	0
Stanford, Miss Frances (*Miss. Box*)	3	7	0
Whittington, Rev. R., Children's Miss. Box	1	11	6

LEGACIES.

Hawes, late Mrs. A. R., of Hampstead Road: Exors., R. T. Mence, Esq., and A. W. Claremont, Esq.	100	0	0
Hill, late Miss Mary, of Islington: Extrix. and Exors., Miss E. A. Hill, H. Hill, Esq., and Frederick Hill, Esq.	90	0	0
Miller, late Mrs. Laetitia: Exors., J. Miller, Esq., T. H. Saunders, Esq., J. C. Miller, Esq., and S. A. Cheale, Esq.	200	0	0
Nixon, late Wm., Esq.: Exors., H. King, Esq., and G. B. Harman, Esq.	1900	0	0
Stokes, late Miss Emily Ann (*Salance*): Extrix. and Exor., Miss S. M. Stokes and Thos. Hughes, Esq.	78	11	8
Walker, late Miss S. M.	100	0	0

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New Zealand: Opawa: St. Mark's	2	0	0

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SEPTEMBER
1884.

BODLEIAN
22

Church Missionary Intelligencer and Record

Vol. IX. No. 105.

"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xxi. 19, 20.

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THE
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ON THEOSOPHISM.

IN an article published in our periodical more than two years ago, with the title, "Doctrines of Vanities," we gave some account of the foolish doings of the promoters of what is ridiculously termed "Theosophism" in Tinnevelly. The action was intended to be antagonistic to the efforts of the Christian missionaries in the South of India. So clearly was this understood that the heathen eagerly caught at the novelty, and without attempting accurately to understand how far, or in what sense, the professors of Theosophy were in accordance with, or hostile to, the peculiarities of their own superstitions, they accorded them a hearty welcome upon the simple but intelligible ground that whatever else it might be it was a movement hostile to Christianity. Of this of course we do not pretend to complain. In the first ages of Christianity there were "many adversaries," and it must be expected that there will be such to the end of time. These adversaries often belong to different camps, but they combine, when it suits their object, to effect the destruction of what is to them equally objectionable. So for once Herod and Pontius Pilate made common cause. The ancestors of the priesthood of Tinnevelly with their whole hearts and souls abominated Buddhism, and never rested till they fairly drove beyond the seas, in hopeless rout, all who were the leaders of a creed so obnoxious to their exclusive claims, and most completely subdued and moulded to their own views the common herd who may have been led away from them by it. The present Tinnevelly priesthood hold fast these ancient traditions, and if they may seem now to be indifferent to Buddhism, it is because so far as they have any consciousness of the dim past, they are satisfied that they have extinguished it. What may be going on in Thibet is of as little concern to them as the statistics of the pork-market in Chicago. Christianity, however, is affecting them to a most vital extent. Although not yet even in Tinnevelly numerically superior, or even equal, it has assumed a shape and a permanence that makes it a serious consideration to all interested in maintaining the former things of old.

> They feel from Juda's land
> The dreaded Infant's hand;
> The rays of Bethlehem blind their dusky eyen.

When then any one comes to them vapouring about Buddha or Brahmoism, *or any other* mystical absurdity, they are quite ready to make

cause with it against a common enemy, who is pressing closely and dangerously upon them. It is quite possible that their perceptions of Colonel Olcott's Sanscrit, perhaps even of his English, may be dim and uncertain; but an ally, no matter how equivocal, is not altogether to be despised when a cause is not wholly in the ascendant. We think that the reception which the American colonel met with, whatever unpleasantness may have been connected with it, may be fairly accepted as a clear and satisfactory evidence of the power and progress of Christianity in Southern India. It will amuse our readers to recall that some of the Hindus imagined that the colonel was an "Avatar, or incarnation of wisdom and learning," and that others thought he was a "Baptist missionary"!

We have no intention of retailing again the incidents of this most ridiculous exhibition, which are easily accessible in our pages, but there is one point deserving notice on many accounts. It is of course understood that the administration of justice, as well as the collection of the revenue, is in the hands of English functionaries. This is true, in so far that the supreme power rests with them; that they are responsible that all is duly and impartially administered; and that they are the authoritative interpreters of the law to the masses around them. Where they are active and energetic their influence is very great; this, however, is not always the case. No matter, however, how able and devoted may be the collector or the judge, or their scanty staff of European subordinates, much important business must pass through the hands of, and be represented to them by, their Native assistants. We do not for a moment quarrel with this, because it is right and advantageous that intelligent Native officials should have a due share in the government of their own countrymen. Nor do we argue here that they abuse their power. But this incident of Colonel Olcott's visit furnishes a revelation that is well deserving some attention in connection with the condition of Christian Missions, and the reports which are often disseminated concerning them. So far as we can discover from the account furnished by a Hindu gentleman (a heathen) of that visit to the *Madras Mail*, the whole affair was not a spontaneous impulse of the Tinnevelly public, or of the priesthood, anxious to ascertain what was the nature of the doctrine to be broached, or how far it could be made to tally with the creed which they had received from their fathers; but the whole affair was, as we would say, got up by court officials. Those who have any familiar acquaintance with India will understand the full import of this. It may be worth while to pass the names of the promoters under review. On Colonel Olcott's arrival he was welcomed by Mr. T. Vedavisadasa Mudaliar. This gentleman is the retired Sudder (chief) Court Judge of Travancore. At the close of his lecture he was thanked by Mr. Terumal Row, the Subordinate Judge, who told him that by the formation of his societies "Hinduism, which had been decaying, had begun to revive." Mr. Tuîlanaigam Pillai, the Collector's Huzar Sheristadar, *also* thanked him. Mr. Chinnastham Pillai, the Tahsildar; Mr. *Ramasami* Pillai, the District Munsif; Mr. Ramasamy Tyer, the District

Registrar, and a number of Native barristers, took an active part in the meeting. As we before noted, these persons are, to all intents and purposes, to the mass of the people the embodiment of law, and the immediate administrators of it. We are perfectly aware that they have the most full and indisputable right to the maintenance, by all lawful means, of their own religious convictions; nay, more, of propagating them in any becoming manner. Nor would we, for one moment, wish to see that right abridged, for it is a sacred one. We do not therefore quarrel with their action on the present occasion. They were clearly within their rights. Upon the wisdom of their proceedings we have in our turn a perfect right to comment, and we propose doing so presently. Meanwhile, it must be pretty clear what their sentiments concerning Christianity and Christians are, and the more earnest their convictions may be, the greater the probability is that they would be acted upon so far as duty may permit. We need not go to Asia for instances of how far strong religious prejudice, where there is scanty enlightenment, often influences the official mind. A man bigoted in his religion may, under favourable circumstances, prove an upright and impartial judge, even in matters affecting his creed, but the strain upon him must be great. It is more than could be expected that he would entertain a favourable opinion of those who hold his gods to be no gods but wood and stone, the work of men's hands. And yet this is precisely the state of affairs in Tinnevelly and Travancore. Whatever may be the paramount and ultimate authority of the European official in the large majority of cases affecting the well-being of the community, the Native is necessarily next the people, and must have large control; often his superiors must be content to see through him, and to form their estimates from his reports. It would be a curious question to investigate how far the officials are mutually connected by caste and otherwise: it would probably turn out to be the case that in India, as in France, there is a *noblesse de la robe*, forming a community, with its well-understood interests, apart from the rest of the world. Things may be altered of late years, but we can perfectly remember how hard, nay, almost impossible, it was to find a Native Christian in any respectable official position. It is true that then the number was limited of suitable persons, but this cannot be the case now. Yet it is quite clear that all high office, in a district where Christians abound, is filled with persons who are avowed antagonists of Christianity. The matter is worth noticing as one of the numerous difficulties which, without any deliberate intention of prejudicing the cause of Christianity, our own impartiality as a Government in India creates against the reception of it.

Contenting ourselves with merely glancing at this, we pass on as introductory to the matter of our article, to the curious admission made by one of these officials of the decaying condition of Hinduism. This is a fact concerning which the speaker could hardly be mistaken. As his conduct proves, he is himself anxious for the maintenance of it, but he discovers all around, and possibly within himself, symptoms of its waning *power and authority*. We have no wish to make too much of

what some may be disposed to regard as a chance utterance; yet we are convinced it expresses accurately the real condition of things. Hinduism has still in the nineteenth century much on its side. It has the prescription of ages; with this is combined the power which vast wealth bestows; it is cruel and oppressive on the multitudes, but from unconditional submission, which has been ingrained into them, they have become inured to hard supremacy, scarcely resenting it; all the traditions and art of government, all the fables which pass for or conceal history, come through the governing classes, the Brahmans (from whom mainly, by the way, our officials are selected); a numerous priesthood banded together by ties which cannot be sundered league together in its defence. With these and other supports, Hinduism maintains itself erect and defiant, sustained by the consciousness that English rule looks upon it with indifference. Yet decay exists; decay is felt and is acknowledged. Light has sprung up in the midst of the surrounding darkness, and although, contrasted with the extent and density of that darkness, its flickerings, even in Tinnevelly, have been comparatively feeble and limited, there has been enough to scare and to paralyze. There is a Christian community which thinks for itself and acts for itself, which has broken through numerous prejudices, and which has so much superior enlightenment that its most bitter adversaries can no longer affect to despise it. It confronts Hinduism as the stripling David confronted the giant Philistine, unarmed, save with the words of truth.

To meet this new adversary the conservative Hindu avails himself of that Western learning and science which is placed within his reach; he gathers out of it sundry objections to Christianity, but the objections to his own creed which are simultaneously poured in upon him leave him confused and powerless. Whether Christianity may be true or false, he has sore misgivings, when he becomes an inquirer, that his own creed is a delusion, that its philosophy is false and bewildering, and its practices childish and degrading. This is not a comfortable position for half-awakened intelligences, who would fain not part from the old, but who can find little or nothing to comfort them in the new, except at the cost of sacrifices of all sorts which they are most unwilling to make. There are of course multitudes to whom the old *mumpsimus* is just as good as the new *sumpsimus*, nay, who would prefer it, but even they cannot witness with indifference the continued attrition which is wearing Hinduism away. Meanwhile, the hold has been loosened, although not destroyed, which has retained the mass of the Natives of India spell-bound under Brahmanic influence. In some measure the present condition of this is analogous to that of Romanism. There have been periods when nations trembled when the thunderbolts of priestly excommunication were launched. The most fervid Romanist is now conscious that if the Pope were to lay a kingdom under an interdict to-morrow, it would hardly elicit much more than a passing remark on the folly which prompted it. He may entertain any notion he pleases concerning the force of it, but he has the consciousness that numbers of his own co-religionists are unconcerned about it, and the effect of this numbs his own belief. While, therefore, we do not think that Hinduism

is yet tottering to its fall, and may still for a long period exist "magni nominis umbra," yet we believe with the Hindu judge that decay has begun, that the process of mortification is set up, and now that that has begun it is difficult to see how it is to be arrested. Plainly, intelligent members of Hindu society do not think that it has inherent energy or adequate resources within itself, to cope with the formidable evil which is clearly preying upon it.

"Drowning men," it is said, "catch at straws." In a figurative manner the saying embodies a great truth often witnessed, especially in matters of religion, where there is no clear and intelligent faith, moored with fixed anchor upon truth, which can stand the test of trial in times when the foundations of faith are called in question. This is constantly to be noticed. The Hindu cannot altogether shut his eyes to the manifold imperfections of his own religious system; he can no longer uphold it to gainsayers, hardly to himself, by ordinary assumptions. If it is to hold its ground it must, in his judgment, be somehow or another amended, purified, and furbished up so that it may not stand out a sheer monument of antiquated folly unworthy the attention of rational beings. Christianity, as its avowed adversary, which, on its own showing, cannot hold any compromise with it, and cannot even co-exist with it, is not to be thought of. But all other expedients are and have been attempted. Hence the extreme greediness with which every infidel assault upon Christianity has been welcomed, in hopes that some specious pleading might be extracted which could help Hinduism in its extremity. It might have been thought that there was enough vain philosophy floating about in India to have answered this purpose, but it is clearly not the case. More potent assistance is requisite, and India has been deluged with infidel publications of all sorts for more than half a century. Tom Paine has been more read there than he is now in England, where he is superseded by more refined and pretentious blasphemy. Hence, too, the Brahmo-Somaj, in all its divisions and subdivisions, exhibiting the most ridiculous attempts at concocting an eclectic system of belief out of the most inharmonious materials, but far more subversive of Hinduism than likely to promote its maintenance.

Among these "straws," one of the feeblest kind is that which goes by the name of "Theosophy." As it has, with its present additaments, been recently imported into England, where it is endeavouring to gain a hearing, and has been trying to establish itself at various points in India professedly in antagonism to Christian Missions, it is worth taking some notice of it, if only as a measure of what intelligent Hindus trained in Government institutions have attained to. Taken in conjunction with the mountebanking performances of the late Keshub Chunder Sen, which all his acknowledged eloquence could not palliate, it presents a fair idea of what has been the outcome of the higher education, of which so much has been made, both in England and in India. From this point of view it has a relative importance which in itself it lacks. The more ridiculous it is the more patent will be the fact that the communication of Western learning to the Hindu

mind, as imparted on the present system, has resulted in the aggregation of no small number of "gulls." It will be of curious interest, too, to mark the material out of which the most recent props of decaying Hinduism are being manufactured. We have the advantage now, which we had not previously, of being able to present an account of it, coming with a species of authority from the propagators of it; at any rate the sources of our information are the statements of friends and disciples. In dealing with it we labour under the difficulty of having, in a periodical like ours, to try with something like gravity to pass in review rhodomontade such as rarely hitherto has claimed attention from mankind, except at a conjuring performance. Still we are compelled to say, with Horace,—

Spectatum admissi risum teneatis, amici ?

Our endeavour will be to fulfil our task by a simple narration of what has been put out for the acceptance of mankind, and what intelligent Hindu gentlemen have clutched at in order to prop up their decaying religion.

The author of the *Occult World*, a Mr. Sinnett, the President, as he describes himself, of the "Simla Eclectic Theosophical Society," gives the following description of the new system, so far as he himself understands it. About four years ago he made the acquaintance at Allahabad of a Madame Blavatsky, a Russian lady, who in conjunction with an American, a Colonel Olcott, had made her way to India two or three years previously. This lady is represented as the widow of a Russian general, and well connected in her own country. There had been a good many surmises in India and in England that she and the colonel were a couple of unscrupulous adventurers. To rebut these suspicions, certificates were procured, which are published in the preface to the *Occult World*. Colonel Olcott's position is not so easily defined. There is no question that in America, colonels of all sorts abound, engaged in all sorts of occupations, from the management of drinking saloons upwards. According to his admirers, the colonel, like another Cincinnatus, after the American war did not, it is true, actully take to the plough, but wrote agricultural articles for the *New York Tribune*; he became a lawyer in New York, accumulated some money, and was said to be in a fair way of being appointed State Director of Insurance of New York, which elevation, possibly owing to his addiction to Theosophism, he did not attain to. These two are the exponents to mankind of more things than are dreamed of in the philosophy of ordinary mortals. Certainly, as revealed to us, the ways of the "occult world" are strange. Madame Blavatsky, over and above her household duties, is represented as having been engaged in occult study over five and thirty or forty years, seven of which were spent in a Himalayan retreat, to which place we presume, after the death of her husband, she made her way from the Caucasus. Mr. Sinnett informs us, but not so plainly as he might *do*, that "the guidance of friends, from whom, though she had left *them* behind in the Himalayas on her return to Europe, she was no

longer in danger of separation as we understand the term, induced her to visit America." We are left in doubt who these friends were, but we presume we cannot be far wrong in supposing that they were the Mahatmas with whom she had been communing so long. Anyhow, their advice was judicious, for any one who has visited America, or has any acquaintance with the adepts who come hither from America, some of whom have figured in our police-courts, knows what a great opening there must be in that country for the foundation of such societies as the Theosophical Society. We may remark *en passant* that what is termed Theosophy is not a particularly new subject there, although the recent phase of it, as mixed up with the lingo of Buddhism, may have some novelty.

Madame Blavatsky's "guides" were probably aware that there were elements for the new society quite prepared for her revelations. There was for instance a Baron Palm, who had speculated in Sierra Nevada mining shares and real estate in Chicago, who was an enthusiast in the very subjects taken up by the new society. He left when he died, as he thought, his fortune to promote it, but there are uncertainties about American property, and according to Colonel Olcott his estate only realized ten dollars. The motives which induced Colonel Olcott to make his way to India are thus related to the *Pall Mall Gazette* by a sympathizing friend:—

The reason why Colonel Olcott abandoned his professional career in the United States was as follows:—One night he had been meditating deeply and long upon the strange problems of Oriental philosophy. He had wondered whether the mysterious teachings of Madame Blavatsky were after all nothing more than the illusions of an overwrought brain, or whether they had really been revealed to her by those weird Mahatmas—a race of devotees dwelling in the remote fastnesses of the Thibetan Himalayas, who are said to have preserved intact for the benefit of mankind the invaluable deposits of archaic spiritual truth to be revealed in "the fulness of the times." His judgment inclined towards the latter alternative. But if Theosophy as expounded by its latest hierophant were true, then was it not his duty to forsake all that he had, and leaving behind him the busy Western world, with its distracting influences which indisposed the mind to the perception of pure spiritual truth, hasten to the East, the chosen home of repose and speculative calm? Yet should a step so momentous be taken without ample confirmation; nay, without absolute certainty of the truth for which he was expected to sacrifice all? Could such absolute certainty be vouchsafed to mortal man? Colonel Olcott pondered long, revolving these and similar questions, when suddenly he became aware of the presence of a mysterious visitant in the room. The door was closed, the window was shut, no mortal footstep had been heard on the stair; yet there, clearly visible in the lamplight, stood the palpable form of a venerable Oriental. In a moment Colonel Olcott knew that his unspoken prayer had been answered. He was face to face with one of the mysterious brotherhood of the Thibetan mountains, a Mahatma who from his distant *ashrum* had noted the mute entreaty of his soul, and hastened across ocean and continent to remove his lurking doubts. The Mahatma entered into friendly conversation with his American disciple, and in the course of half an hour succeeded in convincing him beyond the possibility of doubt that Madame Blavatsky's testimonies concerning the existence of the Mahatmas and the mission which invited him were simple transcripts of the literal truth. Ere the sudden visit was over, Colonel Olcott was a fast adherent of the new philosophy so strangely confirmed. But when the Mahatma rose to go, the natural man reasserted itself. "Would you not," he asked, "before you go, leave me some tangible token of your presence, some proof that this has been no maya—the illusion *of overstrained sense*? Give me something to keep that I may touch and

handle." The Mahatma smiled a kindly smile; then removing his turban he wrought upon it a marvellous transformation. Colonel Olcott saw the shadowy folds of the Eastern headgear thicken and materialize under the fingers of his guest, until at last the shadow became substance, and a substantial turban rested on the head of the spectre. The Mahatma then handed the turban to the astonished colonel, and vanished as mysteriously as he had appeared. That turban Colonel Olcott carries about with him to this day. He has it at the present moment, and it can be seen by the unbelieving, "the outward and visible sign" of the mysterious visit that completed his conversion. With that turban in his hand Colonel Olcott could doubt no longer. He ultimately threw up all his business engagements, and left New York for Hindostan.

As the colonel has the turban and can produce it, there is nothing more to be said; it is odd, however, that so remarkable a story should have no place in Mr. Sinnett's book. Perhaps, like ourselves, he was so struck with the similarity of the Mahatma's proceedings to the mode in which children produce alum baskets that he thought silence more judicious. Anyhow, with the turban, which must have been convenient for eastern travel, the colonel with Madame Blavatsky made their way to Bombay, where their reception was not encouraging. In point of fact, according to the *Times of India*, they were laughed out of it. Indeed, according to Mr. Sinnett, they were at first supposed to be spies, and not conjurors or anything of that sort. The "political police" began to look after them, and Madame Blavatsky was made uncomfortable by their *espionage*. The Natives at first showed "a shallow eagerness to become Theosophists," and began "to display a lamentable want of earnestness by breaking away from the society altogether." It is clear that either the Mahatmas were on the wrong tack or the colonel and the lady did not understand their instructions. It is just possible, considering the remarkable skill of Indian experts, that the performances presented to them were not of much consideration. They could do as well themselves, or better. At Simla the first exhibitions were not well received by Europeans. Madame Blavatsky, as Mr. Sinnett remarks, shared the fate of Columbus or Galileo, but was not put in prison, the police having by this time probably abundantly satisfied themselves that any treatment of this sort was quite unnecessary. At Allahabad, where she made Mr. Sinnett's acquaintance and effected his conversion, she exhibited phenomena of which the following is a careful *résumé*:—"Although the Brothers (i.e. the Mahatmas) have an unconquerable objection to showing off," Madame Blavatsky was permitted to exhibit performances of table-rapping, sometimes without tables, but by window-panes and glass clock-shades. She afterwards, at Benares, caused "three or four flowers—cut roses—to fall in the midst of a company, just as such things sometimes fall in the dark at spiritual *séances*," but there were several lamps and candles in the central hall. In the following autumn, at Simla, Madame Blavatsky produced bell-sounds and chimes above the heads of the company, and sometimes down on the ground among the feet of the company. Then she undertook the transmission of notes to the "Brothers," with their answers. They wrote upon pink paper similar to that which Madame Blavatsky carries *in her* pocket. On another occasion she created a tea-cup and saucer *at a picnic*. A gentleman was so much impressed with the tea-cup

when subsequently shown to him that he became a member at once, but he wanted a diploma. It was found for him by magic. These diplomas are rolls of paper "wound round with an immense quantity of string, and then bound up in the leaves of a creeping plant." At picnics Madame Blavatsky is invaluable. When water was wanted, and the coolie had brought none, Madame Blavatsky produced it from under the folds of her dress. On another occasion she recovered a brooch which a lady wished for; it was found in a garden in two cigarette papers belonging to Madame Blavatsky. These cigarette-papers are magnetized. Mr. Sinnett was now anxious for more important manifestations. He asked in India for a copy of the London *Times* of that day's date. He argued that with that in his hand he would convert anybody in Simla, even, we can imagine, Lord Ripon. This crucial test was, however, declined by the "Brothers." It was, however, the means of introducing him to Koot Hoomi Lal Sing. But although Koot Hoomi would not send him the *Times*, he sent him another brooch and a note sewn up in a *jampan* cushion. A regular correspondence seems to have ensued, some of it being printed in the book. As Koot's letters came back in Mr. Sinnett's own envelopes, the expense of stationery must have been inconsiderable, as also that of postage, which in corresponding with the "Brothers" is *nil*, as they are forwarded by what Mr. Sinnett terms "abnormal methods."*

One very interesting incident connected with Theosophy is what has been described as the "Kiddle incident." We have shown already how the Theosophical Society was originally constituted in America, and called attention to the number of similar societies which spring up like mushrooms in the United States. Last year a Mr. Henry Kiddle, an American spiritualist, reading the *Occult World*, was not unnaturally astonished at finding in one of these mysterious letters of the Mahatma Koothoomi, "whose comprehension of nature and humanity ranges far beyond the science and philosophy of Europe," a passage taken almost verbatim from an address on Spiritualism delivered by him at Lake Pleasant in August, 1880, and published by him in the *Banner of Light* the same month. This was about a year anterior to the publication of Mr. Sinnett's book. Even Theosophists were staggered at this. Various hypotheses were framed. There was, of course, the simple one which is usually resorted to in such cases, that "Shakespeare thought of it first;" but this would have been too commonplace for the elucidation of sublime mysteries. The Mahatma was referred to, but he replied "under the seal of the most absolute

* The writer in the *Pall Mall Gazette* mentions in his encomiastic article that Colonel Olcott has, in the course of his tours in India and Ceylon, performed more miracles than are recorded in the whole of the Gospels. "The colonel modestly places the number of his psycopathic treatments at 8000 in thirteen months. During that period he is said to have performed almost every cure as recorded in the Old and New Testament," although he cannot boast of having raised the dead or healed a leper. The writer adds that "Colonel Olcott is rather chary of speaking about these miracles," although he kindly explained the *modus operandi* to the correspondent of the *Pall Mall*. We notice, too, that there is the most absolute silence preserved concerning them in Mr. Sinnett's book, of which the fourth edition was published in 1884, the present year. Possibly he had not heard of them. His talk is of tea-cups *and plaster busts broken* and repaired.

confidence." In the occult world this may be the usual mode of furnishing explanations, but it is hardly satisfactory to, as it is not usual in, the outer. When at length the Mahatma condescended to an explanation, he sent it as follows :—

"The letter in question," writes the Mahatma, referring to the communication I originally received, "was framed by me while on a journey and on horseback. It was dictated mentally in the direction of and precipitated by a young chela not yet expert at this branch of psychic chemistry, and who had to transcribe it from the hardly visible imprint. Half of it, therefore, was omitted, and the other half more or less distorted by the 'artist.' When asked by him at the time whether I would look over and correct it, I answered—imprudently, I confess—'Anyhow will do, my boy; it is of no great importance if you skip a few words.' I was physically very tired by a ride of forty-eight hours consecutively, and (physically again) half-asleep. Besides this, I had very important business to attend to psychically, and therefore little remained of me to devote to that letter. When I awoke I found it had already been sent on, and as I was not then anticipating its publication, I never gave it from that time a thought. Now I had never evoked spiritual Mr. Kiddle's physiognomy, never had heard of his existence, was not aware of his name. Having, owing to our correspondence, and your Simla surroundings and friends, felt interested in the intellectual progress of the Phenomenalists, I had directed my attention, some two months previous, to the great annual camping movement of the American Spiritualists in various directions, among others to Lake or Mount Pleasant. Some of the curious ideas and sentences representing the general hopes and aspirations of the American Spiritualists remained impressed on my memory, and I remembered only these ideas and detached sentences quite apart from the personalities of those who harboured or pronounced them. Hence my entire ignorance of the lecturer whom I have innocently defrauded, as it would appear, and who raises the hue and cry. Yet had I dictated my letter in the form it now appears in print, it would certainly look suspicious, and however far from what is generally called plagiarism, yet in the absence of any inverted commas it would lay a foundation for censure. But I did nothing of the kind, as the original impression now before me clearly shows. And before I proceed any further I must give you some explanation of this mode of precipitation. . . . The image of the geometrical or other figure which the active brain has had impressed upon it is gradually imprinted upon the recipient brain of the passive subject. Two factors are needed to produce a perfect and instantaneous mental telegraphy, close concentration in the operator and complete receptive passivity in the reader subject. Given a disturbance of either condition and the result is proportionately imperfect. The reader does not see the image as in the telegrapher's brains, but as arising in his own. When the latter's thoughts wander the psychic current becomes broken, the communication disjointed and incoherent. In a case such as mine the chela had as it were to pick up what he could from the current I was sending him. . . . . I, in this instance, having in my mind the psychic diagnosis of current spiritualistic thought, of which the Lake Pleasant speech was one marked symptom, unwittingly transferred that reminiscence more vividly than my own remarks upon it and deductions therefrom. So to say, the despoiled victim Mr. Kiddle's utterances came out as a high-light, and were more sharply photographed (first in the chela's brain and thence on the paper before him, a double process, and one far more difficult than thought-reading simply), while the rest and my remarks thereupon and arguments, as I now find, are hardly visible, and quite blurred in the original scraps before me."

How far Mr. Kiddle is satisfied with the explanation extracted with so much difficulty from the Mahatma we cannot say, but as the latter says he has the scraps of paper, the case is something like that of Colonel Olcott's turban. There is apparently a substantial fact somewhere in Thibet that can be produced.

The foregoing we do not pretend to discuss or analyse. We

prefer that they should speak for themselves and our readers to judge of them for themselves. Nearly all in Mr. Sinnett's book, save a story about a broken plaster-of-Paris image, which cannot easily be condensed, we have laid before them. We should have noted, too, that Madame Blavatsky has published a book, which she calls *Isis Unveiled.** This we have not seen, but we have had some acquaintance with a book identical in title, the *Anakalupsis of Isis*, written many years ago by a Mr. Godfrey Higgins. As he lived in ante-Buddhistic period, it is highly probable that there are differences between the two; but it might be matter of curiosity to compare them. Mr. Sinnett has also published a volume, termed *Esoteric Buddhism*. It professes to let in floods of light on Buddhist doctrine. The information furnished in the book is given out to the world at last by the free grace of those in whose keeping it has hitherto lain. Mr. Sinnett admits that metaphysical Sanscrit seems to be painfully embarrassing to a translator; but this, he is assured, is not the fault of Sanscrit, but of English. To adopt a comparison employed by Addison concerning Milton, Mr. Sinnett virtually complains that he has been compelled to build "a stately palace of bricks." We have carefully waded through the book, a most wearisome and unprofitable task. Whether it is the fault of the English language, as Mr. Sinnett partly suggests, or our own lack of intelligence, or that the Mahatmas resent our intrusion into even the development of their secrets, we are compelled to acknowledge that the impression left on our mind, and we think it will be the judgment of mankind in general, if they attempt to read *Esoteric Buddhism*, is that they have wasted their time over ineffable nonsense. One point we have noted is that "Nirvana is a sublime state of conscious rest in omniscience." We do not suppose that Colonel Olcott has yet attained to it, but we presume he is on the high road to it, and may fairly be congratulated on the exchange from writing agricultural articles in the *New York Tribune* to this higher condition; but, if we may be pardoned the comparison, as the fallen angel had to make his way to the new earth through the Limbo of Vanity, just at present he and his confederates seem sailing through oceans of unintelligible folly to arrive at their destination. As people take off their shoes at the door of a mosque, so it would seem to be requisite to divest oneself of common-sense in order to receive the illumination which is offered by Theosophy. In the meantime, whenever a gleam of what is intelligible occurs, we are reminded of Mr. Kiddle, and begin to think that Western science, even as handled by an American spiritualist, is not such a bad thing after all; not that we believe in him, but he is not so outrageously absurd as the Mahatmas who tamper with his teaching.

The difficulty is extreme of dealing gravely with the absolute jargon which undertakes to furnish glimpses of Esoteric Buddhism. The

* There is a most cruel review of *Isis Unveiled* in the *St. James's Gazette* of July 30th. Madame Blavatsky's ignorance is represented as astounding. The book might possibly pass current in the backwoods of America, but hardly elsewhere. "Almost every page exhibits this *ignorance*."

hidden mysteries not yet produced must be analogous to the ravings of insanity, if we may judge from the specimens now submitted, we presume as precursors to future revelations. We know that there is great receptive power of absurdity in England just now, notwithstanding all the enlightenment of the nineteenth century.* We have had no personal experience of the fact, but we have been informed that young ladies now prattle in Society about Karma much as in the earlier days of what is termed the Oxford revival their mothers used triumphantly to discomfort elderly rectors who had not been familiar with the Fathers in their early studies by the triumphant assertion, "Oh, but St. Chrysostom says so and so." It was hard to answer, especially where the very fact that there had been such a person as St. Chrysostom was a very vague notion, and certainly what his views upon any particular point were had never come within the ken of the unhappy divine. The change is worth a passing notice as an indication of the gradual alteration of thought, without much, if any, corresponding advance in wisdom, or true knowledge, or real learning. Still we feel no sort of anxiety as to the possibility of all this being assimilated in any degree in this country, but it is hard to say what amount of nonsense may not form a mental *pabulum* in India. There is just enough smattering of oriental philosophy about the present phase of Theosophy to make it, we should think, seem to Eastern minds as something which might presently convey fresh ideas; not that we are certain upon this point. But if the Roman augurs could hardly look each other in the face without laughing, the gathering of a theosophical branch at Madras must even to a Hindu be a puzzling thing. When the assembly breaks up, bewilderment must assuredly be the predominant, if not the only, sensation.

The lessons to be gathered from this curious outburst, which may otherwise be fairly left to evaporate by its own extreme inanity, are twofold at least. The first is that it is the legitimate conclusion of the theory so much in vogue, that all religions are, after all, much the same thing, containing common elements of truth. Theosophy professes to soar above them all, but, with due disdain, accepts all. We admit that it is the *reductio ad absurdum* of this theory, but it is not the less a fair reduction of it. In itself this theory is most congenial to the natural man, whether a professing Christian or a Hindu. It furnishes a sort of common ground upon which all such are anxious to meet and for which they are ready to forego or to hold in abeyance many peculiarities of their own creeds. It has a great show of liberality. All men are supposed to be wandering about in endless mazes of error, and mutual pity brings them together to contribute to the common stock any particles of truth which do not jar upon the common sensibility. Unfortunately it is only too easy to point to the havoc

* At a Theosophical exhibition held lately at the West End of London the ladies were permitted to hear a Rishi beating a tom-tom on the Himalayas. They all heard it distinctly, but a sceptical gentleman present identified it as a woman beating a carpet in the back garden. In the *Revue des Deux Mondes* there is an amusing account of one of these exhibitions in Paris; one of them was, however, more than enough.

wrought in various ages by earnest profession of creeds true or false; hence revulsion to the opposite extreme. That revulsion is now in the ascendant. Many who ought to know the eternal distinction between truth and error are confused by specious statements, and are more willing to allow than they ought that after all there may be a certain amount of truth in the most monstrous absurdities. It ought to be superfluous to point out how notions of this kind, if once admitted, paralyze genuine missionary effort, and how hopeless must be the condition of that mind which allows itself to be entangled in these "oppositions of science falsely so called." We are not without some hope that Theosophy, like the drunken Spartan helot, when staggering about in the presence of those not yet quite bereft of their senses, may lead them to some careful consideration of their present attitude. Liberalism has a fair show, but if it is professed at the expense of jealousy for the exclusive and paramount character of God's revelation to men through the Lord Jesus Christ, it may be a most dangerous delusion. It is a pleasant dream that somehow or another, it is hard to tell how, Jews, Mohammedans, infidels, idolaters, Christians, all can find a sort of common ground to meet upon; but is it more than a dream? Is there a warrant for anything of the sort in the teaching of the Lord Jesus Christ and His Apostles? The promoters of Theosophy have been acute enough to be conscious of the present tendency and—we say it not in any offensive sense—are anxious to make merchandise of it in the interest of their own vagaries. But we would fain hope that intelligent men, who have more than a smattering of Christianity, will, when they look upon this outcome of their favourite theories, pause and reconsider their opinions. The most complete canker-worm that can be conceived of for the destruction of the missionary spirit is that which leads men away from the teaching of the Bible, and the solemn asseverations of the Master, to recognize good rather than evil in human systems of religion which have not God for their Author. We are aware that in making a strong statement of this sort we are exposing ourselves to some misconstructions; but if ever there was a time or a cause for it it is the present, when any kind of will-o'-the-wisp is enough to beguile unstable souls to their destruction.

The next lesson is one on which we have already laid some stress. There is disclosed before us the lamentable condition to which secular education, apart from all other guidance, has reduced multitudes of educated Hindus. They are very far indeed from all having become Theosophists; but it is obvious that with that propensity to religion which is notorious in the Hindu, they cannot rest content with the negation of all creeds. The mirage of mystical philosophy spreads itself out before them in what seems to be captivating forms, and they embrace—the cloud. The curious part of the matter is, that instead of receiving all these delusions from among themselves they should receive them at second-hand from Russian princesses and American colonels. An unconscious sort of homage is thus paid to the ascendency of the European over the Oriental mind. It may, perhaps, be thought that in the midst of all this *farrago* of folly there might be

some prospect that it would tend to diminished concern for the maintenance of caste. There have been from time to time movements in this direction in India springing up in Native minds. Buddhism itself was probably the most energetic practical effort for this object, although it has not been the solitary one. But no success has ever yet attended any of them. And there are not lacking symptoms that Theosophy will not really help, although it may brag. It is in the last degree improbable that a system, if it can be dignified with that designation, which exalts mysticism which will be the portion of some illuminati can be likely to promote universal brotherhood. Far more likely, if it could by any possibility gain a footing among the Hindus, it would create a fresh inner circle, puffed up with spiritual conceit, looking down with contempt upon the vulgar herd beneath and around. The general conclusion which we reach is, that if left to itself, as no doubt it will be, Theosophy will dissolve itself into thin air. It is hardly possible to conceive any other fate for absolute nonsense, after the first curiosity concerning it has been gratified. Upon the promoters of it we pass no judgment. In secular journalism the idea seems predominant that they are not in their right mind, and certainly there has been a good deal to lead to this conclusion. Without proceeding to this extremity it is possible to conceive that there may be some thin partition separating them from this extreme, but not exempting them from hallucinations of the most bewildering kind. It is not a point that we are careful to adjudicate upon positively, but we may be permitted to remark upon the extreme danger there is of making shipwreck both of faith and reason, when those who have once enjoyed the light of God's revelation to man yearn unduly after forbidden knowledge, and, rejecting the counsels of God, seek to manufacture schemes and systems the evolutions of their own conceits, or else a mosaic of the fancies of idle dreamers and speculators of all sorts. There may originally be no conscious intention to deceive, throughout there may probably be more self-deception than anything else; but the entanglement at length becomes so great that after feeding on ashes, and a deceived heart turning him aside, a man cannot deliver his soul, nor say, "Is there not a lie in my right hand?"

It is not often that so glaring an instance as Theosophy presents itself of this sort of delusion, and as it may possibly exercise some passing influence upon educated Hindus, to the prejudice of missionary effort among them, we have thought it deserving notice. London and Paris, which now seem to be the chief spheres in which Theosophists are hunting for adherents, we must leave to their own fate. Considering the large amount of religious unsettlement, and the profound ignorance of, and aversion from, the simple Gospel of Christ which prevails in them, and the astonishing absurdities which gain acceptance even among intelligent men, there seems no reason why Esoteric Buddhism should not be the fashion of the hour. Colonel Olcott has just as much pretension, we think, to be a leader of thought as Comte or Schopenhauer. K.

WHAT DOES THE PRAYER-BOOK SAY ABOUT CHRISTIAN MISSIONS?

By the Rev. H. T. Cavell,
Vicar of St. Paul's, Poole.

THERE is at the present time a great effort to rouse the Church to a real sense of its responsibility in relation to the heathen. This is good. It augurs well for the Church itself, and the world at large. Missionary effort is doubtless the spontaneous outcome of spiritual life. The moon must shine when the sun shines on her. The plant must blossom and bear fruit when the sap flows freely. The Church must tell it out among the heathen that "the Lord reigneth" when it has once felt the power of divine grace. Missionary effort is the response of real gratitude for redeeming grace; it is the expression of sympathy with all the misery of unforgiven sin and Satan's bondage.

We turn then naturally to our Prayer-books to see what they contain on the subject. We expect to find it taught. There is such a complete setting forth of Scripture truth that we are confident it cannot be wanting. The varied emotions of spiritual life throb in all the services. We are sure the pulse of missionary interest cannot be dead. So true is the spirit of the book in its allegiance to our Master and only Saviour Jesus Christ, that we are certain that His last command cannot be forgotten.

But we must not expect too much. Our Prayer-book had its birth in troublous times. Our Church had a stern battle to fight for saving truth in Christendom itself. Her champions had once belonged to the enemy's camp. It was a struggle for life itself. Subsequent alterations, notably that of 1662, were for the worse and not for the better. The reigns of the Stuarts were not likely to improve anything spiritual; so we must not look for the clear light of day in the dimness of that age. We must not think to find precepts: enough that we have broad principles. The ear will not perhaps catch the words, "Go ye into all the world, and preach the Gospel;" but the eye will see heathen misery depicted—the Church's sympathy—and her sure expectation that saving health will one day be enjoyed by all lands.

Let us look and see what the Prayer-book teaches.

The whole book allies us with the world at large. We are apt to think that the universe is embraced by "the four seas;" that life, spirituality, and divine knowledge are confined to Great Britain. The Prayer-book dissipates this idea by the very originals of our Church services. "These may be traced with more or less clearness, fulness, and particularity (diminishing of course as we ascend higher and possess more scanty materials) for 1400 or 1500 years."* The committee appointed to provide the people with a reformed liturgy in English consisted of the most learned bishops and divines, who did not hesitate to receive suggestions and to admit important changes, chiefly at the suggestion of Martin Bucer and Peter Martyr. The lines are broadly

* Whytehead's *Key to Prayer-book.*

laid—the world made kin with us; and the eye rests on civilization—culture. Christianity borrowed from times when our forefathers were sitting in darkness and the shadow of death.

The very incorporation of these services implies an indebtedness to the missionary spirit of former days which pitied our lost and savage condition; and the indebtedness can only be discharged by similar effort—extending to other nations the benefits we have received.

This obligation is expressed in prayer, praise, and precept. Many of the Church's prayers incidentally depict heathen want, Gospel remedy, and Christ's Kingship over the wide world. The hymns of praise anticipate the gladness of missionary work crowned with success. The lessons adapted to Church seasons are the utterances of God's voice, commanding His people to go into the remotest corners of the earth with the message of redeeming love.

We will begin with the prayers. These furnish very important evidence of missionary spirit, because they show the heart's desire. The most frequently repeated and most prominent of all these is the Lord's Prayer. It contains two parts. One for God's glory, consisting of four petitions, which embrace Jehovah superior to all gods, the reign of Christ, and universal obedience. These desires are placed in the forefront. We ask these things before our own wants are mentioned. *First* the Kingdom of God, and then all things added. Never do men gather to worship God according to the rites and ceremonies of the Church of England without being pointedly reminded of missionary obligations.

We turn next to the Prayer for the High Court of Parliament. It first appears in an order for fasting in 1625, and was placed where it now stands at the last revision. Its contents are worthy of particular notice. It embraces "this kingdom *in general*." It specifies the sovereign's "dominions." It styles the reigning monarch "most religious;" not, of course, alluding to the private character, but to the official position as head of a Christian nation and Protestant Church. But all this is more significant when we remember that the first charter was given to the Hon. East India Company many years previous to the first use of the prayer. It is the Church's acknowledgment of duty, based on the heathenism of part of the sovereign's dominions. This is further borne out by the expression that religion and piety may be established among them for all generations. Piety can only mean the knowledge and worship and service of the one true God.

The prayer next following suggests this subject in every line. It is "for all sorts and conditions of men." It asks God to make His ways known among all nations, &c. It seeks comfort and relief for those afflicted "in mind, body, or estate." Surely the sorrows of heathenism "crying for the light" cannot be excluded.

The fact too that one season of the year is devoted to the "Manifestation of Christ to the Gentiles," is a clear indication of a missionary spirit. The special Collects, Epistles, and Gospel are indeed more commemorative than hortatory. But they cannot be used without two facts being observable,—our own former state of ignorance and

wretchedness, and the mission of the Messiah—a "Light to lighten the Gentiles."

Next we turn to the hymns of praise. Psalmody has always occupied an important place in public worship. It is expressive of thoughts and feelings. It is an incentive to life and duty. The *Te Deum* is a triumphant song of praise, always fresh and joyous. It confesses a world-wide Church. It prays for blessing on the heritage of the Lord, and contrasts this petition with one for believers: "Save Thy people, and bless Thine heritage." This heritage, we learn from Psalm ii. 8, is the heathen, purchased by the death on the Cross. How remarkable are the words of the *Deus misereatur!* The Church seeks its own advance, growth, and joy only for the purpose of gaining a world-wide usefulness. There is the same confession of the universal dominion of the Messiah in the *Nunc dimittis*, and the *Cantate* triumphs in a "world seeing the salvation of the Lord."

The Athanasian Creed may also be justly quoted as a confession of the Church's belief in a Gospel adapted to all nations, to be preached to all people, and accepted by them who now sit in darkness and the shadow of death. Otherwise how terrible would be the prospect of a universal resurrection and judgment.

A further illustration of the Church's missionary duty may be rightly gathered from the selection of special chapters for Sunday reading. A large proportion come from the evangelic Isaiah. Genesis i. to vi. proclaim one common parentage for all mankind. They set forth the origin of evil, and declare the seed of the woman as the remedy for the sin of all the descendants of Adam. The prophecy of Balaam tells of the bright and morning Star to whose rising the kings of the earth came with worship and gifts. Whit-Sunday's special lesson proclaims Messiah's dominion over the Gentile world, and the instant proclamation of redemption in every land and clime by the dispersion of the men of every tribe to their own lands wherein they were born.

But enough! Here surely are the golden grains. Only as grains we admit—only as seeds of thought. But it suffices us that they are there. Long indeed they lay unfruitful in the hands of a dead Church: buried under the pyramid of formalism. They have now burst forth into life. It has been reserved for our own days to see the fields white unto the harvest. Our reformers would be amazed—astonished beyond measure—could they see what we see. Like the great men who founded our religious societies, they would exclaim, "Oh, come hither, and behold the works of the Lord!"

If every parish church only echoed the teaching of the Prayer-book on this subject—if every hand that holds and every tongue that repeats its psalms and hymns and spiritual songs acknowledged the obligation and obeyed the Mission call, there would be no lack. Men and money would be forthcoming. Action would press on the heels of interest. Oh, that God would largely pour out His Spirit on our beloved Church, and make it an instrument of wide-spread blessing to every land!

EXTRACTS FROM THE ANNUAL LETTERS.

JAPAN.

From the Rev. C. F. Warren, Osâka.

Osaka, Jan. 10th, 1884.

I. It is now more than ten years since I took up my residence in this city. The review of a decade of missionary life is calculated to produce mingled feelings—on the one hand of deep humiliation and contrition, and on the other of gratitude and praise to God, the Father of unnumbered mercies. These ten years have brought many changes to this country and to the conditions of our missionary work, such as those who only hear of them by report can but inadequately realize. Permit me then to preface my brief report of our Osaka work, with a statement of a few facts which demand from us devout and heartfelt thanksgiving to Almighty God.

1. The hindrances to the public and widespread preaching of the Gospel have been removed. When I arrived in this city at the close of 1873 the freedom we now enjoy was unknown. The American Episcopal Mission had a chapel, and the American Board Mission a small room where Christian services were held, but they were under the shadow of the missionary's house and practically under foreign protection. Preaching-rooms in the city were unknown: the Natives were afraid to allow public preaching in their houses; and if Bible-readings were sometimes held in them, it was with closed doors, and not without fear that the authorities might at any moment come in and interrupt the proceedings. The change in this matter is as complete as anything can well be. The motives which have influenced the Government in granting practical religious toleration need not be inquired into; the fact is patent to all who know the country, and especially to the missionary and the Native Christians, who have no let or hindrance in the prosecution of their work from the powers that be. In this respect Japan is ahead not only of Mohammedan Turkey, but even of some professedly Christian countries where Rome is still in the ascendency. Let this fact be noted by all who love the *kingdom* of God, and let praise be given to God for it.

2. The European missionary is practically at liberty to preach in every part of the country. As you are aware, the conditions under which passports are granted are a great difficulty to some missionaries; but, looking at the matter from a Japanese standpoint, and bearing in mind the fact that everything the missionary does is done openly and without remonstrance or opposition, and so presumably with the full consent of the authorities, we have practically all the liberty we need. Ten years ago but few passports had been granted, and I question whether any missionary who had obtained one did more than speak a passing word, or give a tract as opportunity offered. Now, scores of missionaries travel on them, and do a large amount of missionary work. This is another ground of thanksgiving to God.

3. The opportunities of preaching the Gospel are daily multiplying. If in any country in the world a great door is open, it is in Japan. It is not the vast territory or teeming millions to which I refer, but to the ready hearing granted to the Gospel by smaller or larger companies in every part of the country. And this I take to be a fact which calls loudly to the Christian Church to engage in the work with an effort worthy of an attempt to win and mould a nation for Christ. Here we have not to work and wait for openings—that was the case formerly; but the door is wide open, and opportunities multiply on every side. For this let God be praised.

4. Christian truth is finding its way to every province of the empire. The dissemination of the Holy Scriptures and Christian tracts and books by our Bible and Tract Societies has gone on rapidly. Ten years ago we had only the Gospels of St. Matthew, St. Mark, and St. John, but now we are in possession of an improved translation, not only of these Gospels, but of the entire New Testament. Portions of the Old Testament are also being published from time to time. Other branches of Christian literature have been largely promoted. Go where you may, Christian truth has preceded you, and men may be found who are not only possessed of the Holy Scriptures, but who

are studying them. A work of preparation is thus going on for great and mighty results in God's own time. Who that remembers the inspired truth, "The entrance of Thy Word giveth light," will not heartily thank God for this?

5. The Native Church has grown rapidly. If it is borne in mind that, whilst the first Protestant missionaries arrived in Japan nearly twenty-five years ago, the work had made but little progress up to say ten or eleven years ago, this growth will appear the more remarkable. I think I am strictly within the truth in saying that, when I arrived ten years ago, there were not twenty Native Christians in this city. The American Board, the largest and most influential Mission in this neighbourhood, had not then organized a single Native Church in Osaka. Now there are eleven or twelve congregations in this city alone, and the work inside the city has gone on still more rapidly. These Churches are not a mere aggregation of nominal Christians. There is life. The series of united prayer-meetings which are being held during this week of prayer are one manifestation of it. In spite of the cold—and last night it was bitterly cold, with a biting, frosty wind—about 200 Native Christians are meeting together each evening, many of them walking two or three miles to attend. Who that remembers the day of much smaller things, and looks upon those 200 faces, and listens to the sober and earnest exhortations given, and the humble and fervent prayers offered up, would not exclaim, "What hath God wrought"? Let praise be given to God for what He has done.

II. Coming to the second part of my letter, I have to record that of all the years I have spent in Japan, the past year has been the most remarkable. Throughout the entire country, and in connection with all Missions of Protestant Churches, the growth of the Native Church has been greater than in any previous year. In addition to this encouraging sign of progress, the following facts may be noticed:—

1. The General Conference of Protestant Missionaries at Osaka was in itself a remarkable event, and the impression it has produced on the Native Church has been one of the most important factors in the year's progress. It has shown the Native Church that missionaries of different nationalities and Churches are one in Christ and in their desire to establish His kingdom in Japan; and we have reason to thank God that the Native brethren have been deeply affected by it. One of the Native pastors of this city spoke most feelingly on the subject on Monday evening last, when we were asked to unite in praise and thanksgiving for God's past mercies.

2. Not less remarkable was the Native Conference at Tokiyo held a little later. It was a season of refreshment and revival, and the blessing granted there has been extended to other parts of the country. Some of the delegates from Osaka came back like new men. They confessed it, and their whole course ever since has shown it. During the whole of my ministerial and missionary experience of nearly twenty years, whether in China, England, or Japan, I never before witnessed such manifest tokens of the presence and power of the Spirit of God. It was a blessed time of refreshing, and, thank God, the results have not been transient.

3. The union of the Native Christians connected with the different Churches in this city in love, sympathy, and prayer was never so conspicuous. Since the special movement which commenced in April last, there has been a united prayer-meeting at one or other of the Native Churches every Monday evening, and any who have attended them can bear testimony to their edifying and helpful character. This "week of prayer" will be amongst the most remarkable ever held. A monthly meeting of missionaries and Native pastors and Church workers of all denominations has been established, and gives promise of usefulness.

4. The Native Churches in this city, as in other places in the country, held a meeting to commemorate the birth of "the solitary monk that shook the world." Ten years ago who would have thought that such a meeting would be held? Yet so it came to pass. It was entirely a movement of the Native Churches. They proposed it and made the arrangements, and subscribed most of the money needed for it. It was no ordinary event to see fully 600 people, embracing Christians of all denominations in Osaka, Government officials,

lawyers, doctors, and other gentlemen, gathered to hear about the Great Reformer and his work. The place of meeting demands a note. It stands on the boundary of the Foreign Concession, and its front gate opens on one of the Concession streets. Several years ago it was the residence of the former Governor of Osaka, and quite recently the Shin sect of Buddhists rented it for a preaching-hall, to counteract, it was said, the work of missionaries. But financial difficulties and internal dissensions of the sect compelled them to throw it up after a very short time, and the Committee of the Luther Celebration obtained the loan of it for their meeting. Prayer was offered, and three addresses followed—the first by a Native, on Luther's life; the second by myself, on the great principles Luther asserted, as the supremacy of Holy Scripture, the right of every man to study the Scriptures for himself, direct access to God through Christ for the sinner, and justification by faith through grace alone; the third by another Native, on the general effect of Luther's work on the Natives who adopted Reformation principles. Most of the missionaries were present, and assisted by singing some of the tunes associated with the Great Reformer.

III. Coming to our immediate work, I am thankful to be able to report steady, but real and solid progress.

1. Our European missionary staff remains the same as at the close of 1882, but with this difference—that at that time Mr. Pole had not commenced any systematic work. He has now fairly commenced, and is taking a share of the city work with Mr. Evington. We are in this respect, therefore, a stronger Mission than we were a year ago, and the hope then expressed has been so far realized. Mr. Evington had charge of the preaching-room, supported by the Native Church, until the opening of the new church in the city, when he and Mr. Pole took charge of that. Mr. Evington has also had charge of the out-station work in Shikoku and Iwami, the details of which you will learn from his own letter. In addition to the duties of the Local Secretariat, which do not diminish with the advance of time and the growth of the work, I have had charge of the work at Holy Trinity Church (though fr

during the first nine months of the year by my colleagues) and of the Theological Class. As in former years the work has been carried on with the greatest cordiality and mutual sympathy, and our daily meeting for prayer at half-past twelve has done much to promote a brotherly spirit and to strengthen us for the work we have in hand.

2. When the last year closed there were two catechists in the pay of the Society. At present we have none. Mr. Kimura, who was somewhat better at the close of last year, did not long continue so, and has been unable to do anything since the spring. We felt that it was hardly fair to retain him on the list of our agents, and since March 31st he has received no pay from the Society's funds, friends on the spot making some provision for him and his family during the period of his great trial. He has recently undergone an operation in the American Episcopal Hospital, and appears to be doing well, and we trust it may result in his permanent restoration.

Aratani, who went to Tokushima in 1881, and continued there for the most part until last August, has retired from the work. We regret that our working staff has been thus reduced, but Aratani may do more real good as a private Christian than as a paid agent of the Society. Both previous to Aratani's retirement and since, our theological students, with occasional voluntary helpers, have been our principal Native assistants.

3. Last year I reported the removal and enlargement of Holy Trinity Church. This year it is a real pleasure to add that a new building has been secured in the city, and opened for Christian worship and Mission work, as the Church of the Saviour. More than a year ago the Committee kindly made a grant of $1000 for this purpose, to be so far considered a loan to the Native Church, that if they could repay the amount in ten years by instalments the building should become the *bona fide* property of the Native Church: but it was not until the latter half of this year that we were able to avail ourselves of it. The new church was opened on Sunday, October 14th, with a service and Holy Communion, in which all

attended by all our Church members in Osaka. Several of the Native Christians who live in the neighbourhood of the new church have left Holy Trinity to form the nucleus of a new congregation there. Two of the first converts baptized in connection with this Mission—Mr. and Mrs. Nakanishi—and seven other communicants, with two or three children, have thus left the mother church. Though separated, the congregations will be one in sympathy and effort. They will have a united meeting once a month for conference, mutual exhortation, and prayer; and representatives from the two congregations will form a Church Council.

4. The work at Holy Trinity Church has been carried on as formerly, but with some few changes. The Sunday morning service has been wholly conducted, as heretofore, by the ordained missionaries; but, at the afternoon service, after the Litany or Evening Prayer, the congregational Bible-class has usually been taken by Mr. Terasawa, one of our most promising students. In the place of the regular Thursday evening church service, the Church Committee thought that a less formal meeting for mutual exhortation and prayer would be more profitable and edifying, and consequently, since April last, such has been held. But the discontinuance of the church service on Thursday evening has led us to have Morning Prayer, or Litany, on Wednesdays and Fridays, as well as on the holy days. In the infancy of the Church, meetings where there is more freedom than in the ordinary church service seem to be a necessity. The new life seeks sympathy and communion, and this is especially so in a people like the Japanese. Once a month I preside myself, but on other occasions one of the Native brethren leads. Many times during the year I have returned from these meetings with a heart full of joy and thankfulness for the earnest words spoken and prayers offered.

The English service has been continued. This quiet service is a source of refreshment, not only to Churchmen like ourselves, who love the sound and sober words of the services we have been accustomed to from our childhood, but also to our Presbyterian and Congregationalist friends, who share with us the privilege of attending it. On Sunday afternoons the junior classes have been going over the first half of the Acts of the Apostles with Mr. Stock's lessons. Miss Oxlad kindly undertook to prepare the lessons for the teachers, and in this way has greatly assisted us.

5. On the Christians assuming the responsibility of raising the money to repay the loan made by the Committee for the new city church, we undertook to carry on the preaching-place, for which they have for a considerable time found the money. We had long felt that the room was too far back from the road, and on a suitable place in the street being offered we took it for a year. It has been fitted up at a cost of about $60, raised on the spot, and was opened on Advent Sunday.

6. The Native Church has grown somewhat in numbers, but far more in life, love, and power to witness for Christ. This has resulted from the shower of blessing to which reference has been made. One woman, who a year ago was kept from the means of grace by her husband, is now one of the most regular attendants at the house of God, and she now has the joy of seeing her husband interested, and himself studying the Scriptures, and preparing for baptism. The number of baptisms in Osaka during the year was eight adults and three children, and in addition six adults and two children were baptized at the out-stations, making together a total of fourteen adults and five children. Amongst those baptized in Osaka were Mr. Nakagawa, a well-to-do bookseller, and his mother. It is interesting to know that this man, or his father, when living at Nagasaki, bought books of Mr. Ensor, and he has given me a sheet with the Commandments, &c., on it, from a number given to him by Mr. Ensor to present to those purchasing books. Allowing for all changes, our baptized Christians advanced from seventy-four to ninety-three, and the communicants from forty-three to fifty-five.

7. The weekly meeting for women has been held during the year with some interruptions. During the first part of the year Miss Oxlad kindly took charge of this work, but her school having grown considerably she asked

me to relieve her, and I have since met the women myself. They have been very much interested and helped lately, by joining a union of women for reading the Scriptures. The plan is to read six verses a day in concert. The lady who was the means of starting this union has a united meeting of the members once a month. At our weekly meeting we now take the portion read during the previous few days. At these meetings, in addition to any instruction I may give, the women freely mention what has struck them, and ask questions which add very much to the interest and profit of the meetings. This systematic reading of the Word by these simple-minded Christians cannot but do much good. There have generally been fifteen or sixteen present when I have taken the meetings, and I have been much cheered by the interest shown by them.

8. In the Theological Class, the subjects were Old Testament, to the death of David; Gospels and Acts in the New Testament; the first ten of the Thirty-nine Articles; and Van Oosterzee's *New Testament Theology*. Mr. Evington has given them instruction in Greek, and they have read Chinese with a Native teacher. We have been greatly indebted to the students for valuable assistance in the work, both in Osaka and at the out-stations. May God give us more such men, and qualify them for His work!

Jan. 15th.

9. Miss Oxlad's School, although connected with the Female Education Society, is practically worked as a part of our Mission. It is cheering to be able to report the steady growth and increased efficiency of this institution. During the year thirty-five children have been under instruction for a longer or shorter period. Miss Oxlad believes that the elder girls are Christians in reality as well as in name. Several have asked to be admitted to Holy Communion, and I trust that before Easter they will have been confirmed by our Bishop, and entered upon the roll of communicants.

10. I conclude this short statement of the present condition of our work by expressing my deep thankfulness to God for the arrival of our Bishop, under whose guidance I trust the work will go on, and develop rapidly. May the interest in Japan which has been intensified in many places by our Bishop's appointment, show itself in larger offerings of money, and, above all, in the personal consecration of many lives to the blessed work God has set before us!

From the Rev. H. Evington, Osáka.

Osaka, Jan. 2nd, 1884.

The principal part of my report must be occupied with an account of the work at the *out-stations*.

1. *Tokushima.*—The Christians have, as I have said in my previous letters, caused me considerable anxiety and trouble from time to time. There is one failing which I think is common to other Churches and congregations besides our own, which is a source of great danger; I mean continual want of unity and hearty friendliness. One feels sometimes, how can we expect to hear the heathen say, "See how these Christians love one another"? In the early part and middle of the year I was much troubled with the continued friction that was manifest, and I am sorry to say that the same thing has made itself felt slightly in Iwami. One of the Christians, too, fell away into some of his old and sinful habits for a time. I am thankful to say that the report of him is now much better. Further, the catechist committed an act of gross indiscretion, which caused some unpleasant conversation and trouble, and finally, one man and his wife left us to join the Greek Church, alleging as their reason the continual want of unity amongst us. I suspect that the real reason of his separation was the looseness of the Greek Church practice in the keeping of the Sabbath. I am told that he now regrets the course he adopted, but his conduct is not yet such as would admit of our receiving him back amongst us without some guarantee of future good conduct. So much for the dark side.

I am happy to say that the end of the year allows us to report progress and improvement. In July a new preaching-place was opened much more convenient than the last, and the greater part of the expenses have been borne by the Christians. Since this

place was opened there has been a larger attendance of outsiders, and there are now four men seeking baptism. One young man, who was editor of a newspaper, and an infidel, has been most diligent in the study of the Scriptures, and has led his father to cast away his idols and seek for baptism also. Two other young men, one an official and one a school-teacher, have also been diligent searchers after the truth. I hope that these four will soon be baptized. One or two others are beginning to take interest. The spiritual condition of the Christians is improved; greater earnestness, more love and unanimity amongst themselves, and regularity in attendance on the means of grace: one man walks quite seven miles to church on the Sunday, and returns in the evening.

On the whole Yamashita's report of the change for the better has given me cause for great thankfulness.*

2. *Iwami.*—This is our station on the north-west coast, and was occupied first in the autumn of 1882. I have paid two visits during the year, one in May and one in November. Yamashita and Tsuda, two of the students, were there for full two months in the autumn. The name of the village where the Christians live is Watadzu.

We have had no regular catechist stationed here, but the students have visited the Christians during their vacations, teaching them, and preaching in some of the neighbouring villages. There has not been great progress, either in numbers or in the deepening of the spiritual life of the Christians themselves; but in some of the catechumens, one young man especially, I see a marked improvement. This young man I have been much grieved to keep back for a short time, on account of his father's refusal to allow him to keep the Sabbath; he is better acquainted with the Scriptures than the Christians themselves. On my last visit I baptized the hotel-keeper and his wife and child. This man, with whom I always stay, has lent his upper room without charge for the regular Sabbath meetings of the Christians. One or two mentioned as hopeful in my last report have gone back, and I have just heard of renewed opposition from the village authorities.

The chief town of Iwami, Hamada, is about fourteen or fifteen miles from Watadzu. On my last journey I spent several days at Hamada, and had the opportunity of preaching to large numbers nearly every evening; the only difficulty was the want of a room large enough. I found, too, that the people in many cases had intellectually, at any rate, taken in the idea of One God the Creator, and also the substitution of Christ. I found several young men in possession of the Scriptures, and partly convinced of the need of Christianity for Japan. For these young men I would ask your special prayers, that the Holy Spirit may apply the Word to their hearts.

From the Rev. G. H. Pole, Osâka.

Osaka, Dec. 8th, 1883.

I have had this year a young man as teacher, who has proved of great value, and who is now one of the students with Mr. Warren; I mean Watanabe. He was, as you will hear, baptized on the 7th of October last, and has given signs of true conversion, and promises to be a most useful addition to our Mission. May the Spirit of all holiness, peace, and love continue the work of grace in his soul, and make him even more than we can hope or expect!

You will be interested to hear that, so far as I know, this man's first impressions of Christianity were obtained from reading a translation of *Christie's Old Organ.* He called upon me, as so many other young Japanese do, about the end of October last year, having been sent from his home, some little distance off, to Osaka, by his parents to do what he could for himself in the way of education. He had then, I believe, only heard of "the way of Jesus" by rumour, and, probably not without self-interested motives, wished to know something more about it. I was, at the time of his calling on me, just on the point of going out to keep an appointment, and, I fear, somewhat rudely sent him away, asking him to call the next day at ten o'clock. To compensate for my apparent rudeness, it occurred

* A later letter, from Mr. Warren, which will be published shortly, gives very encouraging news from Tokushima.

to me to give him a copy of this *Christie's Old Organ* (which has been translated in a style specially attractive for students and scholars, though it is a little too scholarly for the masses of the people). He thanked me, and promised to read it, and the next morning I received a post-card, saying how interested he had been in it, and that he would call on the morrow, as arranged. He came, and the result was that he became a seeker after truth, and after a course of preparatory teaching by Nakanishi in the church-room, was admitted, as Mr. Warren will inform you, on probation, among the preparandi students.

During the winter months I delivered a course of lectures on Church History to members of our Recreation Club here, which several Japanese, who understand English, and are Christians also, attended. The subjects I took up were—"The Apostolical Fathers," "The Martyrs," "The Apologists," "Heresy" (two lectures), "Controversy," "Monasticism," and "The Papacy." I found this a useful means of consolidating my studies at Cambridge in this branch of theology.

Our *Mission daily prayer-meeting* has also been regularly kept up, except for a few weeks in the summer, when most of the missionaries were away. This is always a season of great spiritual refreshment to us. We have adopted the same special subjects for prayer on the days of the week as the Cambridge University Daily Prayer-meeting, viz. Monday, "Educational Institutions and the Young;" Tuesday, "Governments and those in authority in Church and State;" Wednesday, "Believers," "Other Prayer Unions," &c.; Thursday, "The Heathen," "Missions," &c.; Friday, "The Jews, and the Second Coming of our Lord;" Saturday, "Ministers, and all who teach in spiritual things."

The new church (of "the Saviour") in the city was opened on Oct. 14th. At the Sunday evening services we have had a steadily increasing attendance, varying from about fifty at first to sixty-five last Sunday. As we have only a small party of about fourteen or fifteen Christians and four or five adherents to form our congregation, you will see how many heathen have thus been brought within the sound of the Gospel during these few Sundays. And you would be filled with the same thankfulness as I feel, were you to watch the interest and marked attention with which they listen to the truth. There is an intense joy in sowing the seed of the Word of God under such circumstances. And yet there is forced upon one the thought how utterly incompetent man is to force conviction of the truth of our religion upon minds so nationally prejudiced and naturally indisposed to accept such "strange and hard" doctrines. I have found, however, by this short experience, that any allusion to the future life immediately commands attention, and the eager interest manifested on faces of old and young, when speaking of the sure and certain hope of a glorious resurrection to eternal life, proves conclusively man's instinctive conviction of a continued existence beyond the grave. On the other hand, I have observed how, directly we allude to the certainty of future judgment for sin, or to the nature of sin, and the moral depravity of all men in God's sight—directly, that is, that we prick the conscience, most of the hearers turn away with a blush and a shrug of assumed contempt or indifference, which is the best proof that they have felt the sting of truth, though they seek to disguise it. The word has been "quick and powerful."

The interest and willingness with which the people of this city are now listening to the glad tidings, is a happy change from the indifference and apathy, not to say hostility, which has prevailed of late years. I believe firmly that this is one of the answers to the many prayers offered so earnestly and unitedly at and since the April Conference, and that the Holy Spirit has come down, and has been working a change in the attitude of the citizens of Osaka towards Christianity.

NEW ZEALAND.

From the Rev. T. S. Grace, Wanganui.

Patiki, January 11th, 1884.

Since returning to the charge of this station in February last I have been much encouraged by the very decided and growing interest in matters pertaining to religion and morality shown

by the Maoris in every part of this district; and it is with unfeigned thankfulness I report that, with the exception of some of Te Whiti's followers, where three years ago the tribes were completely listless, and most lamentably apathetic, they now emulate one another in the furtherance of good, and there appears to be a very general moving of the dry bones that have bleached in the valley of the Whanganui and its adjacent country since the outbreak of war and fanaticism two decades ago. Thus, at Murimotu a church is in course of erection, and at Parewanui Rangitikei the Maoris are contributing liberally to the cost of removing to a more convenient site, and repairing of their old and decaying church edifice; also the young people are coming forward readily in some districts in response to my appeals for confirmation candidates. On the river alone there are thirty under special instruction, whom I hope to present to the Bishop shortly.

I have not yet been able to do anything with Te Whiti and Tohu, who still remain sullen in their manner, dogmatic and irrational in their talk when religion or their grievance is touched upon. They have but one settlement of adherents on this river out of at least half a dozen that supported and practised their fanaticism here two years ago. The Ngaraurus, a large and influential tribe residing for the most part on the banks of the Waitotara, and numbering some seven or eight hundred souls, have openly discarded Te Whiti's opinions within the last few months. During the earlier part of the year, however, I frequently found the men and women of this tribe engaged among their crops, or in house-building on Sunday. One of Te Whiti's tenets is to "esteem every day alike."

Further northward along the coast, the Ngatiruanuis, at one time among Te Whiti's strongest supporters, are fast becoming lax in their allegiance to him. In the course of another twelve months I hope this portion of the district will be in a sufficiently forward state to merit my asking the Bishop for a Native deacon to be stationed somewhere in the vicinity of Patea.

At Taupo things remain much as they were when I wrote two years ago. The tribe on the eastern shores are Christians, and have a Native lay-reader itinerating amongst their settlements on Sundays. But they greatly need more looking up than once annually by an ordained minister. A Native deacon, I think, should be stationed here as soon as possible, who could gradually extend his work to the south and west side of the lake, where the Maoris keep up now but a languid Hauhauism.

The great feature of the year throughout this district is the strong advance made by temperance principles, under the auspices of the Blue Ribbon Gospel Temperance movement, introduced by myself shortly after my arrival from England eleven months ago. So far, with God's help and blessing, I am constrained to testify it has wrought a marvellous revolution in the drinking habits of the Maoris here. By way of illustration I may mention that in January last, during the visit of the Maori king, with a retinue of two or three hundred, Patiki Pa for many days was the most disgusting scene of bestial drunkenness and debauch. Four and eight months later, however, on the event of a visit from the Ngapuhi tribes, and again during the funeral *taugi* (wailing) for the deceased chief, Mete Kingi Paetahi, an unbroken sobriety was maintained throughout both occasions by the hundreds of men and women present: the contrast was most marked. Hitherto, for many years past, we have known but too well that Maori gatherings and funerals have been made almost invariably the opportunity for unrestrained grog-drinking and demoralization, such as could scarcely be rivalled even by an "Irish wake," with its evil concomitants. In this crusade against strong drink I did but raise the standard here, and the Maoris themselves are now doing the work. One is glad to hear that a similar work is going on amongst the Maoris in other parts of the island.

The two Native deacons, who are assisting me, one stationed at Patiki, the other about eighty miles up the Whanganui River, have rendered valuable service during the year. The latter has been specially useful in keeping our people together during the recent successful attempts made by the Roman Catholics to resuscitate their former work on the river and the

Murimotu Plains. The introduction of a female medical missionary by the Roman Catholics has helped to quickly reinstate them among their own people, and gained for them also not a few perverts from among our young men and women. It is stated the Roman Catholics contemplate erecting a convent at Hiruharama, seventy miles up the river. They have already established a school there. Their staff consists of two priests and two nuns, all of whom reside at Hiruharama.

PALESTINE.

From the Rev. T. F. Wolters, Jerusalem.

Jerusalem, January, 1884.

The obstacles before us are such as to appear most formidable to human sense. I do not refer to the villages; there the door is open for the preaching of the Gospel. But in Jerusalem itself the case is rather different; the heads of the various religious communities watch jealously over their respective flocks, and warn them against us. Protestants are feared; this makes intercourse with those around us difficult.

In illustration, let me state what I heard the other day from one of our people. He had just invited a liberal Mohammedan friend to visit our church and witness our worship. The reply was: "I cannot venture to be seen going in or coming out of your church. People would at once think that I had become a Christian. I could go freely to the Synagogue, or to the Church of the Sepulchre, or to the Latin Patriarch's Church. No one would think anything of it. But I cannot come to your church without raising suspicion." The feeling thus expressed is pretty general, and acts as a great barrier to our work. On the other hand, it is an acknowledgment of our power, and proves that our influence is felt. And this gives hope for the future.

I have often been very much puzzled to know how to bring our work to bear on those outside our community, and specially on the Mohammedans. An occasional visit to or from an individual does not satisfy me. There are, indeed, one or two ways of penetrating these closed doors, which I should like to see tried, but which I am sorry to say the continual cry about straitness of means coming over from England prevents from even being brought before the notice of the Home Committee as distinct proposals. (*a*) Female agency. A truly pious Bible-woman, or, better still, a European lady missionary, might do much where our hands are tied. (*b*) A Medical Mission in the Mohammedan quarter of the town; and (*c*) a reading-room. The second would enable us to sound the Gospel trumpet in the ears of the Mohammedan poor. The third might attract young men from among the more educated classes.

In all the *congregations* belonging to my district there has been some progress in knowledge as well as in the endeavour to live up to the light possessed. In Ramallah and the neighbouring villages Mr. Nyland diligently visits the people and exercises a wholesome influence by his quiet, cheerful, and consistent life. The trouble caused by the Mukhtar, and by one or two who held with him, has not only been successfully overcome, but has strengthened our hands. The Mukhtar had to be dismissed, and thus a practical lesson was given that we will have nothing to do with intrigues, and that our only object is to save souls. In Salt there have been several additions to our congregation. Our influence is felt strongly in the place. Even the Mohammedans are impressed with the fact that we keep away from Government intrigues, that all our influence is used for the maintenance of peace, and that we work for the spiritual good of the people. The chiefs of the Mohammedan community are on very good terms with our Native pastor and agents. A strong proof of the favourable position we have been permitted to hold is the disappointment of the Latins. They express this openly in their missionary periodicals, ascribe our influence to the lavish use of money in bribes, &c., and seek to thwart us whenever they can. But God is with us. In Jerusalem itself we stand rather better than we did. True, there have been difficulties arising from the evil conduct of some of our people, but on the whole there is an increasing endeavour to walk worthy of our calling.

In our Schools good progress has been made. This does not imply that

there are no weak points, or that the schools are as efficient as they should or might be. Our teachers too often content themselves with simply teaching the subjects required. I have tried to impress them with a sense of their responsibility to God, and to encourage them to seek to bring the children entrusted to their care into personal contact with the Saviour. I cannot rest satisfied until I see that our schools are exercising a distinctly spiritual influence. In the Salt School encouraging facts are frequently brought before my notice. A Mohammedan boy, the son of the *Kadi* (judge) of Salt, entered our school. At first he behaved more like a wild cat, refusing obedience, railing at Christians, and blaspheming the Bible. But by degrees he became softened and changed. Before he left the school the teacher made him a present of a useful book. He soon brought this back, and modestly asked that it might be exchanged for a Bible. When asked why, he said that this book would only give him a portion of the truth, and he would like to have the whole. A Bible was accordingly given to him, in addition to the book he had previously received.

Another boy, a Latin, clung to our school with much affection, and refused to leave it when he and his father were threatened by the priest with excommunication. He used to repeat to his father all the Scripture histories which he learnt at school. The result was that the father himself asked for a Bible, and read it diligently; and when, some time afterwards, he was struck down by fatal disease, and the priest refused to give him extreme unction, he said, "I do not mind; Christ has absolved me from my sins, having died for sinners such as I am." After the father's death the priest succeeded in drawing the boy away from us for a time. The lad, however, ultimately returned, with his mother's permission, and is giving great satisfaction. So with a Greek boy, who, after having attended the school for a while, was obliged to leave, in order to help his father. He used to repeat at home what he had learnt at school about the way of salvation. Some time afterwards he was to be married. His father wanted the ceremony to be performed in the Greek Church, but the son would not agree to this. He said, "I want to be married where I learnt so many good things." After some controversy his father gave way, and he is now a member of our congregation.

In El Husn, too, a distinct influence for good is making itself felt through the school, which has been open not more than eight or nine months. A wicked Moslem boy, known all over the place as the "fowl-thief," was induced to attend. He has been quite changed, and the Moslems are amazed at it. "What has come over the boy?" they say. His delight now is to get other boys to attend the school. He watches for them on the road, and takes them along with him.

Though I cannot tell such encouraging facts of all my schools, yet there has been progress everywhere, especially in Beit Sahur and Tayyibeh. Even Jifna has looked up wonderfully. I am very thankful for all this, and trust that yet more blessing may rest upon us.

Sunday-schools have now been established in all stations which have hitherto been without them. The attendance is very promising. We need to translate some of the books in use in English Sunday-schools, so as to enable the teachers to make their instruction more systematic.

The work among the *Bedouins* has been carried on energetically, as far as circumstances would permit. Mr. Behnam's reports speak of frequent visits to Arab encampments, and at each visit the truth is preached according to the hearers' capacity. I am thankful to see that Mr. Behnam is much more careful than he used to be to avoid generalities, and to preach Christ Jesus and Him crucified. Let me here give two instances illustrating how willing these poor people are to be instructed. At one of the encampments a man asked whether it is not necessary to pray towards Mecca, and said that Christians are fools for not observing the *kibla* (direction towards Mecca). Instead of answering the question himself, Mr. Behnam asked one of their number, with whom he had often talked on previous occasions, to do so. This man said, "Christians are no fools, as you suppose; but you Moslems are so, for you restrict God to one spot. Did He not create heaven and earth? Is He not everywhere present? If so,

then every place is a kibla to Him. We also say that it is not right to pray with our shoes on; but does God demand our hands and our feet in prayer, or our hearts?" The company objected, "These are Christian words;" to which he replied, "Though they are Christian words they are true. When I pray, I pray for the forgiveness of my sins, and ask mercy for myself and my relations; and that, I think, is sufficient." Here was a Mohammedan instructing his co-religionists to look away from outward observances to heart-religion. On another occasion, he met a man pretending to be one of the descendants of Fatimah and Ali. He held a timbrel in his hand, with which he accompanied his songs in praise of the prophet, begging at the same time for grats or luten. Suddenly a woman appeared. Crying and trembling all over, she threw herself at the feet of the sheikh with the timbrel, and lay there like dead. Her mother-in-law then came forward and asked the sheikh to cease playing the timbrel, lest her daughter-in-law, who was with child, should get harm. Mr. Behnam then exposed the fraud of these sheikhs, and, relating the history of Elijah, described the character of God's true servant. The sheikh with the timbrel flew into a passion; but the bystanders said that they wanted to listen to what Mr. Behnam had to say, adding that they knew that all these Moslem sheikhs are impostors, and that Christians possess and teach the truth. Mr. Behnam then spent the evening in speaking of the wickedness of the human heart, and of the goodness of God in showing sinners the way of salvation. Thus the truth is preached; here a little, and there a little. May the Holy Spirit bring it home to the hearts of these poor people, leading them to Christ the Fountain of light and life!

The apparent revival of Mohammedan fanaticism which has recently manifested itself demands attention. That there has been such a revival is certain. I do not think, however, that it proceeds from the people; in other words, that it is a religious movement. It comes from above, from the Government, and is rather political in its nature. In reality it has been at work for a number of years, ever since 1864, when the circulation of the Mizan-ul-*Haqq* in Constantinople drew the attention of the Turkish Government to Christian Missions in Turkey. The hostility of the Government then found, in the attitude of the British Embassy at Constantinople, a favourable opportunity of manifesting itself. Since that time orders have been given periodically to all governors in the provinces to watch Christian Missions, and to thwart them wherever possible. No doubt recent events in Egypt have given a fresh impetus to this opposition. At all events, we find that the attention of Government has been directed to our schools. No new school may now be opened without special permission. Orders have been issued forbidding Mohammedan children from attending Christian schools; and, what is more, efforts have been made to establish Mohammedan schools for girls as well as for boys, not in towns only, but also in the villages.

Thus also a vigilant eye is kept on any Mohammedan who may have embraced the Christian religion. Only a few weeks ago (it was about the middle of November), a man was taken up by order of the Pasha and exiled (as I heard) to Arabia. This man had been in Bishop Gobat's School. He afterwards joined the Latins, by whom he was baptized. His wife and children were baptized in the same Church. I cannot tell how far he was a Christian at heart; but he lived in Jerusalem for a number of years as a Christian, and must have been well known to travellers as a waiter in one of the principal hotels in the town. He was suddenly seized one evening, and sent under military escort to Jaffa, and thence, as we heard, to Jeddah. As far as we know, not a finger was raised in his defence, not even by the French Consul, who is supposed to protect the interests of the Latin Church. His poor wife and children have remained behind in great distress.

Though this movement comes from the Government, rather than from the people, it is not without its influence on the latter. Soon after the seizure of the person just mentioned, a girl died in Dr. Sandrezky's hospital, where she had been serving as nurse. She came from the neighbouring village of Silwân (Siloam), was brought up at the German Deaconesses', and received baptism at the hands of the late German pastor.

Both Mr. Kawar and I visited her before her death, and found her trusting in her Saviour. No sooner was she dead than her Mohammedan relatives came up from the village and carried off the body, washed it repeatedly to purify it from Christian contamination, and buried it in a place apart from where orthodox Mohammedans are buried. It was felt that nothing could be done to prevent this, though the girl had expressed a desire before her death to be buried among Christians.

On the whole, everything goes on as before, rapidly tending towards complete disintegration. Government oppression is fast impoverishing a people who, to our eyes, have already reached the lowest stage of poverty; and how long this state of things will last we cannot tell. A crisis must come sooner or later. Whether this crisis will receive its impetus from Constantinople or elsewhere, it is also impossible to tell. I have heard from a trustworthy source that the utmost confusion prevails in the capital. The Sultan tries to hold the reins in his own hands, but does so with feeble hands. Petty vexations and restrictions are multiplied, while important and necessary reforms are only talked about. Respectable, thinking men have lost all confidence, and, in many cases, withdrawn from public affairs to live as quiet lives as may be on their estates. Thus everything tends downwards, and, as I have already said, what the result will be no one knows. But we know one thing—the Lord reigns. His purposes must stand. Whatever may happen, may we be found faithful in holding up the Lamp of Life to the poor benighted people around us!

KASHMIR.

From the Rev. J. H. Knowles, Srinagar.

Before I came to Kashmir, while I was in Hazárah, a gentleman holding agnostic opinions visited us, and in course of conversation begged us with a very insinuating expression in his eyes, to let him know when we had "made the first Christian." He was rather sceptical about this, as indeed he seemed about everybody and everything. We were therefore greatly delighted for more reasons than one, when after three months we were enabled to inform him that one of his most trustworthy and diligent Native subordinates had expressed his faith in the "Crucified One," and begged to resign his situation in order that he might be baptized and follow us up here to Kashmir, where he wished to devote himself heart and soul to the work of Him, his newly-found Saviour and God.

This man was Sayad-ullah, whose conversion and baptism were noticed in the *C. M. Intelligencer* last year. He is rather a fine, manly fellow and well-read, and has given us much joy and satisfaction as to his spiritual state. No small persecution has this man endured since his baptism. With great difficulty he obtained and brought away his wife and adopted child; with much disappointment and grief he found himself (for his life's sake) obliged to abandon his native village, his home, and his *rightful possessions*. On his way here the second time, when he was returning with his little family, he fell sick on the road, and his father, who formerly doted on this son, now beat him most unmercifully as he lay suffering and helpless upon a bed of fever; and constantly now he is receiving sometimes the most conciliatory, heart-breaking letters, and sometimes the most insulting ones; but flattery and bribes and abuse, all alike, fail to move one whose feet are set upon a rock that is higher than all—and that rock is Christ.

Huját i Nur, Sayad-ullah's wife, put herself under instruction immediately on her arrival here, and having satisfied us that she too looked with love and faith to the Lord Jesus, was baptized in the little Mission church in the middle of last September. A few European friends, and a large number of astonished Natives, were present at the baptism, and as we knelt in silence around the font after the service, much prayer ascended that God's blessing would abundantly rest upon our dear sister, and that her snowy-white garments might be a token of the pure and innocent course of life then so earnestly begun.

Aziz-ullah, a younger brother of Sayad-ullah's, whom we instructed for a little while, and whom we much expected to baptize also, was taken away

from us by his Mussulman father, and has since died from a sharp attack of fever. The great day alone will declare what influence the Word had exercised upon him. There are yet two other members of this family, about whom something will probably be written later on. May we have grace more implicitly to trust the promise, "Believe on the Lord Jesus Christ, and thou shalt be saved, and *thy house*"! *

Before leaving Hazárah we looked up some other inquirers, one of whom, an old white-haired man, purchased from us the Holy Scriptures in Panjabi. Some idea will be gathered of his appreciation of these books, if we say that he gave us almost one-third of his month's pay for them. To the other inquirers we gave the Bible freely. A few weeks ago we heard that one of these others was in very great distress. The wife of a mullah had visited his house, and seeing "the Christian's book" upon the table, took it up, and threw it into the fire with a curse upon it, and a severe admonition to the man to beware. Notwithstanding these threatenings, the man has recently obtained another Testament from us, and we are waiting with much hope and expectation the result of his further perusal of it.

We had received orders to start for Kashmir as soon as possible, and had already reached Abbottabad, two marches on the way, when there was a heavy fall of snow, and it was reported that the path into the "Happy Valley" was quite blocked up. The prosecution of the journey at such a time would have been attended with much risk to our lives, and greater risk to our ponies and baggage; so we submitted to the entreaties of our friends, and "put up" in the pretty little English-like station until King Winter had somewhat cleared the way. This unexpected, and at the time undesired, interruption to our journey was evidently arranged by a loving Providence, for we were privileged to hold many interesting conversations with the heathen and Mussulmans, and to leave with them the precious, all-powerful Word; whilst among the European community, for whom there was a special weekly evangelistic meeting in one of the officer's bungalows, besides the ordinary church services, there was a regular revival. Several English friends and a few Natives came and told us how that they had felt the power of the Gospel. The month spent in Abbottabad previous to coming here was an intensely happy and interesting time. Our souls were refreshed, and we were sent forth on our way rejoicing by many friends, and with many prayers. About a month after our departure these kind friends sent us altogether about Rs. 200.

On the 2nd of April last (1883) my wife and I reached Srinagar, and received a very hearty welcome from Dr. Neve.

How would our honoured predecessors have liked to have reached the vantage-ground upon which we now stand, and view Mission work in the Happy Valley! All praise to them. They have laboured, and laboured nobly, and we have entered into, and are building upon their labours.

Not only has the political status of the Mission been maintained and strengthened, but many fresh onward steps also have been taken during the past year, and in a course which, if rightly and steadily pursued, must eventually, if not quickly, bring us into a position of great influence and blessing.

To the ordinary Sunday and Wednesday-evening services in the Mission chapel, a half-hour daily service has been added. About forty convalescents and others regularly attend the service. The need of this has long been realised, as many of the patients remain in the hospital two or three days only, and it would be impossible to interview every one of them, except by the means of this general service. The service is a very interesting and varied one. Sometimes I read the abridged morning prayers, with two congregational hymns, lessons, &c.; at other times I have extempore prayer, or else the ante-communion service, with the confession and absolution prayers, and sing two hymns alone; and then such is the nature of our congregations that it is necessary to conduct the service in two languages, Hindustani and Kashmiri; one lesson is always read in Kashmiri, and the

* Mr. Knowles has since reported the baptism of Piyári the mother of Sayad-ullah's wife; Gulam Khán, Sayad-ullah's son; and Wahháb Ján, who is betrothed in marriage to Gulám Khán. His letter will appear in *the Gleaner*.

sermon is preached alternately in that language and Hindustani. God has helped me very much in the study of languages. Since our arrival here I have already preached about one hundred times extempore in Hindustani, and about fourteen times (sermons written with the help of my pundit) in Kashmiri.

In addition to these missionary labours I have had the pleasure of taking the services and preaching about thirty times for the English congregation, and have more than once received testimony that the labour has not been in vain.

This last year, through the earnest endeavours of our senior brother missionary, the Rev. T. R. Wade, it is our great privilege and joy to hold in our hands the Kashmiri Gospels, and to read them in the hearing of many large and interested crowds that daily gather around us. Before, we read and preached in Hindustani, and were terribly conscious of being understood by perhaps not more than half the congregation; but now it is our joy to tell unto the people, in a speech comprehended by every one, the wondrous story of redeeming love.

One most important branch of the Mission work here is the school, and one we earnestly wish to extend largely. . . The powers that be probably see the force of a true, solid education as clearly as we do, and are not a little opposing our schemes. As in the Rev. Robert Clark's time, a man of good family, and of great influence and ability, was dismissed the country, and his camp at the first halting-place attacked by robbers, suborned by the Maharajah's authority, because the poor man claimed the right of sending his boys to the Mission school; so now, twenty years after, we are experiencing the same intolerance. Only last July two intelligent-looking little Hindu boys were imprisoned for the space of one day because they had been seen to enter our small school building. . . .

Early in last year's season we were glad to welcome two Christian fakirs, Haji and Musa Shah. At the advice of Dr. Downes they came to spend the summer with us, and to visit Amarnath and other places of pilgrimage for the purpose of conversing with the devotees, and distributing the Scriptures and other religious books. Both of these men dressed as fakirs were of very striking appearance, and attracted the attention of the people wherever they went, and they seem to have gone everywhere—to the rich man's imarat, to the poor man's kothu, to the Hindu's temple, and to the Mussulman's mosque. Musa, especially, was a fine, handsome fellow, and rather clever and witty. He was nicknamed "Mercurius," because he was the chief speaker, and Haji "Jupiter."

The hospital in-patients are now being frequently pastorally visited. We are now and again cheered in this work. The hearty Mussulman "amen," or "sach" (true), at the end of a prayer, or short conversational address, the expressions of thankfulness at any slight notice of their sufferings,—these are the sunshine upon our work, making our hearts warm and glad. We should be rich indeed if all the blessings invoked upon our heads were ours. A numerous household, a mint of wealth, the age of Methuselah, and the health and strength of Moses would be ours. These are grand times for pastoral visits, and we long to take full advantage of them. There are many who, when in the flush of full health, would receive the name of Jesus with scornful smile and sneer, now humbled by suffering, gladly listen to the willingness and intense yearning of the Great Physician to heal their souls, from those who, like their divine Lord, are interested also in their bodily pains and sufferings.

The reader must not, please, picture the missionary seated upon a chair by the bedside, for the first is not to be found in the wards, and the latter any ordinary Kashmiri most indignantly refuses. It is much warmer upon the ground, with the kangri by one's side, and there is much less danger of this little portable fireplace upsetting, and a conflagration ensuing. Consequently, at present we are not placing charpais in the wards, but simply giving to each patient a yard or two of matting, a stout rug, and a big blanket, for a covering. This is a luxury for them, and a bedside for us. Squatting in the midst of a non-descript congregation, who lie and crouch around in every conceivable posture, we tell of Him whose touch is ever, as of old, life-giving to the body as well as to the soul.

Quite a new feature in this year's work has been the opening of the Mission reading-room and library. We have for some time recognized the necessity of such an institution for the amusement and edification of our Native Christians, the senior lads in the school, and the hospital servants, and it was expected also that it would become popular among the clerks and others engaged in the city. So far we have not been disappointed. A few of the latter quickly enrolled their names as members, and the others use the room, and borrow the books very freely. The room has been made very comfortable with a fireplace, curtains and benches, &c., and already a hundred volumes—gifts to the library—adorn the shelves, and two daily papers and four magazines are upon the table.

Dear friends, please to remember our request for much prayer that God's Holy Spirit may be outpoured, in large measure, upon this benighted land, that the different agencies for the extension of the Redeemer's Kingdom, the hospital treatment, the meetings and visitations, the church services, the school, the distribution of the Holy Scriptures and religious books and tracts, the itinerations with the medicine-box and Bibles,—that each and all of these works may be strengthened and extended, that the Native Christians may be kept growing in grace, that the inquirers may be emboldened quickly to confess their faith in the living Saviour, the Son of God, and that we may become increasingly humble, increasingly earnest, increasingly Christlike as the years roll on.

PANJAB.

From the Rev. A. Lewis, Beluch Mission, Dera Ghazi Khan.

Lahore, Feb. 20th, 1884.

I have now entered partially upon my new duties as Vice-Principal of the Lahore Divinity School.

As far as the Dera Ghazi Khan Mission is concerned, the year 1883 has been one of encouragement. I mentioned in my last report my intention of building a small bazaar church, which should at once serve as a place of worship for our few Native Christians, for bazaar preaching, and for a witness to the heathen and Mohammedan population of the Christians' worship of the one living and true God. With the subscriptions that were collected from European friends, I was able to carry out this work. Owing to the instability of Dera Ghazi Khan, the building was erected at as trifling a cost as possible. The whole of the building and purchase of the site did not amount in cost to Rs. 1000. Mr. F. Farley, who was at the time Assistant Engineer in the Public Works Department in Dera Ghazi Khan, kindly took the building in hand. Without his help I could hardly have done what was done, for the money. The opening service took place on May 6th, 1883.

My old friend and fellow-worker, Izhaq, was ordained in the Lahore College chapel on February 25th. He joined us once more in Dera Ghazi Khan in August, and very glad I was to welcome him back country. He has been working well and energetically ever since. Of his own free will he commenced daily services in our little church, and at my request he spends about two or two and a half hours every day in the school in giving religious instruction.

The school has been going on in a fairly satisfactory manner. We keep steadily about eighty names on the books, with a daily average of between sixty and seventy boys.

On Wednesday, May 16th, we had a special service for the opening of the Gordon Hospital in Dera Ghazi Khan. The money collected for building has never been spent, owing to causes which have been explained—fear of being washed away by the Indus, &c. The present building is an old one adapted for the purpose and hired upon monthly rent.

We have had no baptisms in Dera Ghazi Khan itself, though there have been two during the year, that have been the result of first teachings or influence, at Dera Ghazi Khan. First there was the case of a sawar I knew in the 1st Panjab Cavalry. As long ago as when Mr. Gordon and I were first together in the city, this man used to visit me every day for Christian instruction. This went on for some months, until the regiment marched in course of relief to Dera Ismail Khan. Although in many

satisfactory and worldly, I thought it only right to give him a letter of introduction to the then missionary at Dera Ismail Khan, Mr. Bailey. From that time until last May I heard no more. Then I received a letter from a captain in the regiment, telling me of the satisfactory character of this same man, and regretting that he had taken his discharge. A few days after a letter came from Mr. Thwaites, telling me that an old friend of mine, an inquirer, had been baptized. So it is that the bread cast upon the waters is returned after many days. A single instance like this should increase our faith.

The second case was that of the orphan girl of whom I gave an account in my last report. We placed her at school in the Amritsar Orphanage. Last August Miss Swainson, who was then superintendent, advised her baptism. This accordingly took place.

For about a month (August, September) we (i.e. my wife and I) were camping out among the Beluchis in the neighbourhood of Fort Munro in the Suleiman Hills. We did this, thinking that if we pitched near their villages we should become much more friendly with the people than we otherwise could do. In this way it certainly was successful. It was here that I made proposals to one of the chief men of the Hadiani section of the Leghari tribe to come and live permanently among his people and open school, &c., for the children. He and some others accepted the proposals gladly, and we had quite made up our minds and formed our plans for a gipsy life, following the Hadianis about with our camp from hill to plain and from plain to hill. This scheme is now of course entirely thrown over owing to my being transferred to Lahore.

This time was also occupied in translating St. Matthew's Gospel into the Beluchi language. This is now ready for print. Being an unwritten language, and no certain rules of grammar laid down, of course a first attempt must necessarily be a most imperfect one. In October there was a Government examination in Beluchi, which I was allowed to go in for. About a month later my name was gazetted as having passed.

I can only say, in conclusion, that I trust the Beluchi Mission will not long be left undermanned. The work in Dera Ghazi Khan itself can for the present be carried on by Dr. Jukes and Rev. M. H. Izhaq, but until I return, or until a new man can be sent there, the cause of the Beluchis, which was so dear to the heart of the late Mr. Gordon, must fall through entirely.

From Dr. A. Jukes, Beluch Medical Mission, Dera Ghazi Khan.

Dera Ghazi Khan, Jan. 28th, 1884.

In reviewing the work of the past year, I would desire to praise God for His continued help and many blessings, especially that of continued health to me and my family, for His goodness in giving us at length hospital premises in Dera Ghazi Khan, and for increased opportunities of doing good to the bodies and souls of our perishing fellow-creatures. I have, too, to acknowledge His goodness in enabling me to complete, with the aid of munshis and our Native Padri Izhaq, the translation of the Gospel of St. Mark into Derawál or Multani. While alluding to this subject, I would remark that the translation is being criticized by Mr. O'Brien, the Deputy-Commissioner of Multan, and that he has pronounced the first part to be excellent, and well worthy of being printed. This is a subject for much thankfulness, and I hope soon to be able to send it to press.

I see a note in my Mission diary (which has unfortunately been kept but irregularly), dated January 12th, 1883, "After three months of constant effort to find a suitable place for a hospital in the city, one has at length been obtained." I may remind the Committee that the premises were vacated by a Native gentleman, Vakil Fath Chand, for the purpose of letting the Mission have it for a hospital, at considerable inconvenience to himself, as he was unable to find another house suitable for his family, so that he had to send them away to another part of the country. In acknowledgment of his kindness to me in this matter, I presented him with a handsomely bound copy of the Bible in Persian, which the Bible Society kindly sent me for presentation to the zemindar, or chief, of the Legharies, when he promised to give a site and hospital to the Mission at Choti. As this hospital was not built, nor the pro-

mise fulfilled in any way, I felt myself at liberty to give it as described above. Many alterations were required, and it was not till May that the buildings were ready for occupation.

On the day before leaving Dera Ghazi Khan for Fort Munro, Rev. A. Lewis, my colleague, kindly opened the hospital by prayer and an address; but it was not till my return from Fort Munro that it was opened for in-patients, owing to the lack of funds for keeping them.

In March, Mr. Lewis and I had the usual preaching at the annual fair held in Dera Ghazi Khan, and we had as usual a crowd of listeners. At Fort Munro the year was not signalized by any extraordinary incident. The Gospel was preached almost daily, and I think listened to by those who could understand it. I think this excited some opposition, as I found, on more than one occasion, when the attendance had been good, that it suddenly stopped for days together, and then gradually increased; and I observed that this generally followed visits by a certain moulla, or leader of the daily Mohammedan prayers, of the Leghari tribe. I hardly think he is a moulla, but one occupying his place for the time being, and who was a little vexed because I did not allow him to provide himself with medicines from the dispensary. I offered to doctor him, but he wished to doctor himself.

The number of patients seen at Fort Munro was about 1100. We are much in need of in-patient accommodation there, and I hope that this year we may get one or two kotries built.

We returned from Fort Munro the first week in October, and opened the hospital for in-patients as soon as possible on my return. The dispensary was kept open throughout the hot season; and the number of patients seen was about 16,000 to the end of November.

The number of out-patients seen during the year was over 16,000, at Fort Munro and Dera Ghazi Khan; in-patients, 12; minor operations, 124, in Dera Ghazi Khan only.

I am glad to say that the Mission hospital has been the means of exciting inquiries about our Christian religion; but hitherto these hopeful signs have not been so earnest as to lead the inquirers to forsake all and follow Christ. This is the great longing I have at present; and I am hoping that our merciful Father, who has given me more freedom in speaking, will shortly fulfil His promise, that His Word shall not return unto Him void. While at Fort Monro, I did nearly all the dispensing myself, as, although I took up a young Christian to teach dispensing, &c., he turned out badly and ran away, leaving many debts behind. I am glad to say that he seems to have been doing better the last few weeks.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 489.)

XV.—SINDH.

THE Sindh Mission was established in 1852, through the efforts of Colonel Preedy, then Collector in Kurrachee, Colonel Hughes, and other friends. Up to the present time the Society has sent out sixteen missionaries and two trained schoolmasters to Sindh. Amongst them we note the names of the Revs. A. Matchett, J. Sheldon, A. Burn, C. W. Isenberg, A. Yarnold, A. E. Cowley, J. Bardsley; together with those of the present missionaries, the Revs. G. Shirt, J. Bambridge, A. E. Ball, J. Redman, and A. W. Cotton. Three missionaries and four ladies have died in the Mission.

There are now sixty-nine Native Christians in Kurrachee and thirty-seven in Hyderabad [illegible]

557 boys and 89 girls in the Mission schools in Kurrachee, and 319 boys and 100 girls in those of Hyderabad. A substantial and very useful church has been built by Mr. Sheldon in Kurrachee at a cost of Rs. 20,000; in which both English and Native services are reverently conducted.

The number of members of the Native Church would be now much larger, were it not for the constant changes which are always taking place in a port like Kurrachee. Many who have been taught and baptized here have gone to other parts of India. Some have wended their way to Persia and Baghdad, and two have gone to Herat. Kurrachee is a place where the people of many nationalities meet; and where the work is necessarily carried on in many different languages. The services are conducted in Urdu; some schools in Sindhi, one girls' school in Gujerathi, another in Mahratti; and the Persian language is also often made use of in conversations. It is a proof of the power of the Gospel, and its suitability to all, that it has been preached to so many nationalities, and has been accepted by men of totally different races and creed. Itinerations have been made to Tattah (the ancient sea-port of Sindh, from which Alexander's fleet is said to have sailed for Persia), to Sukkur, Shikarpore, Larkana, Sehwan, and many other places; and many parts of the Word of God and other books have been translated, chiefly by Mr. Shirt, into the languages of the country.

The Rev. Mr. Sheldon writes that an influential man once said in his hearing that "the religious reforms originating with themselves are only short-lived, and as each new sect is formed we can hardly expect it to long survive its birth; whilst Christianity expands the longer it exists. The people, he says, are beginning to lose all faith in the Brahmo Somaj, and its offshoots, and are looking in vain for something based on their own systems, on which to rest their hopes."

After many years of faithful labour and patient waiting, God has given to our missionaries a measure of success, which affords not only encouragement as regards the past, but much hope for the future. The congregation contains a band of intelligent and respectable converts, many of whom are independent of the Mission in worldly matters, and some of them are filling positions of importance and trust. It is to such men as these that the Church especially looks to be the guides and examples, and also the supporters of their poorer and weaker brethren. If these grow in grace and knowledge, and also in humility and love, we may soon expect to see in Kurrachee important additions to the Native Church.

One of the special features of the work, both in Kurrachee and in Hyderabad, is that of the Zenana Teaching and Girls' Schools, which are gradually making their way to the hearts and the homes of the people. Many efforts have been made and much labour expended by Mrs. Sheldon and Mrs. Shirt. Six ladies of the Zenana Missionary Society have of late years laboured for a short time in Kurrachee, of whom Mrs. Ball (formerly Miss Vette) and Miss Bloomer still remain.

The principal *characteristic* of the Sindh Mission has been the spirit

in which it has ever been carried on. The relations of the missionaries, both amongst each other and between the missionaries and the people amongst whom they labour, are those of courtesy and love, which betoken the respect and affection which are mutually felt. This has given to the missionaries an influence amongst those who are without, which is used with much effect, and for great good.

A Native pastor is very urgently needed for the congregation in Kurrachee; and we hope that God may send to them the right man for this important office. [The Rev. Bhola Nath Ghose has since been appointed.]

Amongst the Christians in Kurrachee daily morning service is held for those who are able to attend. Evening prayer is held in the mission-house library; and on Saturday evenings the gathering develops itself into a congregational prayer-meeting for men and boys. The men's Bible-class, held on Saturday afternoons, is fairly well-attended, as is also the women's Bible-class, held by the ladies of the Zenana Mission in the zenana mission-room. Communicants' meetings are held regularly every month; and the weekly Bible-class for English-speaking Natives is also regularly carried on. The Christians in Kurrachee also hold meetings for prayer, and for the study of the Word of God amongst themselves. A Bible-class is held on Sundays, and also a Sunday-school, which is conducted by members of the congregation.

Lectures at intervals are given to the educated Natives, and the substance of them is repeated to another audience in Sindhi or in Urdu. Athletic sports are carried on with vigour. In the year 1879 there were no less three cricket-clubs and a gymnasium connected with the school; and the boys themselvs subscribed Rs. 39 to the "Games Fund."

Mr. Bambridge has lately made two successful trips to the Persian Gulf, in which he has opened out missionary communications with the southern part of Persia, and circulated many books and held conversation on religious subjects with the people. He has also visited Baghdad, where a C.M.S. Mission has been established. At the request of the Bishop of Lahore he accompanied him on his official visit to Persia, as far as Shiraz and the ruins of Persepolis.

In the year 1856, the missionaries wrote:—

> It must be acknowledged that the work amongst Mussulmans presents few features of interest. As a class they are very ignorant, even on the subject of their own religion. A qazi or a faqeer may occasionally be met with who possesses a little more than ordinary intelligence; but bigotry, which seems to be inherent in Mohammedans, but too frequently blinds the understanding, and keeps out the truth. At Tattah, the very stronghold of Islam in Sindh, this intense bigotry was exhibited on a large scale. The people, instigated by their teachers, with one voice rejected the Gospel message, and heaped abuse upon its proclaimers; telling them they were the children of Satan, and hooting them out of the bazaar. But the Word of God is mighty, and, even amongst these prejudiced ones, finds entrance. It was all-powerful in the conversion of Abdullah Athim. It has caused not a few to doubt, if not deny, the authority of Mohammed; and it is now quietly, but surely, working its way in the minds of many. One of many instances which have come under the notice of the missionaries must suffice

for illustration. When at Shikarpur, a havildar, belonging to the Beluch battalion, frequently came to the missionaries' tent for religious instruction. He said he had been inquiring about Christianity ever since Mr. Matchett's first visit to Shikarpur in January, 1854. Being able to read Persian, he had gone very carefully through the books which had been given him; and seemed to be convinced of the errors of Mohammedanism, and the truth of Christianity.

At the beginning of the year 1878, twenty-two years afterwards, Mr. Shirt, the missionary of Hyderabad, was able to write thus:—

We visited Tattah, a somewhat tumble-down old town now, but formerly of great importance, as its neighbouring necropolis shows. It is still the headquarters of an enterprising mercantile community. Years ago, when our brethren from Kurrachee visited it, they were ill-treated; but we were kindly received and guested the whole time we stayed. Thanks to the Mission school at Kurrachee, under God, for this change! Part of our hot-weather vacation was spent at Mohammed Khan-jo-Tando, where we had good audiences, very little opposition, and an encouraging sale of tracts and books. Two men, who opposed us violently on a former visit, were now attentive listeners to the Word. In April last a visit was paid to Sukkur to meet our honoured and beloved Bishop. We spent nearly a fortnight there, and at Shikarpur, preaching in company with Mr. Gordon: in both places we had good audiences, and a brisk sale of Christian literature. At the latter place a feast was given us by old pupils of the Mission school at Hyderabad, and we confessed to having enjoyed it, for it introduced us to a very respectable audience for a moonlight address. The opening of the Indus Valley (State) Railway gave us an opportunity of visiting Sehwan, Larkana, and Sukkur, when we should otherwise have probably been compelled to stay at home. At Sehwan we experienced much kindness from an old pupil of the Mission school at Hyderabad; but the Mohammedan population gave us rather a hot reception. This we were prepared for, knowing that Satan reigns there, having his throne at the tomb of a Mohammedan saint named Lal Shahbaz, around which dirt, drunkenness, immorality, and fanaticism gather thick and strong. At Larkana we had constant preachings and conversation for three days, and a great demand for our tracts and books: again and again we were pressed to return soon. Our second visit to Sukkur lasted nearly a fortnight. The place was so full of people that it was with great difficulty we could hire a room in the town from which we could sally forth to preach. We had very little opposition in our preaching; questions were frequently asked, but with two exceptions they were not in a cavilling spirit; our audiences were large, and a great number of books and tracts was sold.

We conclude this brief account of the two important and very interesting Missions in Sindh, at Hyderabad and Kurrachee, by giving the following list of books which have been translated, chiefly by Mr. Shirt of Hyderabad, into the Sindhi language:—

Genesis, Exodus, 1 and 2 Samuel, 1 Kings, Psalms, Proverbs, Ecclesiastes, Isaiah, the Minor Prophets, the whole New Testament.

And also the following:—

Story of a Bible, Wrath to Come, Mango Story, Hymns, Morning and Evening Common Prayer, Collects and Sunday Lessons, *True Merchandise,* by A. L. O. E., *True Balance,* by A. L. O. E., *Precious Soul,* by A. L. O. E. (into Arabic and Sindhi), two others of A. L. O. E.'s books (titles not given), Sindhi Dictionary, Native Bhajans, Elementary Catechism, *Pilgrim's Progress,* eight of Murray Mitchell's *Lectures to Educated Natives.*

(To be continued.)

THE TENJIN NIGHT FESTIVAL IN JAPAN.

I DESCRIBED the general external aspect of this annual festival of the 25th of July in the *Gleaner* for January, 1882, but I last night examined it a little more closely and minutely, and it may be interesting to our friends to hear something more about it, as it certainly was both interesting and instructive to me. As seen from a distance, it was almost exactly similar to that already described, and so I shall not go over the same ground again, but would advise those who care to do so to read the former account first, so as to refresh their memories a little as to the general character of the Matsuri.

On this occasion, instead of going on the water, I determined to watch the procession from the land, and as soon as the boats began to pass the settlement I stationed myself on one of the main bridges, at a spot from which I could see well all that passed. Only one thing occurred here worth mentioning. Just before the boats arrived which contained the priests and sacred paraphernalia, a party of about eight policemen drove away the people and cleared an empty space on the bridge just over the arch through which the procession was passing. The object of this appeared to be to prevent any one treading or walking over the *Kami*. There must not be, it seems, any person over the spirit's abode, that is, between the god and heaven. The same thing occurred at all the bridges on the route. It struck me as remarkable that the Government police should ally themselves with the priests to keep up such a superstition, though I recognize in the superstition itself a praiseworthy spirit of reverence and devotion. I may mention that, while the Government, as I said before, take no official cognizance of the festival, yet the police inspectors and privates were omnipresent, actively engaged, both on water and on shore, in keeping order.

As soon as the procession had passed this bridge I hastened as fast as I could to a spot about half a mile away, on the other side of the settlement, where I should be able to see the procession pass on foot. For the boats set down their passengers and sacred freight at the steps in front of the *Seifu*, or Government building, and from there marched to their destination by land.

I took up an excellent position, and was in good time to see the most important portion of the procession. The great kettle-drum and its curious performers had just passed, and I saw first a very interesting sight. This consisted of six or eight neatly and prettily clothed young girls of about eight years of age, with their hair dressed in a strange indescribable fashion, more fantastic than beautiful, and each accompanied by a temple servant holding a great handsome red silk umbrella over the little girl, and by an attendant who acted as a sort of nurse, and saw that her dress and deportment were as they should be. There were also other temple servants with them. The little things walked along with considerable dignity, holding up their little skirts with quite an aristocratic air. I was, unfortunately, not able to ascertain exactly who they were, but believe they are children who have been dedicated

to the service of the *Kami*, and who as they grow up will act as the "sacred dancers" of whom I shall speak presently.

I may here mention that throughout the whole procession, gorgeous paper and silk lanterns, flags and banners with tall lacquered bamboo handles and gilt mountings, and other ornamental temple paraphernalia, were conspicuously present. Every one of importance was preceded by one, and in most cases by two of these "tokens" of their dignity and station in life. This gave a gay and picturesque appearance to the whole party which can be better imagined than described.

Omitting less important items, such as sacred shrubs decorated with *gohei* and straw ropes, there next came eight great sacred spears carried by priests, in two groups of four spears in a framework of lacquered wood each. These were followed by four priests, each carrying the huge bows and arrows of the god. Then, after a slight pause, came the sacred musicians, walking with a peculiar half-dancing step and blowing their instruments in the manner I have before described. Immediately following them came twelve priests bearing the first of the three *mikoshi*, or shrines. This was somewhat plain and simple in appearance, a miniature oblong house, made of wood lacquered frame, with gold, red and brown silk or leather curtains, with a gilt cock, or mythological bird, at the top of the roof, and a polished metal mirror on each of its four sides. The people all around clapped their hands as it passed, and were evidently impressed with its sanctity.

This shrine was followed by four priests of high rank on horseback, with their usual attendants and accompaniments (umbrellas, chairs, flags, lanterns, &c.), and with the peculiar head-dress of their rank; and after them came the high priest of the sect, riding a handsome *norimono*, differing somewhat in shape from the usual style, carried by eight men, with the front and sides open so that the public could see him well.

Then came two "sacred dancers," girls of apparently about sixteen or eighteen years of age, gorgeously dressed and painted up, and with gilt crowns, or tiaras, on their very tastefully dressed hair, being drawn in a handsome *jinrikisha*, and accompanied with the usual insignia of sanctity. I am told their chief duty is to dance and posture at great festivals, in honour of the divinity, to put him into a good humour.

Next followed the second *mikoshi*, containing the spirit of second rank. This was much more gorgeous than the first; being really a most handsome edifice, plated with gold and elaborately carved and painted, with small *tori* and mirrors on each side. It was mounted on a great wooden platform with gilt mountings, and required some fifty or sixty coolies to carry it. This they did with a jolting motion, said to be particularly agreeable to the spirit inside! I fancied many of the coolies were somewhat the worse for *sake*, but I should not like to bring a definite charge against them, as it is so difficult to know how much extravagance is intentional on such occasions and how much is due to intoxication.

Some more lanterns and banners and then came the final mikoshi containing the supposed spirit of Tenjin Sama himself. This was a

rather larger and grander shrine than the last, I fancied, was carried by a still greater number of coolies (all the coolies throughout the procession, I should say, were dressed alike), and was greeted with even more reverence and signs of devotion than either of the others.

As I turned homewards, feelings of depression and despondency came over me. Humanly speaking, how long must it be, thought I, before all this is changed! These tens of thousands of living souls turned out to do honour to the spirit of a man like themselves, and this evidently so national a superstition, deeply rooted in the traditions of nearly a thousand years! It has the aspect of all that is most attractive to the unregenerated human heart. What have we, externally, to offer in its stead? How are we to expect to cope with such a rival for popularity? And yet, this Shintôism is of very little influence compared with Buddhism as a religious power, and hence, imagine the immensity of our work in undertaking to uproot and overthrow these influences on the hearts and affections of the people!

The work, truly, is a gigantic one. The task is unquestionably superhuman. But, thank God, the progress of His work in this land, nay, even in this city, during the last ten years, has been such as to give us confidence and joy in the hope that some of us may live to see a great change in these matters before we are called home, if only the Church will rise to a true sense of her duty in the matter.

We need your prayers, dear friends, that our faith fail not, and we need as many more labourers as you can possibly send us, and that without any loss of time. May the Lord Himself raise them up, endow them with the necessary gifts, and come with them! And may He continue with us, strengthening and qualifying us daily for the great work to which He has called us!

G. H. Pole.

Osâka, 26th July, 1883.

THE EGYPT MISSION.

Letter from the Rev. F. A. Klein.

Cairo, July 7th, 1884.

WE are now in the "holy" month of "Ramadan" (the intensely hot one), and this year it deserves its name, as we repeatedly have 106° Fahr. in the shade. Our good friends at Asioot, Assuan, and Khartoum have it a little hotter still, I fancy, and in other respects also. Last year the month of Ramadan was the terrible cholera month; this year the engrossing news of the day is the so-called "Mahdi." Some prophesied he would be here to keep the great fast after having driven away all the infidels. Since he has not yet appeared, it is said he will make his entry into Cairo after the holy month and from here go on a pilgrimage to Mekka. Meanwhile every Moslem, with certainly very few exceptions, is anxiously wishing and looking for the advent of the "Mahdi," for even those who do not believe in his *divine* mission still hope that he will come and drive the *English* out of the country, and if the English have once left the country, the work of which Arabi did not succeed in accomplishing, i.e. killing or expelling all non-Moslem Egyptians (Europeans, Syrians, Copts, Turks, Berberis, Soodaneese, &c.) would, they very rightly conclude, be comparatively easy work. Fanaticism really makes these people totally blind. The French colony and the Syrians, numbers of

them disciples of the Jesuits, and even the majority of the Coptic Christians, share this hatred to the English. A French occupation would, I am sure, in a few weeks' time have put down all opposition and loud grumbling and criticizing; but the liberal, generous, and considerate rule of the English, leaving a great deal too much liberty to Orientals, who are not trained to make the right use of the same, is a great encouragement to evil-disposed and intriguing people, and is considered vacillation or weakness on the part of the English. The constant opposition of the French and Arabic (Jesuitical) newspapers to the English rule, and their stirring up the minds of the Natives to hatred and resistance to the same, are deeply to be deplored, as they keep them in a constant state of excitement and expectation of some terrible event which will help them to carry out their plans. May peace and quietness and prosperity soon be restored to this much-afflicted country!

The whole Moslem population of Cairo is now observing, or at least considered to observe, the holy fast of Ramadan for thirty consecutive days. It was solemnly proclaimed here, after the Kadi of Alexandria and two trustworthy believers had duly testified to their having with their own eyes seen the new moon of Ramadan. Many of the higher and better educated class keep this fast only "officially," i.e. their dining-rooms are empty, but in a little back room all their bodily wants are supplied without giving offence to the orthodox Moslem. I am told that many of the lower classes also do not strictly observe the fast either, and I can well believe it, as the Egyptian Moslem in general has rather lax ideas about some other matters, e.g. the law prohibiting intoxicating liquors. He is also said to give the Kadis more trouble in matters of divorce than the Moslems of other countries. In point of morality he certainly is also inferior to the Moslems of Syria and Turkey. The thirty-days' fast is not, however, on the whole as grievous as it seems, since it is simply turning day into night and night into day, i.e. sleeping away as much as possible of the day-time, and feasting and amusing oneself in the night. At no time of the year, however, is the Moslem more capricious, irritated, quarrelsome, and indulging in swearing and cursing and offensive language than during the holy month. I have often had opportunities of representing to Mohammedans with whom I have opportunities of speaking on religious topics, that such a fast cannot possibly be agreeable to a holy and just God, and be considered a meritorious work, and of showing them what, according to our Holy Book and the teaching of Christ in the Sermon on the Mount, would be a profitable way of fasting.

The hundreds of large and small mosques are now filled with people anxious to obtain the special blessings promised to those who regularly perform their canonical and supererogatory prayers, and read or listen to the reading of the Koran and the praises of Mohammed. Some days ago I went, at the invitation of a Scheikh of derweeshes, to attend one of their religious exercises called "zikr." At about 10 o'clock p.m. I drove with my friend, who was dressed in a long white robe and white turban, through many crooked streets and lanes of the old-fashioned part of Cairo, where hundreds of people were sitting about smoking, drinking coffee, and talking—a picture of the thousand and one nights. At the entrance of a long narrow lane we had to get out of the carriage as there was no room for it to go through. We soon came to another narrow lane with old-fashioned and half-ruined houses; coloured lanterns were hung up, and a crowd of people, not modernized Egyptians in black suits, but of the old Haroon-er-Rascheed type, were squatting on both sides on very old-fashioned wooden divans, smoking, drinking coffee and talking. A professional Koran-reader was reading, or rather singing, the "Soorat Yoosuf." Whenever he came to a passage which his shrill voice seemed to point out as a verse of peculiar beauty, a number of the audience called out in sign of admiration, "Allah! allah! allah!" My neighbour, in the midst of a very animated conversation on business, repeatedly called out in a most solemn tone, "Allah! allah! allah!" without, I am sure, in the least knowing what he was approving and admiring. I was the only European present, but people were very polite and friendly. Towards eleven o'clock an immense lantern appeared at the end of the

lane, and immediately behind it came my Scheikh with a number of his derweeshes. They sat down in an open place just opposite to where I was sitting. Prayers, verses of the Koran, praises of the "Prophet," were chanted in rather unmelodious tones, with plenty of bowing and shaking of the head. After this exercise had gone on for more than half an hour they all got up and began to move about and shake their bodies like maniacs, shouting and screaming in a most awful manner, while the Scheikh stood in their midst beating time and encouraging them to go on *crescendo* in bowing and screaming. People around were looking on and admiring this mode of worship! After midnight I had enough of this sad sight, and went home. Next morning my friend the Scheikh asked me why I had gone away so soon; that after I had left the thing had become much more animated, his derweeshes having become so excited that they fell upon each other, knocking their heads against each other, and speaking in various languages—Syrian, Chaldaic, Barbari, &c. These kinds of exercises are considered as highly pleasing to God, not only by the common, ignorant people, but by many of the better classes also, who often join in them. How difficult it is to make these people understand what is the true and spiritual worship acceptable to God! How difficult for the seed of the Gospel to take root on such a field of superstition and ignorance combined with spiritual pride, self-sufficiency, and self-righteousness! These people, with their gross ignorance concerning the elements of true religion, have for centuries been accustomed to look down with sovereign contempt on all who do not adopt their creed and mode of worship! No wonder that missionary work among this race of men should be so much more difficult and less successful and encouraging than among heathen nations.

As regards the Coptic Church, it is quite true that there exists in the same a party, chiefly younger men, which is dissatisfied with its present low and degraded condition, and is anxious to see it reformed in some respects. I have had many opportunities of conversing with persons belonging to this more enlightened class, but with none of them I found any inclination to reject *doctrines* or *practices* which we consider opposed to the teaching of the word of God; e.g. the invocation of the Virgin Mary, the intercession and mediation of saints, obligatory fasting with all its ridiculous distinctions, obligatory confession to the priest, the use of pictures in churches, celibacy as a state of peculiar holiness, &c.,—these they also wish to retain. They are anxious, however, to see the funds of the Church administered in a more appropriate manner, to have more and better schools, so that the Coptic community may in general receive a better education, and thus repress and keep at a distance the stream of the more intelligent and better-educated Syrians constantly pouring into Egypt and eating up the bread of the children of the soil. They are also ashamed of the really frightful ignorance, incapacity, and indifference of the majority of their clergy, and demand that they should receive a proper general and theological education, so as to be able to teach and to preach; but they are one and all, I think, most anxious to keep up the whole fabric of the Coptic Church with all its errors, as an ancient, venerable, *national* institution handed down to them by their fathers, and to be kept intact. A committee of the most influential men of the community has been formed, which now shares with the Patriarch the administration of the funds of the Church, and a Frenchman has been imported to be the "directeur" of the Coptic School of Cairo. Beyond these things, however, the so-much-talked-of reform to be effected in the Coptic Church by its own members has not extended, nor will in all probability extend. A petition lately presented by some of the more zealous members to the Patriarch requesting him to take measures to provide a better-educated clergy has been rejected—i.e. laid aside and ignored, which amounts to the same. The Patriarch himself is a man without education, and the more influential members of the Church Council take little interest, as it seems, in raising the standard of their clergy.

Some of the reform party expected that the English friends who have lately shown such an interest, and promised assistance to the Coptic Church, would open at Cairo a kind of seminary where a number of Coptic youths would be

able to receive a good general and theological training, but nothing of the kind seems intended for the present. A tract has, however, been prepared, i.e. translated from English into Arabic, for circulation among the Coptic community, with a rather sharp introduction, written by the most able, I may say the only able, Coptic priest in Egypt, the subject of which is "Apostolical Succession." If the Coptic community are really anxious to open a seminary in order to give their young clergy a better training, they have the means to do it, I am told by men able to judge; but theological teachers, it is true, they have none, and these England might have to supply, on condition, however, that the Coptic Patriarch will and can trust to them the training of men who are to be priests of the Coptic Church, such as it is.

In my occasional wanderings through the quarters of this modern Babylon, I have repeatedly visited some of the Coptic convents of Old Cairo, the most ancient part of the city, quite at the south-west end of the same. It has preserved its primitive Arab character; no Parisian improvements have intruded into these out-of-the-way places; but what scenes of dilapidation and poverty and filth! what fields of ruin and dust! It makes one's heart sad to look at them. Quite in the midst of these hills of dust and ruins are a number of the ancient Coptic convents: Mar Girgis, Mar Macarius, the Convent of the Virgin Mary, of Mar Serjius, of Mar Shenoodi, &c. Each convent looks like a kind of fortress, badly and irregularly built of large and small stones, and bricks and wood. On entering the low gate, one finds oneself, not in a convent or church, but to one's great astonishment, in a little town with streets and lanes, and gloomy, dilapidated houses, some inhabited by sickly-looking men, and women. and children of the poorest classes. Little air and sun penetrate into these awful abodes of human beings. Far better and healthier certainly must be the little huts of the savages of Central Africa, accessible as they are, at all events, to the pure air and rays of the sun. I visited some of the churches, most of them gloomy and dirty and neglected, the priests alone with some deacons and a few stragglers *meeting* in the same to repeat their prayers. In one of these Coptic fortresses I met a little convent of nuns. The nuns were plainly dressed and cheerful-looking girls and widows. I was invited to look at their little chapel, decorated with pictures of the Virgin Mary of course, and the inevitable St. George and the Dragon, and to sit down and accept a cup of coffee. I looked at their Arabic prayer-books and books of meditations, and asked whether they went to visit the poor people of their district to instruct the ignorant, and help the poor and sick. They said they were exclusively occupied with praying, and did not leave their convent. On coming out of this place a pleasing-looking Egyptian woman, with plenty of gold ornaments around her neck and ears and arms, and a water-pitcher on her head, saluted me in a very friendly way. I said that since there were so many churches and convents and chapels in this neighbourhood, the people ought to be particularly pious, whereon she began to laugh, saying that it was just the contrary. Generally only the priest and a few deacons came to church on Sundays, while the men belonging to the congregation amused themselves in the gin-shops, where the priest joined them as soon as he had performed his task.

In a frightfully unhealthy-looking little house I met two men, one quite blind. They were much pleased with my visit, and thankfully accepted some of Mrs. Grimké's Bible-cards. In these quarters it had hitherto been the custom of the people to bury their dead in their own houses. The owner of this little house explained to me how immediately under the floor of the dark room in which we were sitting there was a large vault in which they had hitherto buried their dead, opening it by removing a large stone to let down the coffin, and then closing it up again till it was wanted on another occasion. Since the terrible ravages of cholera in Old Cairo last year the Egyptian Government has given orders to discontinue this custom. What a dreary life these people lead in these dark quarters! it reminded me of people living among the tombs. The poor blind man with whom I had conversed was rather an intelligent fellow. He had been clerk in some country town. He had been present there at the celebration of a marriage, and, as he

confessed, drunk too freely, and then slept in the open air. On awaking in the morning he had a terrible inflammation of the eyes, and all doctoring and cutting could not restore to him his sight. He is now gaining a few piastres as a kind of sexton and *shammas* (deacon) at one of the churches. The only cleanly kept church I found in these quarters is the so-called "Suspended Church" (Keniset-el-Moallaka), a jewel of an antique oriental church, well worth visiting. In it I saw a very curious ancient pulpit of stone, resting on a number of thin marble columns. I asked the priest of the church whether he occasionally got up in the pulpit to preach to the people and teach them. He said he did so every Sunday; but on coming near the pulpit I saw that the staircase leading to the same was wanting, so that there was no way of getting up to it. The priest, however, said that by means of a chair he could manage to climb up. I hope he does it occasionally, but doubt it very much. He complained very much of his salary being so very small, and when I observed that it was the custom in their churches on Sundays to send round the plate to collect something for the priest, he laughed and said there was no congregation, and what few people came were exceedingly poor. I promised to send some nice books and tracts for the much-neglected people to read, and to come and see them again.

Near these convents is the oldest of the mosques of Cairo, the mosque built by Amr, the general who conquered Egypt in the days of Omar. The man who has charge of this place showed me the famous pillar which Omar sent through the air from Mekka by pushing it with his hand, the mark of which is still to be seen. He complained of the few Europeans who came to visit the mosque. He cursed Arabi, and did not seem anxious to have a visit from the Madhi, who would deprive him of the source of his income for another year.

DEPUTATION NOTES SIXTY YEARS AGO.

From the Note-Book of the late Rev. W. H. Havergal.

MR. HAVERGAL, the revered author of the *Old Church Psalmody*, and father of the lamented Frances Ridley Havergal, was an active voluntary "Deputation" for the Church Missionary Society half a century ago. A note-book of his has been sent us by one of his surviving daughters, and the following extracts from it will, we are sure, be regarded as a really interesting curiosity:—

CORNWALL. 1825.

Jacobstow. 6 July. No congregation assembled, and consequently no service. Mr. Bray, the incumbent, gave as a donation . . £1 0 0

Endellion. 7 July. A tolerably good congregation, but not so large as the preceding year. Collected 2 4 0

(Met with Rev. Mr. Amory, dined with Rev. Mr. Fayrer, slept, &c., at — Hambly, Esq.'s.)

St. Minver. 8 July. A good and an attentive congregation, but two principal contributors (giving 1*l.* each) have left the parish. Collected 6 16 6

(Lodging with Rev. Darrel Stephens. A young woman with an exquisitely fine voice sang in the church.)

Bodmin. Sunday morning, 10 July. A large assemblage of the middling and poorer classes; the higher and more wealthy purposely staying away. The church itself is a plain but large and commodious building. The congregation was attention itself. Collected 8 4 6

Collection by Professor Farish in 1824 . . . . . 4 6 0

(Dined with the Mayor. Vicar, Rev. J. Wallis. Entertained by J. Bennet, Esq.)

Cardinham. Noon. The afternoon is, particularly in this parish, inconvenient, for, at least, the wealthier farmers to attend. The congregation was however decent. Collected £1 9 0
(Rev. — Grylls, vicar: an excellent man.)

Lanivet. Sunday evening, 10 July. A fair congregation, but not so large as in the last year. Much attention. Collected . . . 1 18 4¾
(Rev. J. Clark, curate.)

Padstow. 11 July. A large and fine old church. Congregation small, but attentive. A wake in an adjoining parish thinned, as supposed, the assembly. The collection, alas! less by 20*s.* than last year, amounting to 2 0 0
(Rev. Mr. Rawlings, vicar: an elderly and excellent man.)

St. Merryn. 12 July. A *large* and very attentive congregation. A peculiarly neat church within. Archdeacon Thomas once was the incumbent of this parish. Collected 5 0 0
(Rev. Mr. Millet, curate: a *stout* Calvinist.)

Crantock. 13 July. A full and interesting congregation. Many individuals, after service, begged that another sermon might be preached to them next year. Collected 4 8 1
(Rev. Mr. Poynter, of Lower St. Columb, perpetual curate.)

Tregony. 14 July. A wretched town. Congregation small, but respectable. The new incumbent present, and apparently well disposed. Collection 2 8 10

Roche. 15 July. An extra sermon at the request of the congregation, who were very attentive. Collected 0 14 0

St. Winnow. 17 July. A wretchedly small congregation. Service must be at the large chapel and not at the church. The parsonage, &c., very prettily situated: oranges and limes. Collected 2 19 0
(Rev. Mr. Walker, vicar.)

Boconnoc. Noon. Decent congregation. Seat of Lord Granville. Music simple and pleasing. Collected 4 4 6
(Rev. Mr. Bennet, perpetual curate.)

St. Veep. Evening. Moderately good congregation. People attentive. Singing chaste. Church remarkably neat. Collected . 2 6 0
(Rev. Mr. Every, incumbent.)
Received of Mr. Lanyon, subscription from Sir C. Penrose (St. Winnow) 1 1 0

St. Blazey. July 18. A small church, with a small organ. Tolerably good congregation of the poor and middling orders, but only few of the higher attended. Great complaints about the Professor. Collected 5 0 7
(Dined with Rev. N. Rendall, of Lanlivery. Lodged, while at Lostwithiel, with Mr. Lanyon.)

Meeting at Penryn on Tuesday evening, 19 July. Boarded with Lieut. Lambric; dined with J. Hartley, Esq. Meeting small, but interesting.

Sithney. July 21. Evening. A comfortable church. Small congregation. Collected 3*l.* 5*s.* 10*d.*, which Rev. E. Daniel took charge of. Entertained by Rev. Mr. Parkhurst, a pious man.

Maddron. 24 July. Morning. A handsome church. Middling and *cold* congregation. Collected 5*l.* 12*s.* 2*d.*, and entrusted to the clerk.

Germoe. Noon. Small low church. Good and attentive congregation of poor people. Collected 1 2 7

St. Breage. Evening. Good church; decent, but most disorderly congregation. Collected 1 18 5
(Dined with Rev. H. Williams, incumbent of both churches.)

Penzance. Meeting, Monday, 25 July. Well attended by all classes. Went off well. Thought to be an interesting and important occasion. Quartered upon Rev. Mr. Parkhurst.

Camborne. Meeting, 27 July. Small but attentive. Slept the preceding night at Pendarves. Subsequently with Rev. H. Rogers, incumbent.

Redruth. 28 July. Meeting decently attentive. All well and apparently much interested. Dined and slept at Rev. — Molesworth's.

Falmouth. Meeting, 29 July. Small, but godly and attentive. Not a collection in proportion to what might justly be expected. Dined and slept at Lieut. Lambric's.

Marazion. Sunday morning, 31 July. Decent congregation. Collected £3 3 2

Gwinear. Noon. Moderately good congregation. Rev. Mr. Vawdry, incumbent. A pious man, but very retired in his habits. Collected 4 18 0

Phillack. Evening. Overflowing congregation, but cold-hearted and careless. Rev. Mr. Hockin, incumbent. Collected . . . 3 18 6½

In the published Memoir of Mr. Havergal we find the following notes by himself of one of his Cornish missionary speeches. It was delivered at Stratton during another tour two years later:—

"I recollect saying last year, 'We are assembled to lay the first stone of a moral edifice.' I come as an humble agent of the greater architects to inspect its progress, to report it to them, and to accelerate it among yourselves. I rejoice at seeing an increasing number of good materials. I trust many are disposed to 'arise and build.' It is the union of effort which we want. Indeed, the secret of success lies in inducing individuals, as members of a body, to do their part. Moravian, Esquimaux, Indians, in bringing each a stone for a chapel, illustrates this point. Bring *your materials.*

"But from our local edifice turn to the great temple that is erecting throughout the world. Turn your eye to 1st, *The grandeur of the work.* It is the work of God! Far more glorious than creation. It respects the souls of men. Six hundred millions are perishing in heathen lands. They are scattered like the blocks of spar and granite on your heaths, rugged and misshapen. We labour to make them fit for the temple of the Lord. And, blissful sight, when the top stone shall be brought out with shoutings, and our King and High Priest adorn it with the more visible marks of His presence!

"But now note also 2nd, *The difficulties that impede its progress.* Alas, how great! But Elliot's remark. Idolatry and every spiritual abomination stand in our way. View the state of society in savage and barbarian lands. Cruelty. Infanticide (Ellis). Ashantees. In more civilized countries, India. Norton's account of Alleppie. Millet's Suttee. Women. Sibthorpe's mother at the Ganges.

"3rd. *The means by which we labour to remove impediments and forward the work.* By sending missionaries as wise builders. They copy that great master builder, St. Paul, and preach 'Jesus Christ and Him crucified.' This is the simple but the powerful and constituted means of building the house of God in all lands. The fable of Amphyon and the city of Thebes. Church of Rome in vain used other means in China and South America. Moravians also, for seven years in Greenland. Story of the Makikan Indian (W. H., p. 51).

"4th. *The details of the C.M.S. as illustrating the advance of this work.* The Society sprang up as a labourer in 1800. Other Church Societies. No rivalry but that of love. It is a Church Society, but it maintains an affectionate and charitable temper. Honest Society. It first sent episcopates (Dr. B.'s episcopacy). Preparation at Islington. Labourers. Missions. Stations. Scholars, &c. Patronage and Funds. Africa. West Indies. East Indies. Ceylon. North America. O pray!"

NOTICES OF BOOKS.

MEMOIR OF THE REV. CHRISTIAN THEOPHILUS HOERNLE. *By the* REV. J. F. D. HOERNLE. *London: Simpkin, Marshall, and Co.*

MR. HOERNLE was one of the five missionaries whom the Church Missionary Society owed to Russian intolerance. He and Wolters and Schneider and Kreiss and Pfander. All were sent by the Basle Missionary Society to Georgia; all five were expelled thence by order of the Emperor Nicholas in 1834; four of them found their way to India—Hoernle spending first some time in Persia; and these four all became C.M.S. missionaries in the North-West Provinces, while the fifth, Wolters, also joined the C.M.S. and was stationed at Smyrna. Kreiss served the Society 16 years; Pfander, 25 years; Schneider, 37 years; Wolters, 39 years; and Hoernle, 42 years. Pfander's is perhaps the best known name, owing to his varied work, at Agra, at Peshawar, and afterwards at Constantinople, and to his famous work, the *Mizan-ul-Haqq*. But for faithful, steady, useful service the Society has had few men to put alongside Hoernle; and he had the singular privilege of giving seven of his ten children to missionary work. Four sons became C.M.S. missionaries, and two daughters took up Zenana work; while the eldest daughter became the first Mrs. Shackell, and died in Santàlia. Mr. and Mrs. Hoernle themselves were for many years the house-father and house-mother at the Secundra Orphanage near Agra, and from 1861 to 1874 he was in charge of Mîrat. Mr. Hoernle also did valuable translational work in Hindi and Urdu.

Such a life deserved to be written, and Mr. J. F. D. Hoernle has produced an interesting volume, which we hope will be widely read among the Society's friends. Apart from its picture of a devoted and diligent missionary in India, the chapters about Mr. Hoernle's youthful days give some vivid glimpses into the life of the German village pietists seventy and eighty years ago; and the account of his journeys and work in Persia takes us to that ever-interesting country just midway between the period of Martyn and the period of Bruce. A preface by Sir William Muir, and some introductory remarks by the Bishop of Lahore, testify to the affectionate respect with which he was regarded both by eminent Government servants and by his fellow-missionaries.

CHINA'S SPIRITUAL NEEDS AND CLAIMS. *By* J. HUDSON TAYLOR, M.R.C.S., F.R.G.S., *of the China Inland Mission. Fifth edition. London: Morgan and Scott*, 1884.

The noble work of the China Inland Mission, especially in pioneering efforts in the most remote provinces of China, is well known to the whole Christian Church. An excellent account of its origin and remarkable growth is given by its founder and leader in this truly handsome quarto pamphlet. But Mr. Taylor is much too catholic-minded to confine his review to his own Mission. He has compiled a most useful tabular conspectus of all Protestant Missions in China, and a complete list of all the missionaries, and he also briefly sketches the work and progress of the different societies. Moreover, by illustrations and diagrams he brings before us the life and the needs of the Chinese. Nothing, in fact, is wanting to make his plea for China as complete as possible. This admirable work, and the more unpretending, but not less instructive, pamphlet of our own,

by Archdeacon Moule, *China as a Mission-field*, will together furnish any student of China Missions with the best possible groundwork for more detailed examination of the position and history of the various missionary enterprises.

The Messages to the Seven Churches of Asia Minor, by the Rev. Canon Andrew Tait, LL.D., Rector of Moylough, Galway (Hodder and Stoughton), has been sent to us. The *Intelligencer* does not profess to review works of this class systematically; but we may say that the book is an excellent commentary on the first three chapters of Revelation, in a substantial volume of nearly 500 pages. We can heartily commend it.

Principles for Churchmen, by the Bishop of Liverpool (W. Hunt and Co.), is another book to be highly and heartily praised, though we must not be tempted to review it adequately in these pages. It contains some of Dr. Ryle's most powerful papers at Church Congresses and Conferences, together with important chapters entitled "Thoughts" on the Church, the Ministry, Public Worship, the Prayer-book, Baptism, the Lord's Supper, &c. The honoured Bishop's pen is as mighty as ever. Nothing can exceed the crispness and forcibleness of these papers. Of their staunch adherence to Evangelical Church principles it would be impertinent to speak.

In the Light. Brief Memorials of Elizabeth Phebe Seeley, by her sister (Seeley and Co.), is a pleasing picture of a bright and useful life. Miss E. P. Seeley filled for some years the post of Secretary to the British Syrian Schools, and her earnest and untiring labours in all departments of the Mission were much valued. Her letters give some graphic pictures of life in Syria, and of the work going on around her, as well as of the many places of interest which she visits from time to time. Of her own efforts she says but little, and this silence is not surprising in one who held strongly that Christians should work "without talking about it." The volume contains some of her poems, in which there is much that is sweet and graceful. But we attach a higher value to her "Unspoken Sermons," in which various passages of Scripture are vividly and strikingly illustrated from Eastern life. We trust that these brief memorials may be the means of awakening a wider interest in the work she had so much at heart.

Quiet Strength is a memorial sketch of the late lamented Dr. Boultbee, by the Rev. Gordon Calthrop (W. Hunt and Co.). It is but a sketch, and we wish there were materials for a worthier memoir. The Church Missionary Society lost one of its wisest counsellors when Dr. Boultbee died, although his main life-work was in the service of evangelical religion at home. The little volume contains extracts from a few of his sermons and papers, and of those masterly annual addresses at St. John's Hall which used so greatly to delight his hearers; also the funeral sermon preached by the Bishop of Liverpool.

The Four Last Things (Hong Kong: Noronha and Co.), is a pamphlet containing four excellent and impressive sermons preached by Bishop Burdon last Advent in St. John's Cathedral, Hong Kong.

VILLAGE PREACHING IN NORTH INDIA.

Letter from the Rev. W. Hooper.

[THIS interesting letter from the Principal of the C.M.S. Divinity School at Allahabad, follows appropriately on his Annual Letter printed in our last number.]

Allahabad, April 15th, 1884.

WHAT I have to say is limited to two weeks, and to ten students (including a teacher and the two evangelists who live with us) besides myself. It will therefore probably surprise you, as much as it did me when I added up the totals on my return home, that in that period of time we reckon that 10,595 persons heard the Word of life from our lips in conversation in villages, and about 2180 at the magic-lantern exhibitions in the evenings at our camping-places; making a total of 12,775.

But what I was less prepared for than even the mere numbers, was the proportion of women among the audiences. Of course, one knew that the female sex was far less secluded in the country than in towns; but what I was surprised to find was, not only the total absence of the "purdah" system there, but the fact that the women are not afraid to meet with men, even though strangers. Naturally, this fearlessness was much more shown by them in the case of the Native preachers than when I was present myself; but yet it was by no means absent on the latter occasions. Often the greater part of the Native preacher's audience and sometimes almost the whole, seems to have been composed of women; and though I cannot be sure, not having separated the totals, yet I have a strong impression that nearly, if not quite, half of the number above mentioned as having heard the Gospel were of the more receptive sex. It is this consideration which makes the above facts so encouraging; and amid the tokens we had that the Word of God in our mouths was appreciated, certainly not the least encouraging came from the women.

The welcome, indeed, generally (though not universally) accorded to the message was very remarkable. For it was to the Gospel as such that it was everywhere accorded. Indeed, until the villagers heard the Gospel from me, they would tremble, wondering what new burden I was come to lay upon them, or what crime to punish them for; but at the end they would often declare that they respected me more than if I was a Government servant, because I came to them from God. And as to the Native preachers, their appearance in a village was often the signal for a precipitate flight, owing to their being taken for Government vaccinators (who magnify the ill-effects of vaccination in order to be well bribed for neglecting their duty); but as soon as it was understood what they had come for, the people would come back and gather round them. Nor was it in most cases the novelty of the thing which attracted the people in these villages; indeed, the people seem never to have heard of Christ—a terrible thought, considering that these villages were within twenty miles of Allahabad! (It should be added that they are far from the high road; and evangelization in the district seems to have been formerly confined for the most part to the neighbourhood of the high roads.) But in most villages the preachers were recognized as those that went about "teaching wisdom" (a beautiful name for the Gospel, which these villagers have invented—I never heard it elsewhere); and in some places those who had heard it in the itineration last year (conducted by Mr. Hackett) expressed special pleasure at hearing it again. Two men in different places spoke of tracts they had received the year before; one spoke of his tract as "the best thing he had ever seen;" the other said of his, that it was "buried in his heart."

Let me mention some of the proofs of the welcome I am speaking of. At a large village of Rajputs a great number assembled to the magic-lantern exhibition. When it was over, they seemed spell-bound, and did not move. We sang another bhajan; still they moved not. At last I said: "We never had such affection shown us by the people of any village before." Whereupon the leading man of the village said: "But you do not give us the opportunity of showing you our affection; you are going away to-

morrow! Stay another day, and you will have the whole village here to-morrow night!" In one village where my companion had gone to the women while I assembled the men, the women sent me through him their blessings for coming into their village with such good tidings. In another village, the old pundit (Janaki Datt) went alone, and found nobody at home but an old woman. After he had preached the Gospel to her, she insisted on giving him milk out of her own brass vessel. This, according to Hindu notions, would defile the vessel and render it unfit for further use by her; consequently the old pundit remonstrated, explaining to her that he was a Christian. "If you were a Dôm," was the woman's exclamation, "I would give you to drink out of my brass vessel, after you bringing me such good tidings!" (Dôm is the name of the very lowest caste, which eat carrion and are employed in funerals.) The mere offering of milk would have been nothing wonderful; for there were few places in which food of some kind, milk, sugar-cane juice, sugar-canes, coarse sugar, peas, grain—anything in fact that came to hand—was not offered to or rather pressed on us; so that the preachers who did not return to their mid-day meal till evening were rarely faint; they had had their wants supplied gratuitously by the villagers. Sometimes the people would urge them to stay while they cooked some food for them at home.

And what was the message to which all this welcome was accorded? Generally and briefly, it was the message that the sinless incarnation was come. It is well known that the Hindus believe in ten incarnations, nine of whom are past, and one is yet to come; and they believe that He will be born of a virgin, will be Himself sinless, will destroy all wickedness, and bring this iron age to an end, and reintroduce the golden age. Though there are other features in their belief on this subject, of which no Christian use can be made, yet these are quite sufficient to justify our identification of this expected one with our Lord in the same sense in which St. Paul identified the divine object of the Athenian altar with the Christian's God. Indeed, it seems hardly possible to understand this belief and expectation which is in many respects incongruous with the rest of their system, in any other way than as a confused and distorted representation of the two advents of our Lord blended together. And, as I have said, it was our announcement that "He that should come *was* come," and that we were sent by Him to announce the good news, which almost everywhere evoked such enthusiasm among the simple villagers.

Besides this, the chief subject on which we had to insist everywhere, especially among the lower castes, was the necessity of abandoning the multitudinous gods, goddesses, demons, images, charms, sorcery, and all the various objects to which they daily, but especially in their troubles, had recourse, and turn with confidence to Him whom they *always* acknowledged (in distinction from those objects) to be their Maker, the one God, who had revealed Himself in the *one* Incarnation, Jesus Christ. This was a kind of exhortation for which the Native preachers were naturally better adapted than I, owing to their more intimate acquaintance with the habits of the people. But anyhow, it was an exhortation everywhere needed. Here and there individuals were met with who practised no idolatry; and there were few, indeed, who defended idolatry, except Brahmans who got their living by it. On the contrary, a very slight argument was generally sufficient to convince them of its folly; and on one occasion, when a preacher took up an idol, and flung it upon a dung-heap, there was no resentment, but rather relief expressed at finding that such a thing could be done with impunity.

Nor was this all. I counted eleven villages in which the people distinctly promised to cease from idolatry and demonolatry, and to worship their Maker, and Jesus Christ, alone. Of course such a promise, made in a moment of enthusiasm, does not count for much; but it is something to have brought them to such a pitch of enthusiasm about the Gospel, even if but for a moment. Nor did the people always *promise* alone. In one village, a man having inquired the way to pray to Christ, and being told, prayed to Him then and there before the others. In three villages some people followed the

hear more of the good news from them. In one village they did more; they brought the preachers home to their own houses, and made them tell the story there in greater detail. And, what goes even beyond this, in four villages they proposed to become voluntary missionaries themselves; in fact, in two of them, they had already done so to some extent; for the preachers found that the people, though not visited last year, had yet heard the Gospel from those of other villages which had been visited.

It is impossible to write or think of these things without longing exceedingly that it might be possible for these people to be constantly visited. We are thankful, that through the number and diligence of the preachers, so large a number heard the Gospel in the only three weeks which it seems possible for the Divinity School, as such, to evangelize them; and we are very thankful that the seed lost one year does not seem wholly lost the next. But after all, does it not look almost like mockery to tell them of Christ, for half an hour or an hour at most, once a year, and then leave them for a year to all the unresisted influences of heathenism around? And then, it is of course generally not nearly all in each village that hear the Gospel each time; and the villages we could not visit are probably nearly as numerous as those we did, even in that small portion of country which we did attempt, and there are other districts beyond, where the Gospel is never preached!

When we came in, the cooler weather was almost ended; but I trust it may be possible to arrange so that the two evangelists who live at the Divinity School, but are not students, and are supported from local funds, may spend a large part of next cool season in the district. Only by some plan of this sort have we any right or reason at all to expect conversions among these interesting people. One of these two is Janaki Datt, the old pundit baptized at Benares on the 1st of May, 1881. Though quite an old man, yet Christianity seems to have renewed his youth; and the zeal and untiring energy with which he goes about preaching the Gospel which he has found to be salvation in his old age, is quite refreshing to see. A considerable natural tact, and an unusually intimate acquaintance with all the forms and the devices of Hinduism, make him often unanswerable, where logical replies would fall quite flat. His great proficiency in astronomy, and his perfect acquaintance with astrology, make him everywhere welcome among the Hindus, and would be alone sufficient cause for a comfortable living among them, if he would consent to get his living by lies. There is one story which is too good to be omitted here. At the village where we were so warmly received, Janaki Datt stayed behind to cultivate the people's acquaintance more. A Rajput, hearing of his wisdom, asked him to come to his house. There he told him of his trouble—his sons all died one after another, and he could rear none. He begged and entreated the pundit, by his knowledge of astrology, to discover what was the occult cause of this, so that if possible it might be remedied. He offered him anything if he would do this. Janaki Datt of course told him that astrology was untrue; but added that he thought he knew why his sons died. The Rajput, all expectation, begged him to say. "I am not sure," replied the old man, "but I suspect that you kill your daughters, and therefore God does not let your sons live." The man started back, afraid of being reported to Government; but the pundit reassured him on that score. However, the man stoutly denied it. Then said the old man, "Did not your grandfather kill his daughters?" The man, relieved at the charge being put two generations back, confessed its truth. "Did not your *father* kill his daughters?" persisted the old man. "Well," replied the Rajput, "he did not make them live." "And have not *you* made away with some of yours?" asked Janaki Datt, driving the nail in to the head. At last the man confessed that he had not saved them all alive. But now he was fairly overcome, and—one cannot say convinced of sin, but remorsefully convinced that this crime was the cause of his calamity—earnestly assured Janaki Datt that such a thing should never happen again. "If my next child should be a *blind girl*," said he with the strongest asseveration, "she shall live!"

PERSIA.

[THE following letters give an encouraging view of the present state of the Persia Mission. Dr. Bruce's conveys his impressions of the work as he found it on his return from Baghdad, where, it will be remembered, he was in the winter. Dr. Hoernle's is a general report, which he handed in on his recent arrival in England.]

Letter from the Rev. Dr. Bruce.

Julfa, Ispahan, May 5th, 1884.

1. There is little to report of what happened in the journey, which took twenty-eight days, from 1st March to 28th, as we, Mr. George Mackertuk and myself, hurried by forced marches to reach Julfa as quickly as possible. And owing to heavy snow and rain, which had deluged much of the road into quagmires of "miry clay," the journey was a toilsome one. The chief thing that struck me was the great change in the state of the country—in the security of the life and property of travellers—as compared with the state of things four years ago. This is owing to the Prince-Governor's (the Zill-i-Sultan's) powerful government, and his success in putting down brigands and Mohammedan priests. He has been as successful in the one as in the other. You may remember that when I last went to Baghdad by this route I was detained for eleven days in Kirmanshah by fear of a great robber-chieftain named Juan Mir Khan, who had just murdered some hundred pilgrims. I found this very man, now changed from a wolf into a lamb, employed by the prince to guard the frontiers. He entertained us, and treated us with the greatest civility.

2. During my absence the chief priest in Ispahan, Sheikh Mohammed Bahir, has died, and his power for good or evil, so far as it any longer exists, is now in the hands of the Imam Juma, from whom I have just received a letter saying, as I have paid him several visits and he has never returned them, and as he has a great love for me, he hopes to pay me a visit to-morrow. I do not put much value on his love for me; but it is the first time the chief priest in Ispahan has honoured me with a visit, and it bodes well for our peace at present, especially as, notwithstanding the persecution which took place by the order of the late chief priest just before my departure for Baghdad, we have now a better attendance of Mohammedans in our services on Sundays than we ever had before. The Imam Juma's servant, who brought the above-mentioned letter, was present at divine service yesterday, and sat out the whole service in company with other respectable Persians.

3. I cannot speak too highly or with too great gratitude to our Heavenly Father for the work done in my absence by my two missionary fellow-labourers—Dr. Hoernle and Miss Read. I found the boys' school and congregation in first-rate order under Dr. Hoernle's care, and several improvements made in increase of Bible-teaching in school, &c. I hardly like mentioning a fact which appears at present to increase the popularity and usefulness of our school, as in itself we should rather regret it than glory in it. It is the fact that the Armenian Archbishop and his party, especially the manager of the Armenian school, have become very unpopular. Priests and laity, in fact, have come to blows in the presence of a Persian officer sent by the Prince Governor to settle the quarrel between them. Owing to this many boys have been leaving their school and coming to ours.

The girls' school has increased greatly, from 56 to about 100 scholars, under Miss Read's excellent care. Miss Read is a true missionary; her whole heart in her work—loved and respected by her pupils; and I feel most thankful to our God, who has chosen and fitted her for the very important branch of our Mission work which she has undertaken and carried on with such a spirit of devotion and self-denial.

Letter from the Rev. Dr. E. F. Hoernle.

June 1st, 1884.

The Medical Mission in Julfa has gone on its usual (pensary is open still twice a week, but the number of my patients has been

year the expenses of the Medical Mission outran the allowance; and then I was compelled to charge a small fee from all but the really poor. My average attendance has therefore been only about thirty a day. It was also personally advantageous to me. For I began to feel long dispensary hours a great strain upon my mind, owing to frequent attacks of headache. On the other hand I have had a larger number than usual of in-door patients. Last summer I had—for a beginner—quite a run of six cataract cases. Half of them turned out a complete success; two only middling; one a complete failure. In this last case the operation was done as a bare chance. With in-patients I think I have noticed an improvement on former years. They are more confiding, more personally attached, and in a former letter I wrote to you that our first necessary step is to gain the confidence of the people.

I wrote to you also in a former letter about the advantages of having a dispensary in town. I hired three rooms in the most frequented caravanserai: a waiting-room, consulting-room and dispensary; in the third room a stock of Bibles is kept for sale, and a colporteur is in attendance on dispensary days. On these days I spend the whole day in town. I cannot say that the work here so far has been a success. I would fain prefer to put this down to my own incapacity altogether, were it not for the fact that the town people came in fair numbers to Julfa, though not anything like what I wished. Even now, more come to Julfa than here. My dispensary has now been open for ten months, and I have had about 700 patients. Some reasons there are I think which will account for this small number. First, I charge a small fee to refund the cost of the medicines. The fee is only a nominal one. The rich pay about 1*s.* 8*d.*, the poor 2*d.* But no Persian likes to pay in advance. He promises to pay any sum you like to mention when he is cured; but when he is cured, as a rule, doctors and medicines are forgotten, and the patient is neither seen nor heard of again. Secondly, my dispensary is in an upper storey (I could not get rooms on the ground floor). This is a great advantage from a purely medical point of view; it insures both quiet and *light*. *But it has this drawback*, that it is as it were out of sight, and therefore out of mind. Next, there is also the active opposition of the Native doctors, to whom I must appear in the light of an interloper. And, lastly, there is the religious opposition. It is not only the Persian, who opposes the Frank doctor; it is also the Mohammedan, who opposes the Christian physician. This opposition is always present. Mostly it is latent, at times it breaks out into open opposition. I had proof of this when the chief mullah of the town, called the Sheikh, raised a storm against us on account of a copy of *Mizan-ul-Haqq*, of which Dr. Bruce has no doubt sent you a full account. Syuds were set to watch the people who went upstairs to the dispensary and drive them away. And as lately as two months ago I had to speak to the owner of the caravanserai about one of the shopkeepers, and demand his dismissal, if he continued to abuse people coming to me, and calling them infidels and unclean because they took European medicines. At that time the Sheikh gave us trouble. He demanded from me that I should close the room in which the books were kept. When I refused his request, he demanded I should close the whole dispensary, for the distribution of medicines was only a pretext for making Mohammedans Christians—in which I must say he was not far wrong. When I refused this also, he brought great pressure to bear on the owner of the caravanserai, not to let the rooms to me. Fortunately I had paid several months in advance, and he could not therefore turn me out, even had he wished to do so. One day, the acting governor sent one of his writers to inspect the books, whether there was any treasonable matter in them: as I had only Gospels and Bibles he could not find anything objectionable in them. I sent the governor a copy of each book, that he might judge for himself. Next day he asked me to go and see him. I went to his house, and found him very polite and affable. To my question whether he had found anything objectionable in the books, he answered in the negative; but added, he had sent the books to the Sheikh to be examined. And he suggested, it would be wiser to shut the book-shop. I pointed out to him how unreasonable such a request was; that I kept no books of controversy,

only Bibles or portions of them; that these were sold in Teheran under the very eyes of the king; and in Tabriz, under the very eyes of the heir-apparent, noted for his bigotry. Why should they not be sold here? We did not ask anybody to come; we did not begin any controversy with anybody; we did not give gratis a single copy to anybody, nor yet compel any one to buy. But when we were asked for a book could we refuse it? When asked a question, would it be even ordinary politeness to be silent? He admitted it all, but pleaded the power of the mullahs, who are much opposed to the sale of books. I suggested to him, that for this very reason he was ruler of the city, to see that justice was done to all. I further reminded him that he and I had had more than one religious discussion together, and that he had professed to like them. Oh! he answered, if you and I, or some other learned people, discuss religious subjects, there is not a word to be said against it; but if common people talk about it, it becomes a nuisance. I thought of, "But this people" (*ὁ ὄχλος οὗτος*) "who knoweth not the law are cursed." I replied that ignorance was always a dangerous thing; that the mullahs had managed to keep people ignorant of divine truths; and the result was the spread of Babyism; thus they had gained nothing by their policy. At last he said, he gave me no orders to close the shop, but he asked it as a favour. I replied, I should be very happy to oblige him, if I could, but it was quite out of my power; that I could close the shop only on orders from London. The conversation ended here, for he informed me that the Prince-Governor had desired to see Dr. Bruce and myself on the subject. The result of this interview, and the end of the whole affair, Dr. Bruce has told you. Throughout the whole controversy I had no fear I should be compelled to close the shop. I think God is so manifestly letting our work grow in Persia—year by year we see it expand—that I feel convinced we shall weather this storm all right.

When the afternoon is far spent, and there is little prospect of patients turning up, I often go out to see people in their houses. One day I called upon a relative of the Prince-Governor, himself of royal family, what we would call a nice man, fairly well read, travelled, more enlightened than the usual run of Persians, yet orthodox in his faith (at least pretending to be so). The conversation turned upon the idea of a future life. When I gave expression to a very decided belief about it, the prince said, with evident astonishment, "I am very glad to see that you are not an Atheist, nor yet ashamed to confess your faith in God; all the Europeans I have met with were unbelievers." Again he said, "I am astonished that you are both a physician and a priest who believes in his religion. We think that science and religion cannot exist together. That is the reason neither our physicians nor our mullahs know anything." Another day I was called professionally to another relative of the Prince-Governor, who is not very particular about Mohammed's prohibition of intoxicating liquors. I found it necessary to prohibit the entire use of them, for professional reasons. That seemed to him passing strange, and when I told him I never touched either arak or brandy he was quite nonplussed. That a Faringhi doctor should have permission (by his religion) to drink and yet not do it, and yet more, set his face against others doing it, that was indeed strange. Persian doctors, when they are at their wits' end, always—and when they wish to gratify their patients, often besides—recommend wine and brandy. I, on the contrary, except when absolutely necessary, as resolutely prohibit it. This not only from a professional point of view. In many cases a moderate use would not matter one way or the other professionally. But it would matter a great deal religiously. Even the moderate use sears the conscience of a Mussulman. He knows he is doing wrong, and wishes to do it, and is glad to find an excuse. No doubt this breach of the Mohammedan law has produced a certain enlightenment, a freedom of thought, a toleration of others. So God overrules evil. My practice has got me the name that I am a better Mohammedan than they. If Medical Missions can achieve nothing else but this, that they prove that love of God implies as a corollary a thirst for knowledge of His works, and that liberty of thought has not as its corollary licentiousness of life, I think they have not been altogether in vain.

THE MONTH.

BY the death of Canon J. F. Fenn, of Cheltenham, brother of the Senior Clerical Secretary of the C.M.S., the Society loses a true and able friend and advocate. The death of the Rev. C. E. B. Reed, one of the Secretaries of the Bible Society, by an accident in the Engadine, must also be noted with deep regret. He was an admirable secretary, and one of those men with whom it was a special pleasure to come in contact. The Society has also lost two Vice-Presidents by the deaths of Bishop Jacobson and Bishop Piers Claughton. The latter, who was formerly Bishop of Colombo, spoke at the C.M.S. Anniversary in 1871. A valued member of the inner circle of devoted C.M.S. workers has been removed by the death of Mrs. Bruce of Bristol, widow of the late Rev. W. Bruce, Vicar of St. James's in that city, and mother of the Rev. W. S. Bruce, Vicar of St. John's, and Honorary Association Secretary for Bristol and its neighbourhood.

THE Valedictory Dismissal of missionaries going out this autumn has been fixed for Tuesday, Sept. 30th. Further particulars will be duly announced to the Society's friends.

THE Society has received the noble anonymous donation of 7749*l.* 15*s.* 3*d.* It is entered as "A Silent Offering, W. Y. J."

A NINE days' "Missionary Mission" was held at Matlock Bath, last month under the auspices of the Rev. C. Baker. The "Mission" was conducted by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, the Rev. J. Hamilton, Association Secretary, and Mr. Hugh Macaulay, grandson of Bishop Crowther. The "Mission" was opened with a prayer-meeting on Saturday evening, August 2nd. On Sunday morning, the Rev. J. B. Whiting preached on the missionary character of the Lord's Prayer, and in the evening he preached again on Rom. i. 16. The plan adopted by the "Mission" during the week was as follows:—1. Morning service in church each day, with an address on the Scriptural teaching on Missions. 2. Afternoon meetings. These were of a different character. Hospitable houses in the neighbourhood were thrown open for garden meetings, at which series of subjects were discussed relative to the results of Missions in heathen lands. These meetings were of a most interesting character, and were well attended. 3. Evening meetings, held in the schoolroom. A most pleasing feature about them was the growing interest in the subject as evidenced by the increasing numbers of the audience. The subjects discussed at these meetings were "The Field is the World," "The Awakening," "Faith, Hope, Love," "Holiness," "Zeal," "Peace and Triumph in Death." On Sunday, August 10th, sermons were preached in aid of the funds of the C.M.S. In the morning, the Rev. J. Hamilton spoke from Acts xxviii. 28, and in the evening the Rev. J. B. Whiting spoke from 1 Tim. iii. 16. On Monday, through the liberality of a friend of the C.M.S., about forty clergy and laity sat down to luncheon, after which several interesting addresses were given by the Revs. R. B. Ransford and J. B. Whiting, H. Stokes, Esq., and Mr. Hugh Macaulay. This and one of the afternoon meetings, through the kindness of the proprietor of the New Bath Hotel, were held under the largest lime-tree in England. The annual meeting was held in the evening in the schoolroom,

presided over by F. C. Arkwright, Esq., of Willersley. Addresses were given by the Revs. J. Tunbridge, of the Santâl Mission, J. Hamilton, and J. B. Whiting, and Mr. Hugh Macaulay. Other meetings and services were held during the "Mission" at a mission church in another part of the parish. One result of the "Mission" was collections of double the amount of preceding years.

THE Foreign Translation Committee of the Society for Promoting Christian Knowledge printed last year, for the C.M.S. Missions, 500 Reading Books each in the Nupé and Igbira languages (Niger Mission), 1000 Church Catechisms in Nupé, 500 Mende Vocabulary (West Africa), 500 Portions of Prayer-book in Syllabic Cree (North-West America), 2000 Prayer-books in Maori (New Zealand). They have also made grants of Prayer-books, &c., in Swahili (East Africa). Among the works in preparation are the Prayer-book in Arabic, in Hindustani, and in Tukudh (North-West America), and parts of it in Nupé and Igbira; also a Bible History in Persian, and tales in Hausa (West Africa).

THE Anniversaries of the Native Church of Sierra Leone were held on May 26–29, as follows:—On Monday evening, Annual Sermon in the Cathedral by the Bishop; Tuesday morning, "Election Service" and sermon in the Cathedral, followed by admission of Churchwardens and election of new Church Committees; Tuesday evening, tea and gathering at the Grammar School; Wednesday morning, Church Conference, in which the Governor (Sir A. Havelock) and the Chief Justice took part, and at which papers were read on "Church Principles and Church Discipline," and on "The Church's Duty in regard to Evangelization and Education;" Thursday, Anniversary Meeting in the Court House. The financial report at this latter meeting was encouraging. The amount raised by the people for pastorate expenses was 500*l.* in 1874, 700*l.* in 1879, and 905*l.* in 1884.

THE statistics of the Yoruba Mission show that the total number of Christian adherents there is 7010, of whom 3710 are in Lagos and the Coast District, and 3300 at the Interior stations, Abeokuta, Ibadan, &c. The communicants are 1330 and 1022 respectively. There were 395 baptisms last year, of which 147 were of adults. There are 1842 scholars in thirty-three schools. The contributions for various church purposes reached the remarkable sum of 3038*l.* 4*s.* 8½*d.*, under the following heads:—Native Pastorate, 1152*l.*; Church Building, 100*l.*; Church Repairs, 95*l.*; Education, 904*l.*; Miscellaneous, 787*l.*

THE Rev. F. A. Klein writes that an Arabic newspaper published at Cairo, *Al Zamân*, gives some information about Ahmed Tewfik, the convert who apostatized. It appears that he went, at the expense of the Egyptian Government, to Scio, the island whence he escaped in 1880, and delivered himself up to the governor as a prisoner who had made a mistake in escaping. *Al Zamân* goes on, "When the Sublime Porte heard of it, they inquired of the Governor of Scio why Tewfik had left the place of his banishment without permission from Government; whereupon the governor replied that Tewfik had never left the place of his banishment, and that since he had been sent there to the present moment he had remained imprisoned there!" Our friends will not cease to pray

for the restoration of this wandering sheep. He is beyond the reach of the Society and its missionaries, but not beyond the reach of the mighty arm of the Lord.

THE Rev. Dr. Imad-ud-din has added to his literary productions an Urdu translation of the *Apology of Al Kindy*, the important Arabic defence of Christianity discovered two or three years ago, and introduced to the English public by Sir W. Muir. Dr. Imad-ud-din says, "It is a very interesting work, and likely to be useful both to Mohammedans and Christians, particularly to those who are seeking after the truth, and thoughtfully studying the real substance of Islamism."

THE Rev. A. T. Fisher, late Principal of the C.M.S. High School at Amritsar, tells an interesting fact regarding the feeling of educated Hindus towards Christian Missions. At the last public examination of the school a Hindu pleader (not a Christian) asked leave to speak, and then said that Mission schools were "the quinine for the cure of India's fever." He called upon his fellow-countrymen present to give up idolatry and superstition, and ended by presenting twenty rupees to the best boy.

THE Bengal C.M.S. Native Church Council held its fourth Annual Meeting on May 14th and 15th, at Krishnagar. The Bishop of Calcutta was present, and there was a large attendance of Native clergy and lay delegates. The opening sermon was preached by the Rev. B. C. Ghose. At the Council meetings the Rev. A. Clifford presided. Papers were read on superstitious customs prevailing among Native Christians, by the Rev. Raj Kristo Bose and Babu Duklal Bishwas, and on the improvements needed for the Church Council, by the Revs. Sartok Bishwas and Piari Mohan Rudra. A financial discussion evoked quite a spirit of enthusiasm in favour of relieving the Society of the expenses of the Native Church as fast as possible; and several delegates promised increased contributions. A plan was approved for establishing two District Councils in Bengal, one for Krishnagar and the other for Calcutta and the other stations. The Bishop of Calcutta addressed the Council three times. The report of the proceedings in the Calcutta localized edition of the *C. M. Gleaner* says, "Everything passed off smoothly, and many found it to be a season of spiritual refreshment."

OUR readers will remember the remarkable "underground movement" described by the Rev. Piari Mohan Rudra in a letter printed in our November number. The volunteer fakir-evangelist mentioned by him, whose name is now given, Kali Charan, continues his labours, and partly through his influence a small congregation has been gathered at Asensol. They are allowed by the English chaplain of that place to assemble for Christian worship in the station church; and one man and his wife have been baptized by Mr. Rudra, who writes,—

> He originally received the truth from the voluntary itinerating preacher about whom I mentioned last year; but subsequently he was more thoroughly instructed by us. His baptism, and that of his wife, took place at his own request. The man is earnest and simple in his faith, and has been behaving quite consistently with his profession. So great is his love for attending the Sunday services of the church that during the rains he would swim across a river in the rainy season, which flows between Asensol and his house. He

tries also to influence others to come over to the Christian faith, and whenever he can he brings three or four people of his own class—I mean of the Bourie class. He and his wife are the firstfruits of the seed which has been sown broadcast by the man Kali Charan, the voluntary preacher alluded to above; and we expect that by God's blessing we shall in time gather in a large harvest of souls from among the Bouries, who abound in the district of Burdwan and Bankurah.

It is well known that the vast majority of the Native Christians of India belong to the South. In India proper, as reported by the Decennial Missionary Census of 1882, there were then 417,000 Native Christians, of whom no less than 300,000 were in the Presidency of Madras and its Native dependencies. It is the same with C.M.S. statistics taken alone. Of the 102,000 Native Christians connected with its India Missions, 86,000 are in the four southern divisions of its Mission, viz. Madras, Travancore, Tinnevelly, and Telugu Mission; and 97 of the 134 Native clergy are so located.

The statistics of the C.M.S. Missions in South India are as follows:—In Madras the total number of Native Christians is 1568, of whom just one-half, or 780, are communicants. In Tinnevelly there are 56,457 Native Christians, of whom 10,990 are communicants. During the past year there were 2582 baptisms, 1786 being children. The amount contributed to various Church and Mission objects by the Tinnevelly Native Christians was Rs. 30,617. There are 467 schools of all kinds, employing 398 masters and 136 mistresses, and educating 13,588 children. There are also 83 lay catechists, 71 lay evangelists, and 63 Native clergy. In the Mission there are 135 *pukka* churches, 567 prayer-houses and schoolrooms, and Christians are found in no less than 1048 villages. In Travancore there are 21,420 Native Christians, 6152 being communicants. During the past year there were 1354 baptisms, 453 being adults. There are 146 Vernacular Schools, employing 161 teachers and educating 5035 children. There are 52 catechists and evangelists, 17 Native clergy, 39 *pukka* churches, 100 prayer-houses and schoolrooms, and 293 villages containing Christians. In the Telugu Mission the statistical returns are as follows:—Native Christian Adherents, 6221, of whom 4211 are baptized and 895 communicants; Schools, 86, employing 97 teachers and educating 1180 children; other Native agents, 55. During the past year there were 89 adults and 205 children baptized, and the Native contributions to Church objects realized Rs. 2270.

The S.P.C.K. has granted 50*l.* to provide a printing-press, types, &c., for the C.M.S. Mission at Masulipatam, at the request of the Rev. E. N. Hodges.

Births, Marriages, and Deaths.—A suggestion comes to us from the mission-field, that we should have in the *Intelligencer* a regular register, not only of deaths, ordinations, departures, and arrivals, but also of marriages and births, in the circle of C.M.S. missionaries. It is represented that such notifications would be interesting to brother and sister missionaries in all parts of the world, who might scarcely ever hear of the events otherwise. We adopt this suggestion with pleasure, and shall be glad to receive announcements accordingly from any members of the Society's staff for publication in these pages.

HOME WORK OF THE SOCIETY.

Gloucestershire.—Afternoon and Evening Meetings were held on the 4th and 5th inst., at Stow-on-the-Wold, Longborough, and Wyck Risington. The Rev. W. A. Roberts, missionary of Nasik, gave an interesting account of the work in Western India. The Rev. E. A. Litton looked rather to the future, the present work being the sap and mine to influence the future destinies of that great empire. The Revs. C. Poynder, T. R. Walkenberg, and W. H. Etches (H.D.S.), also took part in the proceedings.

Hereford.—The Sixty-fifth Anniversary of the Herefordshire Association took place on June 8th, 9th, and 10th. Sermons were preached on the Sunday at St. Peter's, St. Martin's, All Saints', St. James's, and St. Nicholas', by the deputation, Revs. R. Bateman (Punjab), C. Turner (formerly of the Telugu Mission), R. Pargiter (Assoc. Sec.), and the local clergy. The collections amounted to over 41*l.* The meetings were held in the St. Peter's Schoolroom on the Monday; that at noon was presided over by the Bishop, and that in the evening by Rev. G. B. Bennett. In the report, which was read by the Treasurer and Secretary (Rev. G. B. Bennett), it was stated that the income during the past year was 758*l.*, being a falling off of 59*l.* from that of the preceding year. The Bishop, whose address was marked by much interest in the work of the Society, briefly alluded to some portions of the report—the interest General Gordon had taken in the Society, and the assistance he had rendered to its missionaries, and the need of prayer on his behalf; he also alluded to the losses sustained by the Society during the year in the deaths of so many missionaries. The Rev. R. Bateman at both meetings gave descriptive and graphic delineations of missionary work. The Revs. C. Turner and R. Pargiter also spoke. On Tuesday, June 10th, the usual Quarterly Meeting for box-opening was held, the quarter's proceeds being upwards of 42*l.* To increase the interest in the Society's work, it has been thought desirable that every parish in the city should have its Juvenile Association. Hitherto the Association has been known as "St. Peter's Juvenile Box Association," but henceforth its title will be the "Hereford Juvenile and Family Box Association." By this means much more it is hoped will be done. The Rev. C. Tanner gave an admirable address to a large number of young people and their friends. On Wednesday afternoon, the Annual Meeting of the Juvenile Branch of the Association was held, at which suitable addresses were given by the deputation and others.

Lowestoft.—On Wednesday, July 23rd, a very interesting Conference of friends of the Church Missionary Society was held at Lowestoft, the members of the Suffolk Union having invited their Norfolk brethren to meet them that day for conference on missionary subjects. About 100 members from various parts of Norfolk and Suffolk accepted the invitation, others expressing regret at being unavoidably absent. The morning session began at eleven, and lasted till one o'clock, H. E. Buxton, Esq., presiding. The Rev. H. James gave a devotional address based on St. John xii. 20—26; the Rev. G. F. Head then read a paper on "Parochial Organization in Towns," which was followed by an address from Rev. N. Vickers on "Organization in the Country." After lunch, the Conference assembled again at two o'clock, the Bishop of Norwich presiding. He gave a devotional address upon St. Matt. xii. 14—21. The subject for discussion in the afternoon was, "How can a parochial clergyman best call out and prepare candidates for work in the Mission-field?" This was opened by a paper from Rev. W. H. Barlow, formerly Principal of the Church Missionary College at Islington, and was followed by Rev. T. R. Govett, Rector of Trimingham, who gave some valuable suggestions based upon his own experience. Hymns were sung and prayer offered at intervals; Archdeacon Groome, Canon Garratt, Canon Patteson, the Revs. T. A. Nash, J. Barton, W. N. Ripley, C. B. Leupolt, J. Rowsell, T. K. Weatherhead, J. Callis, E. D. Stead (Hon. Sec.), and many other friends taking

part in the proceedings during the day. At 4.45 the Conference was closed, as it began, with singing and prayer, the Bishop pronouncing the Benediction.

Malvern.—The Anniversary of this Association took place on June 29th and 30th. Sermons were preached in the Abbey Church and Christ Church. That in the Abbey Church by the Rev. A. Baring-Gould, of Winchester, whose appeal resulted in a collection of 5*l.* in advance of last year. The preachers at Christ Church were Revs. T. P. Hughes in the morning and A. Baring-Gould in the evening, the collections being over 50*l.* The meetings were well attended, and collections in advance of last year reported. The Juvenile Meetings were held on July 1st; that in the morning at the National School, when the Rev. R. Palmer gave an interesting address on China to a large number of children. In the afternoon the Rev. A. Baring-Gould gave an address to the Ladies' School Juvenile Association. On the Sunday evening the Rev. T. P. Hughes preached at the Wyche.

Northampton.—The Anniversary Sermons in connection with this Association were preached on June 15th, at the Parish Church, St. Giles', St. Katherine's, St. Andrew's, and St. Paul's, by the Revs. Chalil Jamal (Palestine), G. F. Smith (Assoc. Sec.), and the local clergy. The Juvenile Meeting was held on Monday afternoon, Rev. E. G. C. Parr presiding; and the General Meetingin the evening, with E. A. Page, Esq., as chairman. An increase in town contributions was reported, but a falling off in those from the villages.

Nottingham.—The annual Conference of the Nottingham C.M. Association was held on June 10th, in the Mechanics' Lecture Hall. After a brief speech from the Chairman (H. Norman, Esq.), the Revs. J. Piper, E. N. Hodges (Masulipatam, formerly China and Japan), and Chalil Jamal (Salt. Ramoth Gilead) gave interesting accounts of those Missions where they had laboured. A collection was made in aid of the funds of the Society, and a number of special contributions were handed to Mr. Jamal for his schools. Prior to the Conference, a missionary breakfast was held at the George Hotel. There was a good attendance of the local clergy, and amongst the laymen present were the Sheriff (Councillor Cleaver), Councillor Pratt, T. Hill, Esq., J.P., J. Evans, Esq., J.P., F. Wright, Esq., and others. The Rev. T. P. Hughes gave an address on his experiences in the Punjab.

The Annual Meeting of the Auxiliary was held in the evening under the presidency of H. A. Norman, Esq. The Revs. T. P. Hughes, J. Piper, and C. Jamal, as the deputation, addressed the assembly. The Rev. Canon Allan Smith read the report, and stated that the twenty-seven Parochial Associations in the borough of Nottingham raised last year 1445*l.* 0*s.* 7*d.*; the forty villages, 459*l.* 18*s.* 3*d.*, and the General Association, 158*l.* 7*s.* 9*d.* The total sum, including 513*l.* 6*s.* from the county branches of Mansfield, Newark, Retford, Southwell, Worksop, and Harworth, was 2576*l.* 12*s.* 7*d.*, being considerably less than the sum raised the previous year.

The Annual Meeting of the Juvenile Branch was held in the Mechanics' Large Hall, which was filled in every part. H. Thornton, Esq., presided, and the Revs. T. P. Hughes and C. Jamal attended as the deputation. The sum raised during the year was 306*l.* 17*s.* 4*d.*, a slight deficiency on that of last year.

Torquay.—The Quarterly Meetings of the Ellacombe branch of the Society were held on July 17th, in a spacious marquee in the grounds of the vicarage. The Rev. J. Awdry Jamieson, Vicar, presided both in the afternoon and evening, and stated that last year Torquay had sent up to the Society 936*l.*, of which amount Ellacombe had contributed 360*l.* The Rev. T. P. Hughes, missionary from Peshawar, the Rev. Alfred Medland, late missionary at Mirat, James Thacker, Esq., and Col. Martin addressed the meetings, which were very well attended. The sum of 25*l.* 16*s.* 3*d.* was collected.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 29th, 1884.—Arrangements were sanctioned for the Rev. F. Nevill, recently appointed to the Principalship of Fourah Bay College, Sierra Leone, to be accompanied by his sister, who had offered to go out with him and to undertake such missionary work as might hereafter be allotted to her.

The Committee had the pleasure of an interview with the Bishop of Sierra Leone, who had brought Mrs. Ingram to England in consequence of an epidemic of yellow fever more severe than any that has visited the Colony for fourteen years, and which had already proved fatal to a large proportion of the European community, the Rev. E. P. Sparks (Colonial Chaplain) among the number. The Bishop spoke of his increasing interest in his work, side by side with his increasing knowledge of its difficulties and discouragements. He felt that the discouragements should be faced and grappled with. If he moved slowly it was because he feared to take a false step and desired to go forward on right lines. The anniversary meetings of the Sierra Leone Church had been very encouraging. There was a nice spirit manifest in the Church. A considerable increase was reported in the class-payments, while several small bequests to the Native Church, following in the wake of Mr. Sawyer's gift, indicated a desire on the part of individual Native Churchmen to recognize their responsibility towards a Church which they justly prided themselves as "their own." The system of class-meetings introduced by the early Missionaries he regarded as admirable. They brought the pastor and people together into close and profitable relationship.

The Rev. J. A. and Mrs. Maser, who, having sailed for Lagos more than thirty-one years ago, had rendered nearly twenty-four years' actual service in the Mission, and had just returned on medical certificate to England, had an interview with the Committee. Mr. Maser pleaded that the Yoruba Mission was now sorely in need of European labourers, and that the interior stations, where there was a prospect of an approaching cessation of hostilities, should have full supervision. The Committee expressed their recognition of Mr. and Mrs. Maser's long and faithful services, and the hope that in their well-earned repose the presence of the Lord might abundantly brighten their closing years.

The Rev. A. D. and Mrs. Shaw, just returned on medical certificate from Rabai, East Africa, were also introduced to the Committee. Mr. Shaw stated that the most important work in his district was that in the villages around Rabai. In three of the chief of these, work was already being carried on, but resident teachers were urgently needed.

After a few words from the Chairman (Sir William Hill), Mr. and Mrs. Maser and Mr. and Mrs. Shaw were commended in prayer to Almighty God by the Right Rev. Bishop Alford.

On the recommendation of the Sub-Committees in charge of the Sierra Leone, Yoruba, East Africa, Nyanza, Palestine, North India, Punjab and Sindh, Travancore and Cochin, Mauritius, China, Japan, and North Pacific Missions, various arrangements in connection with these Missions were sanctioned.

General Committee, Aug. 11th.—The Committee had an interview with the Bishop of Madras, who was warmly welcomed by the Chairman, Alex. Beattie, Esq. His lordship spoke of the present as a time when many matters of importance in reference to missionary work and to work in the Native Church were presenting themselves for consideration. He spoke of

an important Conference at Masulipatam on the employment of a larger number of educated Natives, and the obtaining from amongst them of more candidates for ordination; the principal points raised by the Natives having reference to their stipend, work, and position. He spoke of the growth of the Telugu work, which was extending into the territory of the Nizam. With reference to the state of the Church in Tinnevelly, his lordship read several extracts from a memorial which he had received from Native Christians in Palamcotta, which dwelt amongst other matters on caste, Zenana Missions, the opinion of educated Hindus regarding Christianity, and on education, the evangelizing value of which they considered to be greatly injured by its connection with the University system. The memorialists asked for the organization of a Mission to the higher classes. The Chairman having thanked the Bishop, Canon Hoare offered up prayer.

The Secretaries reported the death on July 12th, of the Right Rev. Bishop Jacobson, late of Chester, a Vice-President of the Society, and the following Resolution was adopted:—"That the Committee desire to place on record their sense of the loss the Society has sustained by the death of the late Bishop of Chester (Dr. Jacobson). During the whole time of his episcopate, the Bishop was always most ready to help the Society by taking the chair at the annual meetings in Liverpool and Chester. On one occasion, when a special effort was made to increase interest in the work at the south end of Liverpool, the Bishop came over from Chester on a most inclement evening in January to take the chair. He always manifested deep interest in the work of the Society, and so long as health permitted showed kindly hospitality to the Deputations of the Society in Chester."

The Secretaries having reported the death, after a short illness, on the 22nd ultimo, of the Rev. Canon J. F. Fenn, B.D., vicar of Christ Church, Cheltenham, formerly Fellow of Trinity College, Cambridge, an Honorary Governor for Life of this Society, it was resolved,—"That this Committee have received with sincere concern the intelligence of the death of the Rev. Canon Fenn, of Cheltenham. A son and brother of men who had themselves consecrated their service to the Lord in the foreign mission-field, Canon Fenn took his place among the clergy at home as an earnest and vigorous advocate of the claims of the Church Missionary Society, both in his parish and congregation. Belonging by conviction to the Evangelical body, his ripe scholarship, wide reading and sound judgment, his generosity of character, breadth of sympathy and largeness of mind, combined to give him an influence and position which will make his loss widely felt."

The Committee received with much sorrow intelligence of the death, by an accident in the Engadine, of the Rev. C. E. B. Reed, M.A., one of the Secretaries of the British and Foreign Bible Society. They recalled the sudden bereavement which befell this Society just four years ago; and with that trial fresh in their memory, they felt able in a special manner to sympathize with the Committee of the British and Foreign Bible Society in their present sorrow. They expressed their sense of the loss of one whose whole conversation and bearing singularly commended his work to those who came in contact with him, and who must have endeared himself to all who were intimately associated with him; and they joined their prayers with those of others, in confiding trust that the Lord would raise up in the place of His departed servant one whom He would endow with the needed gifts and graces for carrying on the great work which He has entrusted to the British and Foreign Bible Society.

NOTES OF THE MONTH.

ORDINATION.

Yoruba.—At the Bishop of Sierra Leone's Ordination at Lagos, on March 30, the Rev. T. Harding was admitted to Priest's Orders (*accidentally omitted before*).

RETURN HOME OF MISSIONARIES.

Yoruba.—The Rev. J. A. and Mrs. Maser left Lagos on June 24, and arrived in London on July 18.

East Africa.—The Rev. A. D. Shaw left Mombasa on June 17, and arrived in England on July 19.

Persia.—The Rev. Dr. Hoernle left Julfa on June 20, and arrived in London on July 26.

China.—The Rev. R. W. and Mrs. Stewart arrived in England from Fuh-Chow in July.

DECEASE OF MISSIONARIES.

South India.—The Rev. D. Abraham, Native Pastor of Madatupatti, Tinnevelly, died of cholera on Feb. 9 last.

Contribution List.

In the following list of receipts from July 11th to Aug. 9th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Gt. Barford and Roxton..	14	12	3
Bristol	700	0	0
Buckinghamshire: Kingsey	4	0	0
North Marston	3	10	1
Olney	18	5	0
Penn	4	12	4
Cheshire: Harthill	13	12	6
Cornwall: Liskeard	13	10	8
St. Keyne	1	10	10
Cumberland: Aikton: St. Andrew's	9	13	8
Silloth: Parish Church	6	10	0
Derbyshire: Derby and S. Derbyshire	100	0	0
Derby: St. Andrew's	9	0	0
Pinxton	1	4	6
Devonshire: Aveton Gifford	8	2	0
Devon and Exeter	50	0	0
Plymouth, &c	150	0	0
Silverton	1	9	9
Dorsetshire: Hinton St. Mary	1	17	0
Essex: Buckhurst Hill	13	0	0
Tiptree	3	10	2
Gloucestershire: Icomb		14	0
Saul	3	9	0
Stow-on-the-Wold	1	1	0
Hampshire: Bentley	10	13	4
Blendworth, &c	21	0	0
Winchester, &c	150	0	0
Isle of Wight:			
Kingston: Parish Church		6	5
Channel Islands: Guernsey	30	0	0
Hertfordshire: Boxmoor	43	8	6
Watford: St. Andrew's	39	16	0
Huntingdonshire: Diddington	10	0	0
Kent: Blackheath	137	19	0
Bromley	62	13	8
Kidbrook	79	14	7
Lee	143	12	7
Shortlands: St. Mary's	27	12	3
Teston	18	0	0
Lancashire: Whalley and Wiswell	1	17	2
Leicestershire:			
Hinckley and Sparkenhoe	35	0	0
Lincolnshire: Alford	30	0	0
Blyborough	4	17	0
Cabourne	7	3	0
Cuxwold	3	6	0
Grantham	15	0	0
Searby	1	0	0
Middlesex:			
Clerkenwell: Martyrs' Memorial	5	13	0
Hackney	9	14	5
Hornsey	15	0	0
Islington	150	0	0
Kilburn: St. Mary's	70	18	2
Notting Hill: St. John's	32	7	1
Oakley Square: St. Matthew's	4	13	0
Paddington	600	0	0
St. Marylebone: Trinity	56	3	4
St. Mary-le-Bow, Cheapside	3	19	9
St. Pancras	4	17	6
Stepney: Christ Church	3	1	5
Monmouthshire:			
Newport Sunday-school Association	1	3	9
Norfolk: Lopham, North and South	10	11	7
Thetford	10	3	2
Northumberland: Newcastle, &c	150	0	0
Oxfordshire: Bledlow Ridge		16	7
Somersetshire: Bath, &c	150	0	0
King's Brompton	8	3	6
Weston-super-Mare	145	0	0
Staffordshire: Coven	10	0	0
Hanbury	10	13	4
Leek	50	0	0
Rolleston	11	5	0
Yoxall	9	14	10
Suffolk: Aldeburgh	4	10	1
Darsham	12	18	6
Surrey: Bermondsey	2	2	8
Blindley Heath: St. John's		7	6
Brixton: St. John's, Angell Town	18	18	8
Brockham	37	0	0
Croydon	19	11	11
Epsom	15	17	8
Lambeth: St. Stephen's	28	0	0
St. Andrew's	5	0	0
Long Ditton	5	14	11
Mitcham	55	0	0
Christ Church	5	0	0
Norbiton: St. Peter's	13	0	0
Richmond	49	5	0
Streatham: Immanuel Church	74	19	0
Tulse Hill: Holy Trinity	2	10	0
Upper Tooting and Balham	10	6	11

Wimbledon	160	0	0
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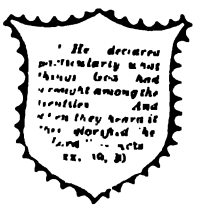
OCTOBER
1884.

Church Missionary INTELLIGENCER AND RECORD

Vol. IX. No. 106.


He declared particularly what things God had wrought among the Gentiles
And when they heard it they glorified the Lord
Acts
xi. 19, 20

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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

OCTOBER, 1884.

ON THE REPORT OF THE INDIAN EDUCATION COMMISSION.

Abstract and Analysis of the Report of the "Indian Education Commission," with Notes and the "Recommendations" in full. By the Rev. J. Johnston, F.S.S., Hon. Sec. "Council on Education." London: Hamilton, Adams, and Co., 1884.

IT has for a long period been a moot question among Christians interested in missionary effort, how far it is in consonance with the directions for the propagation of the Gospel left by the Lord Jesus Christ and His Apostles, to take an active part in secular education, and many other industrial efforts calculated to promote civilization and material advancement, but not necessarily and directly tending to the conversion of the heathen. If we proceed upon the maxim of the heathen poet—

Homo sum; humani nihil a me alienum puto—

anything which ministered to the welfare, nay, almost to the pleasure of human beings, might be within the scope of the minister of the Gospel. We have seen it gravely argued that it is the duty of the Christian minister to amuse his parishioners. On the other hand, if we look to the manifest complications and entanglements which beset those who add to their simple duty of being ambassadors of Christ the duties and responsibilities of, for instance, carrying on a system of secular education under Government supervision, we can imagine many a missionary exclaiming with David, when clothed in the armour of Saul, "I cannot go with these, for I have not proved them."

Be all this, however, as it may, from circumstances which may without much straining be interpreted as providential leadings, missionary societies find themselves implicated in India with educational matters. A sort of accommodation is provided, by which those who feel themselves pressed in spirit to devote themselves simply to the proclamation of the Gospel are set free to do so, while the "educational missionary," as he is termed, is supplied with means and resources to enable him to fulfil the Lord's command according to his view and interpretation of it. Practically, educational Missions may be looked upon as a *fait accompli*, which have to be turned to the best account of which they may be capable. The impetus to this movement was mainly given by the late Dr. Duff, whose remarkable success and singular self-devotion stimulated numbers to emulate his career.

Inasmuch, then, as education is so large a factor in Mission agency,

following is a *résumé* of what had been accomplished up to the end of 1881-82, as explained by Mr. Hunter. We submit it to the consideration of our readers :—

Madras has made remarkable progress, and has encouraged the indigenous schools, but in higher education it has of late years checked the development of private enterprise; female education requires greater stimulus. Bombay can boast not only that its proportion of primary scholars at school is the largest in India, but also that its primary schools are the best organized. Its secondary education is economically and efficiently managed. But too much is done by the State, and too little by the people. In respect to private enterprise, the Government Department has in time past taken up an attitude which is contrary to the spirit of the Despatch of 1854. Bengal, on the other hand, has largely encouraged private enterprise, but it spends far too little on primary education, and too much on its colleges and college-scholarships. The quality of instruction in its indigenous schools requires great improvement, and its neglect of having no normal schools is deprecated. But it has taken all the country schools into partnership, and if it will only spend more on them, the results will be very satisfactory. It is, however, remarkable that, with all its encouragement of private enterprise, no aided college started and managed by natives exists. The North-Western Provinces have neglected the indigenous schools, and yet have failed to secure popularity for their own cess-schools. They have treated private enterprise badly, and they have not shown good results in any branch of education. In the Punjab there appears to be little life in the educational system; the provision of funds is inadequate, and the grant-in-aid system is not allowed to expand. The Central Provinces has fought a good fight. It has exhausted private enterprise, and pushed on where it could; but it has great difficulties with the aboriginal races, and it has only commenced its huge task. Assam has made good progress since its separation from Bengal, and treated its primary schools more liberally than the lower provinces have done. Coorg deserves little notice, as its size is small, but the Haidarabad Districts, with plenty of money, have disappointed reasonable hopes.

In the chapter from which the foregoing is taken, there is a warm tribute to the important part taken in education by the missionary societies; it is noticed that Southern India owes much of its educational progress to the efforts of missionary societies. It is estimated that "about 30,000 boys are being educated in schools conducted by missionary societies, while about 3000 were receiving the elements of a liberal education in English. Female education, it is stated, has also made an amount of progress in Madras independently of the State, and chiefly under missionary management." More testimonies to the same effect might be adduced in the Report, and yet we are told in the same Report, that "Madras has of late years, in higher education, checked the development of private enterprise" (*vide supra*). There is one awful fact noticed, although it must be understood that the blame does not rest with the English as rulers, that four million more deaths occur among females under twelve years of age than among corresponding males. As regards education, at the present time only one in forty-two of the males, and one in 858 of the females, of all India are under instruction of any kind. Even in the Madras Presidency, the most highly educated, only one in thirty of the males, and one in 408 of the females; while in the North-West Provinces there is only one in seventy-six of the males, and one in 2169 of the females, at school.

From the chapter on "Indigenous Schools," written by Mr. W. Lee-Warner, of the Bombay Civil Service, we furnish a fact which should be carefully borne in mind by those who handle educational questions in India. It is quite true that although the aboriginal races, amounting to six and a half millions, until instructed by missionaries have been entirely destitute of any education, the early invaders, who now form the mass of the population, had at one time an elaborate, and, for the period, an adequate system of education. So, too, had the Mohammedans; and the Sikhs and Parsees have always recognized education. But except in Burmah, for causes explained, all indigenous schools have greatly fallen off in number and efficiency. These schools are constantly religious schools in mosques and temples; but it is hoped that they might introduce secular education, for which grants would be given, and by similar means the village and bazaar schools be also elevated. There are as many as 25,000 of these schools in various parts of India, exclusive of Burmah. It is stated that success has attended the expansion of religious and monastery schools in Burmah in a secular direction.

It is when we come to the consideration of "Primary Education" that it becomes manifest how imperative was the necessity for instituting an inquiry into how far "that leading principle of the Despatch of 1854, which made the encouragement of the grant-in-aid system and the development of the spirit of independence and self-help a leading feature," has been studiously disregarded by the preponderating majority of those to whom the administration of it was committed. In only three provinces in India, Bengal, Assam, and the Central Provinces, has the principle been properly applied, while it is noted that even now the amount of the grants in Bengal is very inadequate. In the North-West Provinces, the Punjab, Bombay, and Coorg, the principle has been practically ignored. Rules have now been laid down for the correction of this abuse. It would be impossible, in the glance we are giving, to discuss, or even to refer, to the various important details which Mr. Johnston has brought under notice in connection with this branch of the subject. The only point for which we can find room is that which is of special interest to those who uphold Christian Missions, although, as will be evident, all religious teaching of all sorts and kinds came within the purview of the Commission. In reality, quite apart from Christianity, the absence of religious teaching in Government schools is a main difficulty with which they have to contend. This would appear more clearly if we could give place to a long extract from the Report, in which the question of religious teaching, not merely from the Christian point of view, but as representing the universal feeling of the country, is discussed at length. It may, however, answer the purpose better to insert Mr. Johnston's account of what actually happened:—

Near the close of the sittings of the Commission, it was proposed to introduce a clause to allow of children being withdrawn from all aided schools and colleges during the hours of religious teaching. This the Commission rejected as unfair, and a needless interference with a class of institutions which had done a great and

good work for education in India, and which it was of much importance to encourage. But the following greatly modified form of the proposal was passed, limiting the application of the rule to the few cases in which there was only one school of its class in any place. The following are the words:—

"That the system of grants-in-aid be based, as heretofore, in accordance with paragraph 53 of the Despatch of 1854, on an entire abstinence from interference with the religious instruction conveyed in the institution assisted: provided that when the only institution of any particular grade existing in any town or village is an institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction, without forfeiting any of the benefits of the institution."

To which the following was added:—"26. That a parent be understood to consent to his child's passing through the full curriculum of the school, unless his intention to withdraw him from religious instruction be intimated at the time of the child's first entering the school, or at the beginning of a subsequent term."

From this recommendation Mr Johnston dissents, as being in direct violation of the principle of religious neutrality as laid down in the Despatch of 1854, as carried out by every Government of India. Religious teaching was excluded from Government schools and colleges, but there was no interference with it in aided institutions. Again, as being an uncalled-for change of policy in opposition to much of the evidence, and an unwise interference with the smooth working of an Act which has elicited no complaint from orthodox Hindus and Mohammedans, who prefer their children being impregnated with Christian morality rather than atheistic licentiousness. As an incident, it will injuriously affect Native schools in which religion is taught; but that must be their concern. Lastly, it will be prejudicial in a country like India, where elasticity of action is important. It is satisfactory to learn that the general question of this Recommendation is under the special consideration of the Viceroy in Council.

India, however, is not the only country where the elimination of religious teaching is a crux for the statesman who would fain dispense with it. We see its power in Belgium and Ireland. Can it be wondered at that in India, where there is also a powerful sacerdotalism and corresponding superstition, we are beginning to discover that popular sympathy is withheld from our educational institutions? The struggle in these cases is between corrupt religion and no religion. Doctrinaires may plausibly argue that people ought to receive education for their children without religion, and supplement it how they pleased; but the Romish priest and the Brahmin, the Irish peasant and the Hindu ryot refuse their assent. We are very far indeed from maintaining that statesmen should employ the public funds upon the teaching to the young what is false and superstitious, but it is becoming increasingly manifest that they will have to descend from the serene altitude of indifference upon which they had elevated themselves, and will have to come to some terms of accommodation, such as grants-in-aid, with those to whom religion, however false or absurd, is still preferable to none at all. If during the last fifty years it could have been perfectly clear to the Natives of India that by a system of education studiously excluding religion their children had become, not only more enlightened, but also more religious, and perhaps, too, moral, the opposition might not have

been so dogged, but it requires a large amount of very extreme philosophy to induce the bulk of mankind to come to the conclusion that absence of belief is a blessing to an individual or a nation. Even the Buddhist has rites and ceremonies to which he clings. Bacon tells us that "Man, when he resteth and assureth himself upon Divine Protection and Favour, gathereth a Force and Faith which Humane Nature in itself could not obtain. Therefore, as Atheism is in all respects hatefull, so in this thing it depriveth Humane Nature of the Meanes to exalt itself above Humane Frailty." Millions who cannot argue like the great philosopher, yet feel the consciousness of this truth, and cannot consent for themselves, and still less for their children, to follow a "kindly light" which leads them into outer darkness and unbelief. Gods many and Lords many, even of the most revolting and ridiculous kind, are better to them than none at all. At any rate this seems to be the opinion of India after fifty years of the development of higher English education in the country without a *scintilla* of religion.

We now approach the system of "Secondary Education," which Mr. Croft, the Director of Public Instruction in Bengal, describes as a "vague" term. It seems to oscillate between the point at which primary education leaves off and the higher limit fixed by the standard of University Matriculation, English being in many schools the medium by which instruction is conveyed. It is noted that although in secondary schools, since the days of Lord Macaulay and Lord W. Bentinck, teaching through English predominated, there is "now a disposition to relax, and give more attention to vernacular languages." It is clear from the tables furnished that "aided institutions have been greatly discouraged of late years." The Report calls attention to this. We are glad to find that the gross injustice shown them by withholding scholarships, &c., is likely to be removed. A curious fact crops out in this department regarding female education. The secondary schools for girls, 1881-82, were—

Government Schools	.	6	Scholars	.	325
Aided „	.	50	„	.	1437
Unaided „	.	25	„	.	309

Mr. Johnston remarks: "It is striking to see how completely Government has failed to gain the confidence of the Natives for the education of girls. The grand reason seems to be, as we gather from the evidence laid before the Commission, the absence of religious teaching in Government Schools. The most devout Hindus and Mohammedans declare that they must have religion for their women. Some of the more careless said, 'Our boys may do without religion, our girls cannot.' By far the greater proportion of girls are in Mission schools. In a Government school the total cost per pupil is Rs. 32. In an aided school Rs. 16, or exactly one-half, and in unaided schools Rs. 12, the rate of cost varying in different provinces, and according as they are taught English or vernacular. The following paragraph is so important that we quote it *in extenso*:—

One of the valuable results of the inquiries of the Commission is the carrying to a practical issue a conviction which had long ago forced itself on thoughtful and

practical men in India, that the higher education needed a reform in its leading objects. It was felt that education was all tending in one direction, and that a monetary and selfish one. The aim of all the modern culture was to fit the youths of India for lucrative appointments, and that chiefly under Government; and if it did not lead to an honourable post, or at least a good living, it led to disappointment and dissatisfaction. It was found that thousands of youths were being educated to a high level for whom no place could be provided, and they had been so trained as to unfit them for their old position in life, and unfitted for any other. As for any man seeking education for its own sake, or to fit him for a life of learned leisure or studious labour, the thing was almost unheard of. Professors who had passed thousands of youths through their hands could scarcely tell of one. With such evidence before them, the Commission passed the Recommendations 1 and 2, p. 35, "Secondary Education," requiring a bifurcation, in some respect like that of education in this country, into the commercial and classical channels (Report, p. 219).

We come now to "Collegiate Education." Mention is made of several colleges established by Native princes and chiefs in Native States. The social position of the students in colleges is almost exclusively of the lower or middle classes, scarcely any of the wealthy or aristocratic classes. Many are poor Brahmans, qualifying eagerly for situations under Government, of which they are to a large extent practically monopolists. We extract again what is said of moral and religious training in them:—

"The great majority, however, of the witnesses that dealt with the question at all, expressed a strong desire that definite moral instruction should form part of the college course. If we may judge by the utterances of the witnesses, there is in the North-Western Provinces and the Punjab a deep-seated and widespread feeling that discipline and moral supervision require to be supplemented by definite instruction in the principles of morality. The feeling seems not to be so strong in the provinces where Western education has been longer and more firmly established; but some of the witnesses in every province, and some of every class, Native and European equally, have asserted that there is urgent need that the principles of morality should be definitely expounded. A review of the evidence seems to show that moral instruction may be introduced into the course of Government colleges without objection anywhere, and in some provinces with strong popular approval. Those who wish definite moral instruction to be introduced, generally advocate the teaching of some moral text-book." (See Report, p. 294.)

Religious teaching was felt to be of equal importance, and of still greater difficulty. The only solution seemed to be that *it must be left to aided colleges*, and the Commissioners were unanimously of opinion that to meet the desire for religious teaching, which was so generally expressed by witnesses of all classes, and in every part of India, that every encouragement should be given to the establishment of colleges in which religious teaching formed a part, and "*that in doing this they should be liberally helped;*" and they point out that the benefit of such a college would extend itself to other colleges alongside of it, from which religious teaching was excluded. They say, with great truth: "*Those who regard any particular form of religious teaching as a good thing, may be sure that in establishing a college in which such teaching is imparted, they are influencing not only the students their own college may attract, but the students of Government colleges as well*" (Report, p. 296). This is a truth which we are glad to see coming from such weighty authority, and would commend it to the earnest attention of all thoughtful and religious men.

Upon the effect of our collegiate education upon the enlightenment of the people, Mr. Johnston, guided by the statements and admissions of the Report, moralizes as follows:—

It is contended that there is considerable improvement as compared with the old

standard of morals, which is not saying a great deal, when it is admitted that some very ungainly vices have been borrowed from the professors and disciples of Western culture. While claiming that many errors of past methods have been got rid of, it is admitted that there is much room for improvement. "The surroundings of Indian students" are said to be bad; "living in an atmosphere of ignorance, his sense of superiority is in danger of becoming conceit. Reverence for the current forms of the religion of his country seems difficult to him when face to face with dogmas which science has exploded, and a disposition to scoff does not beautify his nature. Nor is it possible, at least in Government colleges, to appeal in a large and systematic manner to that religious teaching which has been found to be the most universal basis of morality" (Report, p. 300). This is an important statement to be sanctioned by such a body of men, and from the pen of a principal of a Government college; and he adds, on another page, "Still, desirous as we are fully to acknowledge the good effects of collegiate education, we do not shut our eyes to certain deficiencies of result, and certain positive evils, ascribed to various defects of system. We cannot affirm that in education has been found a sufficient cure for the comparative absence of lofty motives and of a sense of public duty, which for long centuries has been an admitted drawback on so much that is attractive in the character of natives of India. We cannot deny that, though the standard of morality is higher than it was, it is still a morality based to a large extent upon considerations of prudent self-interest, rather than upon any higher principles of action. Moral strength of purpose, under circumstances in which such strength has only itself to rely upon, is too often conspicuous by its absence; and great intellectual attainments are by no means always accompanied by great elevation of character" (Report, p. 303).

We are glad to see such a frank admission of the shortcomings of the collegiate system of Government from such a source, and willingly admit what is said in the next sentence: "On the other hand, however, it must not be forgotten that improvement in this matter, especially under the conditions imposed by the past history of the country, must be the work of several generations."

We pass over the internal administration of the Educational Department, although Mr. Johnston makes some valuable suggestions well deserving consideration.

In the chapter on the education of classes requiring special training, Mr. Deighton, the Principal of the Government College, Agra, gives a most graphic and interesting account of the attitude the Native princes and chiefs have held towards the system of education which we have introduced. It is partly hostile, but still more indifferent. An effort, which has been partially successful, made to counteract this feeling, by a Government boarding-house set on foot by the Earl of Mayo, and which now contains sixty-two pupils, is described. It is a sort of small Eton in India for the Native aristocracy. We pass it over, as the relations of missionary societies to institutions of this sort, in which religion can find no admittance, are practically *nil.*

The question of the Mohammedans is one of more general interest. Out of a population of more than thirty-eight millions only two hundred and sixty-two thousand children are taught in Government schools. The reasons assigned are as follows:—

What the causes were which deterred the Mohammedans from such cultivation was debated even among themselves. While some held that the absence of instruction in the tenets of their faith, and still more the injurious effects of English education in creating a disbelief in religion, were the main obstacles, others, though a small minority, were of opinion that religion had little to do with the question. Some contended that the system of education prevailing in Government schools

and colleges corrupted the morals and manners of the pupils, and that for this reason the better classes would not subject their sons to dangerous contact. The small proportion of Mohammedan teachers in Government institutions; the unwillingness of Government educational officers to accept the counsel and co-operation of Mohammedans; numerous minor faults in the departmental system; the comparatively small progress in real learning made by the pupils in Government schools; the practice among the well-to-do Mohammedans of educating their children at home; the indolence and improvidence too common among them; their hereditary love of the profession of arms; the absence of friendly intercourse between Mohammedans and Englishmen; the unwillingness felt by the better born to associate with those lower in the social scale; the poverty nearly general among Mohammedans; the coldness of Government towards the race; the use in Government schools of books whose tone was hostile or scornful towards the Mohammedan religion;—these and a variety of other causes have been put forward at different times by members of the Mohammedan community to account for the scant appreciation which an English education has received at their hands. All such causes may have combined towards a general result but a candid Mohammedan would probably admit that the most powerful factors are to be found in pride of race, a memory of bygone superiority, religious fears, and a not unnatural attachment to the learning of Islam. But whatever the causes, the fact remained; though the inquiries made in 1871-73 went to prove that, except in the matter of the higher education, there had been a tendency to exaggerate the backwardness of the Mohammedans (p. 483).

Something has been done, partly by the energy of a few enlightened Mohammedans and partly by English statesmen interested in the Mohammedan community, to remedy this evil. A memorial was sent in to the Commission by the Mohammedans, the most important part of which Mr. Johnston reprints. It is strange, but worth notice, that one thing which weights the Mohammedan community in the life-race is that the education of their children must be first and supremely religious. This, of course, is a drawback to the Native Christian also, except in so far as the study of the Bible rightly conducted calls out the exercise of high intellectual faculties which is not the case with the Koran. But it is an obstacle in the way of those who have to compete with the Hindus cramming hard for Government situations, and to whom the attainment of a post under Government is the supreme end of all existence.

Mr. Hunter himself has taken up the subject of "Female Education." He has prefaced his statements with an account of the peculiar difficulties which beset it. It is satisfactory to find that in his opinion there is a demand springing up for it which is quite recent and not yet important. Mr. Johnston remarks pertinently that perhaps one of the most pernicious and permanent evils brought on India by the Mohammedan conquest is the ignorance and jealous seclusion of women. This is, of course, not a novel reflection, but it should not be lost sight of. The following is Mr. Hunter's account of female education in India. We hold that it is too much *couleur de rose*, and leaves far too favourable an impression, but it is a clever piece of word-painting, and has a sufficient element of truth to give it currency:—

"Apart from the Sanscrit traditions of women of learning and literary merit in pre-historic and mediæval times, there can be no doubt that when the British *obtained possession* of the country, a section of the female population was educated

up to the modest requirements of household life. In certain provinces, little girls occasionally attended the indigenous village schools, and learned the same lessons as their brothers. Many women of the upper class had their minds stored with the legends of the Puranas and epic poems, which supply impressive lessons in morality, and in India form the substitute for history. Among the lower orders the keeping of the daily accounts fell, in some households, to the mother or chief female in the family. The arithmetic of the homestead was often conducted by primitive methods, addition and subtraction being performed by means of flowers or any rude counters which came to hand. Among the more actively religious sects and races, girls received an education as a necessary part of their spiritual training. In the Punjab they may still be seen seated in groups around some venerable Sikh priest, learning to read and recite the national scriptures or Granth; and the Brahman tutor of wealthy Hindu families does not confine his instruction to the sons alone.

"In some parts of the country such education as girls obtained was confined ostensibly to reading and arithmetic, writing being an art not held suitable for women of respectable life. The intellectual attainments, wit, and powers of memory of the Indian courtesan class have often been remarked, and formed one of their proverbial attractions. As a matter of fact, there always have been women of great accomplishments and strong talents for business in India. At this moment, one of the best-administered Native States has been ruled during two generations by ladies—the successive Begums of Bhopal; many of the most ably managed of the great landed properties or zamindaris of Bengal are entirely in the hands of females; while, in commercial life, women conduct, through their agents, lucrative and complicated concerns. But the idea of giving girls a school education, as a necessary part of their training for life, did not originate in India until quite within our own days. The intellectual activity of Indian women is very keen, and it seems frequently to last longer in life than the mental energies of the men. The intelligence of Indian women is certainly far in advance of their opportunities of obtaining school-instruction, and promises well for their education in the future." (Report, p. 521.)

The proportion of girls attending school to the entire female population is for all India one in 849. In Madras it is one in 403, in Assam one in 2236, and in Hydrabad one in 3630. There is a slight discrepancy between these numbers and those previously quoted, but we give them as we find them. The European standard is one in six, say for India it should be one in eight.

The following is the Report on Zenana Missions:—

"The most successful efforts yet made to educate Indian women after leaving school have been conducted by missionaries. In every province of India, ladies have devoted themselves to the work of teaching in the homes of such Native families as are willing to receive them. Their instruction is confined to the female members of the household, and, although based on Christian teaching, is extended to secular subjects. The degree in which the two classes of instruction are given varies in different Zenana Missions; but in almost every case secular teaching forms part of the scheme. Experience seems to have convinced a large proportion of the zealous labourers in this field, that the best preparation for their special or religious work, consists in that quickening of the intellectual nature which is produced by exercising the mind in the ordinary subjects of education. The largest and most successful of the Zenana Missions are composed of one or more English ladies, with a trained staff of Native Christians or Anglo-Indian young women, who teach in the zenanas allotted to them. They derive their funds from the missionary societies in Europe and America, supplemented, in many cases, by local subscriptions in India and by the private means of the English ladies who conduct the work. The Commission has not complete statistics with regard to the results achieved. But the figures accessible to it, together with the inquiries made by it in the various provinces, show that these results are already considerable, and that they are steadily increasing. The two impediments in the

way of their more rapid extension are—first, the natural reluctance of many Natives to admit into their families an influence hostile to their own religious beliefs; and second, the uncertain attitude of the Education Department towards such Missions. With the first of these obstacles the Commission cannot deal. But we have observed that much has been accomplished in this respect by the tact, courtesy, and wise moderation of the ladies engaged in the work. The second impediment comes within our cognizance; and we have provided for it by a specific Recommendation, *that grants for zenana teaching be recognized as a proper charge on public funds, and be given under rules which will enable those engaged in it to obtain substantial aid for such secular teaching as may be tested by an inspectress or other female agency.*"

There are two other chapters of the Report, one on "Legislation," the other a "Financial Summary," but we must pass them over unnoticed.

Of course, in the final adoption of this Report there was a compromise of opinions, but Mr. Johnston argues fairly that a compromise resting on reason, conscience, and evidence ought to be deemed satisfactory. The victory of extreme opinions was not sought, certainly by the friends of Missions, and they may be fairly content with the ventilation of the subject, as we trust also with its main results. Only three minutes of dissent were entered, a portion of one of which at least, by Mr. Arthur Howell, Commissioner of Berar, deserves notice here:—

Mr. Howell dissents on three points. (1) From the third Recommendation, on the subject of primary education, which he considers too weak. He says, "I hold that all Government expenditure on education should be *mainly devoted* to elementary education of the masses of the people." In this opinion a large and influential minority of the ablest men on the Commission entirely concurred though they did not enter their dissent.

Mr. Hunter also noticed that there had been a mistake regarding indigenous schools in the Punjab. Col. Holroyd, the Director of Public Instruction there, had estimated them as 4000; Dr. Leitner maintained that there were more than 6000. From the investigation of the Governor of the Punjab it appears that there are 13,109 such schools. It seems strange that the Director of Public Instruction should not have been aware of the existence of so great a multitude of these schools.

Mr. Johnston concludes his *brochure* with an analysis of the Recommendations of the Commission, annexing the Recommendations themselves. Whether every one will in all respects coincide with his views we cannot tell, but they deserve the most ample and dispassionate consideration, as proceeding from a thoroughly able veteran worker in the cause of Christian education.

What, then, is the practical conclusion of the whole matter? We think it is abundantly clear that it was high time that the searching investigation which has taken place should have been set on foot. None but those deeply interested in the maintenance of practices at open variance with the spirit and letter of the Despatch of 1854, practically nullifying it and substituting for it, without any other authority except their own imperious will, could have seriously objected. It has been abundantly revealed in the evidence produced, and in the Recommendations come to, that the Despatch of 1854, the Magna Charta, as it has been

termed, of Indian education, has been constantly contravened. Those to whom the office of carrying it out was entrusted have done things which they ought not to have done, and have left undone things which they ought to have done. We impute no unworthy motives to them; we can well imagine that they conceived that they knew better than the framers of the Despatch what was for the good of India, and possibly from a high sense of duty, treated the instructions for them guidance too often as a dead letter. But this is not what the people of England had, through their accredited representatives, declared ought to be their duties. The impression is confirmed upon us that a mistaken sense of abstract duty may have been at the bottom of much of the mischief which has occurred, by the readiness and fairness with which the official element of the Educational Department upon the Commission, when confronted with the Despatch, substantially acknowledged their error, and coincided with the measures recommended to carry out its principles. We may, therefore, while regretting much waste and misdirection of energy in the past, be quite willing to let bygones be bygones in the hope that there will not be a continuance of, or a recurrence to, courses subversive of the Despatch and injurious to the enlightenment of the millions of India. Beyond a doubt the task now, and, indeed originally, imposed upon the Educational Department, will be found to be a far more onerous and troublesome one than the system which has heretofore prevailed. It may not be so fruitful in the translation of Sanscrit poems and other evidences of refined scholarship, the leisure of accomplished men, nor in elaborate forms and statements to be filled up distracting to school managers, but it is far more likely to redound to the advantage of those masses who, to use Dr. Johnson's celebrated expression, need a mouthful though they cannot hope for a bellyful of learning. The inspection of schools in India effectively and conscientiously carried out must be a most difficult task, but it is a duty which has to be performed if education in that vast country is not to be an utter sham and delusion. We have heard what would be most amusing instances of tricks practised upon inspectors, if it were not that they are sad proofs of the low condition of morality among the teachers as among the taught. A European inspector not thoroughly familiar with the vernacular of his district must often be in most pitiable case; we can hardly wonder that some shrink from this branch of their work, taking refuge in the issue of forms and tables of which the recipients make such grievous complaint to the Commissioners as sometimes unintelligible, and always irksome.

As it is quite evident that there was urgent necessity for investigation, so we earnestly commend it to the Christian friends of Missions to exert themselves, that in this important branch of their operations some adequate fruit should be secured. The Despatch of 1854 originally was not all that they could have wished; the Recommendations now issued will not in all respects be agreeable to them. But whatever may, in their judgment, be the shortcomings of these official documents, they have in no sense of the word been responsible for them. Still there is confessedly much well calculated for the welfare of India.

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general slept over the education question; perhaps they are a
The result was that tares were sown instead of wheat, to the g
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carried out. If interest is manifest upon this point by the co
of missionary societies, there will be no lack of information
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ordinary reader to form a very fair judgment of the present
affairs, and would enable him from this starting-point to
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without fear or favour; but there should be no thwarting of good work even when it is not the outcome of the direct agency of the Department.

Finally, we trust that, inasmuch as this work has been taken up by missionary societies, and become one of their main agencies, it will not be lost sight of among those supplications which go up continuously to the throne of grace for the right direction of education in India. It certainly to a very large extent does not depend upon the action of missionaries—it is the province of statesmen, and rulers, and officials; but we are taught by our Liturgy, as also by the Word of God in effect, that it is God who does dispose the hearts of kings and rulers, which are in His governance, and that He does turn them as it seemeth best to His Godly wisdom. Much blessing might result if prayer were made specially that this educational work in India could be overruled for the true welfare of the people. That it may be so *Deus faxit.*

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APPENDIX.

Instead of interrupting the course of our comments on Mr. Johnston's Abstract of the Report by a long extract from another publication,* we have thought it best to supplement them by the following statement from it, which will supply those readers who will take the trouble to peruse it with a lively idea of the difficulties with which all classes in India interested in education have had to contend, who have endeavoured to promote it after their own fashion upon the faith of the encouragement held out to them in the Despatch of 1854. It will be apparent how, almost ludicrously, bureaucracy was stifling that education to which it was intended that it should give vitality. Also how, partly of set purpose, partly incidentally, departmental, that is Government, education was thwarting and extinguishing private effort :—

Evidence bearing on Administration.—The most numerous and important complaints brought before us in the evidence and memorials refer to the practical administration of the different systems of aid. Thus it is stated that in some provinces the plan of evoking private effort has not yet been fairly tried. The very first step towards the success of the plan is to make the rules under which aid is offered thoroughly known to those whom the State invites to help it in the work of education. Even this, it would appear, has not been always done. In the Punjab at least, care has not been taken to have the rules effectually published, or even translated into the vernaculars. It is not surprising therefore, especially in a province where English thought and English customs have as yet affected the community so little, that almost the only persons who have responded to the appeal of the State have been the missionaries. It is stated, too, that even when an application for a grant has been made strictly according to the rules—which owing to the complexity of the rules in some provinces is not always an easy matter—the delay before an answer comes operates as a great discouragement. In one province the process to be gone through in obtaining a grant is said to be so complicated, that it cannot well take less than six months, and often does take considerably more. In connection with this subject we must notice the very numerous and loud complaints of the multiplicity and complexity of returns required from the managers of aided schools. In some provinces it is declared that the trouble entailed by these returns is almost more than the grants are worth. The burden seems to be steadily growing as new administrators devise new forms to be filled up, and even men of European experience and culture are said to be occasionally unable to understand what it is that they are required to

* *Chapters from the Report of the Indian Education Commission.* Madras, 1883.

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where to make public opinion unfavourable to the policy of the Despatch of 1854, the obstacle thereby thrown in the way of evoking private effort may be very great, although intangible. One of the few representatives of private Native effort in the North-Western Provinces and Oudh states that "Aided schools are looked upon by the educational authorities as excrescences which are to be removed, and the sooner the better." He adds "they are the pariahs of the Education Department, and are looked down upon with contempt. The infection has spread from the Department to the outside public, and the very name of a 'subscription' school moves a provoking smile." He mentions a friend who long maintained a school with but slender means, and yet said that he would rather let the school perish than apply to the Department for a grant, on the ground that he should not "be able to bear their scornful conduct, and their constant and harassing interference." The views of this witness are possibly extreme; but it is well to note the strength of feeling that his words indicate. If his statement as to the public opinion that has been induced by the action of the Department corresponds in the slightest degree with facts, it is needless to seek any other explanation of the grant-in-aid system having had such small success in the North-Western Provinces. None of the witnesses in other provinces use such strong language. Still, what they say is enough to show that there are few provinces in which the feeling between the Department and the representatives of aided effort is such as we should wish to see it. Some of the latter point to facts which appear to show an indifference, if nothing stronger, to private effort on the part of some departmental officers. Thus complaints are made of departmental institutions having been opened in direct opposition to those under private managers. Cases of this kind are not numerous; but it must be remembered that even a single case, unless the ground of action was not only very strong but also very clear, must have conveyed the impression to a whole province that the Department is the opponent and not the friend of private effort. More numerous cases have been pointed to, in which departmental institutions have been set up in places where private effort, if warmly seconded, might easily have supplied the wants of the community. Cases of this kind must leave a similar, though a weaker, impression—at least must leave the impression that the Department likes best to have institutions of its own.

An official paper has been laid before us, from which it appears that in Madras it was proposed by the Director of Public Instruction to spend Rs. 30,000 with the avowed object of transferring the secondary education of an important town, which had hitherto been chiefly provided by private effort, wholly into the hands of the Department. His successor, indeed, advised against the measure, and it was not carried out. The same director avowed it to be his policy to develop departmental education *pari passu* with that resulting from private effort; and in the opinion of many witnesses he aimed, not so much at increasing both as at largely substituting the former for the latter.

Again, in proof of the want of sympathy for private effort, it has been pointed out that in few provinces have representatives of non-departmental education been consulted on questions relating to education generally, and in few have they been invited to take any share in those examinations below the standard of the University which exert an influence upon schools at large. It must be remembered that this complaint, as well as many others, is not made in all provinces alike. In Madras, for example, where some complaints are loud, this one is not heard. It may be, also, that the representatives of private effort are to some extent to blame for this isolation; but that they feel themselves to a large extent debarred from exerting any influence on the general current of education is plain from the evidence before us. . . .

Again, it appears that in some provinces, though not in most, scholarships have been confined to departmental institutions. In one province this was carried so far that, until after we had commenced our inquiries, scholarships were not only not tenable in institutions under private managers, but were rigorously withheld from pupils who had received any portion of their education in such institutions. Whatever may have been the intention of such rules, they seem to show that the policy laid down in 1854 had been overlooked. They could hardly do otherwise than create the belief that the Department had no active wish that private educational effort should prosper.

Again, as pointing to this want of sympathy, it is stated that rules have been laid down for aided schools which the Department never thought of applying to its own schools. For instance, in Madras the rules allow no aid for the salaries of even the oldest and most experienced uncertificated teachers, while a few such men are nevertheless retained in departmental institutions. In the same province it is said that rules are laid down which, though excellent in the abstract, leave quite out of view the present needs of aided institutions and the actual difficulties of their managers. For example, while the scale of grants-in-aid of the salaries of certificated female teachers is admittedly a liberal one, the fact that hardly any such teachers can at present be procured seems to have been completely overlooked. It is also asserted that, for the sake of the theory that grants should not be given for servants, the aid has been taken away which was formerly given in paying the women employed to escort girls to school—a class of agents quite indispensable at present in a well-managed girls' school. For reasons such as these, it is stated that a scheme which looks liberal on paper turns out to be far from liberal in practice.

These are some illustrations of the opinion expressed by many witnesses who speak from the standpoint of aided education, that only in rare cases has the Department discharged its duty of actively fostering private effort—that cold justice is the utmost which as a rule it has been willing to accord. It is also alleged that there has been no want of vigour in the establishment of departmental schools, and that the impression has thus been left that those who wish to be honoured by the State for interest in education, must show that interest by supporting departmental effort. One witness says that any attempt to open a school that would even appear to be a rival to a departmental one "would be regarded, not only by the officials, but also by most of the respectable Hindu inhabitants, as an act of disloyalty to Government." Another, who is in no way connected with aided education, says "that Government institutions are invariably the most preferred and favoured, not only by the State, but also by all those who crave and court State favour." And witness after witness in nearly all the provinces declares that many Native gentlemen and Native associations would be ready to establish aided schools if it were generally felt that their doing so would be approved and commended by Government and its officials.

. . . . . .

In 1876 some reduction in educational expenditure was necessary. By the measures adopted the whole operation of aided schools was crippled. On this the Report comments as follows:—

It must be admitted that the alternative was a hard one, and that if the financial distress was so extreme as to make an annual saving of Rs. 20,000 indispensable, many arguments may be advanced in favour of the course adopted. Yet it may reasonably enough be held that the widespread discouragement of private effort was a still greater evil than any that could have arisen from crippling or even closing a few departmental schools. There can be no doubt that the action taken has left, in many quarters, the unfortunate impression that it is not desired to encourage private parties to help the State in promoting education. A representative of Native effort says, "Owing to the withdrawal of grants, the progress of high schools conducted by Natives has been hampered, and I do not think that, unless important changes are made, the Natives of this Presidency would find it worth their while to take a part in the education of their countrymen." Another representative of Native effort expresses the conviction that "the procedure of the Department testifies to a distinct abandonment of the policy sketched in the Despatch of 1854, one of the primary and fundamental aims of which was to develop Native enterprise in educational matters in this country." A European manager states it as his belief that it was because the grant-in-aid system "was so suitable to the requirements of the community that after ten years' operation Government thought it necessary to check its growth by reducing the grant or refusing it altogether." There may be insufficient ground for views like these, but the fact that they are entertained by those who have been most ready to respond to the State's appeal, is of no inconsiderable importance. It is only fair to add that the result-grants

had again risen in 1881-82 to a sum in excess of their amount in 1875-76, before the reduction was made.

Conclusion.—Such is a digest of the complaints that have been made against the systems of aid at present in force, and against the method and the spirit in which they have been administered in some provinces. We may repeat that we have confined our attention in this review to the evidence of witnesses who are more or less dissatisfied with the existing system, and that the main purpose of the Section has been merely to notice the opinions expressed by them. . . . The development of education has only to a small extent followed the lines marked out in 1854; and our review appears to be enough to show that this fact is due in a considerable degree to the distinct, and in some provinces the strong preference shown by the Department for working through officers of its own rather than by means of private agency.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 565.)

XVI.—THE NATIVE CHURCH COUNCIL.

WE dwell at some length on the circumstances of the establishment and progress of our Church Council in the Punjab on account of its great importance. The Church of Christ on earth consists, not of a mere collection of individual units of Christian people who are unconnected with each other; but it is a congregation of faithful men, which has a corporate as well as an individual life. It consists, not only of foreign missionaries and Native ministers, but of the people also. At the commencement of missionary work in India, as in all other heathen countries, the missionary naturally did everything himself; for there was no one else to do it. When, through God's goodness, a congregation was gathered around him, the tendency still remained for the missionary to do everything by himself for the people; and for the people to do but very little, or nothing at all, for themselves. All authority and all action was concentrated in the missionaries.

The Church Missionary Society many years ago established their Native Church Committees and Church Councils in India, in order that they might promote (to use the words of Mr. Venn) the "self-extension, the self-government, and the self-support" of our Native Churches. We believe that they were the first amongst all religious societies to organize systematic efforts in this direction. The object and design of our Church Committees and Church Councils is to teach our Native Churches to begin, from the very commencement of their existence, to exercise their own powers of thought and action for themselves, according to their capabilities and opportunities. We would act towards them in precisely the same manner as we do towards our own children, and seek to develop their powers by constant practice.

Our little island at home can never provide all the agents and all the funds which are requisite for the evangelization of the world. It would not be well for the world if it could do so. When the work is once begun, it is our wisdom and our policy to enlist into the service of

Christianity all the resources of the people who are converted to it; and to teach them, not only in theory, but in practice also, what Christianity is. Our Christian religion contains within itself the power of developing and extending itself indefinitely amongst all classes in every country of the world. The Gospel axe which is to cut down the trees of Hinduism and Mohammedanism in India must find its own handles from the trees themselves. It is the object of our Church Committees and Councils to teach them practically how to do so, and to define also practically the relations which the foreign missionary has to the Native ministers, and to the Native Christians generally.

On account of the great importance of this subject, we shall divide it into three heads.

I. We give *extracts from some of our leading writers respecting our policy with regard to the Native Church in India.*

The chief work of the Rev. Henry Venn's life is said to have been his careful and prolonged labours for the organization of Native Churches. We quote the following passages from his Biography :—

All his measures converged to this point,—the formation, wherever the Gospel was proclaimed, of a Native Church which should gradually be enfranchized from all supervision by a foreign body, and should become in his own phraseology, self-supporting, self-governing, and self-extending. He carefully discriminated between missionary work carried on by foreigners, and Christianity acclimatized, and so become indigenous, in a National Church. The one was the means, the other the end: the one was the scaffolding, the other the building it leaves behind when the scaffolding is removed: the one subject to constant changes and modifications, as fresh circumstances develop themselves, the other growing up to a measure of the stature of a perfect man, by gradually putting away childish things and reliance on external help and control. (P. 276.)

Thirty years of missionary experience has plainly taught the necessity of stimulating, from the first, among Native converts, voluntary effort; effort humbly dependent towards God, independent and self-reliant towards the foreign missionary society. (P. 439.)

The proper position of a missionary is one external to the Native Church; and the most important duty he has to discharge towards that Church is the education and training of Native pastors and evangelists. (P. 287.)

In Bishop Milman's Life (late Metropolitan of India), we read in p. 177 what his views were on this subject. He says :—

Speaking generally, the art of self-government ought to be instilled into Native Christians at as early a period as possible. In the South of India this seems to have been done, and with much success. We have been behindhand in Upper India. The Church Councils, which are now established in several places, will obviate the evil in a great measure.

Bishop Lightfoot, of Durham, writes in his "Paper on the Progress of Ancient and Modern Missions" (p. 24) :—

I seem to see the advent of a more glorious future, if we will only nerve ourselves to renewed efforts. During the past half-century we have only been learning our work as a Missionary Church. At length experience is beginning to tell. India is our special charge, as a Christian nation. India is our hardest problem, as a Missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English

parish may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ.

Sir Bartle Frere, in his book on "Indian Missions" (p. 82), writes:—

This brings us back to the question put by the Brahmoist teacher, "What shall be the Church of the future?"

We may not, like him, hope to see on earth any Universal Church, in which all nations and languages shall join. Our visions of such Catholic unity must refer to a period when the heavens and the earth, as they now are, shall have been changed; but we may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognized by all Catholic Christians as betokening true Catholic unity with the Great Head of our faith. It would be in vain to speculate on what are likely to be the distinctive features of such an Indian Church, but we may be confident that they will be no mere copy of the Churches which have grown up in and around Europe; and that, while holding the truths which are to be gathered from the teaching of our Lord and His Apostles, the framers of the Church constitution of India will find no necessity for copying peculiarities which have been impressed on so many of the older Churches of Christendom by the circumstances under which they were originally organized in communities at that time quite as barbarous as the least civilized portions of India are now.

The following extract is taken from the sermon of the Bishop of Ely, at the farewell service for two missionaries about to join the Cambridge Mission at Delhi, in October, 1878:—

The Indian Church of the future need not be, probably cannot be, a simple reproduction of the English. Indo-Catholic and Anglo-Catholic may prove eventually very varying developments of the Gospel of Christ. God has not designed His Church to be the instrument of crushing all the races whom it shall embrace into one uniform type, but, leaving to them their national characteristics, to draw out and purify and elevate their peculiar gifts, each casting, as it were, a special offering into the treasury of the temple. Our work then in India is to develop an Indian Church, not to cast a thin film of English Church-life over a deep ocean of alien habits, but to sow the seed, to instil the fundamental truths which, by God's grace, shall germinate on that strange soil, and produce in His time yet another manner of fruit upon the branches of the Tree of Life.

II. We proceed to give an account of *the formation and the constitution of our C.M.S. Native Church Committees and Church Councils,* and of their duties and powers, in North India.

The origin of our C.M.S. Church Councils was as follows. It is given us in Mr. Venn's Life:—

In the year 1855, a negro merchant, with his wife and family, from Sierra Leone, came to visit England. Mr. Venn, as was usual with him in all such cases, invited him to his house, showed him all hospitality, and asked him about his travels. He was a wealthy man whom God had prospered in his labours as a merchant; and Mr. Venn asked him what he was doing for Christ's Church and cause, with the riches which God had given him, in his own country, Sierra Leone. The African sprang to his feet. "Of course," he said, "we should like to do much; but as long as you treat us like children, we shall behave as children; not only do nothing ourselves, but need a great deal of looking after by you." He meant that not only would the negro converts in Africa be of little use to others, but be positively a hindrance and a burden to ourselves. "Treat us like men," he said, "and we shall behave as men. We spend our money on ourselves, because you do not arrange for us to spend it for Christ. As long as the Church Missionary Society pays for everything, and manages everything, what is there for us to do? Only let us have a share in managing our own Church affairs, and you will soon see that we can both do something, and give something also, for God."

Mr. Venn at once took the hint. A Church Council, some twenty-five years ago, was established in Western Africa.

We learn from this story, and also from the experience of many years, that as long as the Church Missionary Society pays for everything, and manages everything itself, the Native will do nothing; and perhaps can do nothing. The Church Missionary Society's wish is that they should be something, and do something themselves; not as one of our Native clergy once said, as if the Society were everything; or as if the foreign missionaries and the Bishop were the Church, and the Natives were nothing, and had to do nothing, save to obey the orders of their superiors, and to do what they were told. But little did that brother know of the faith which, in little grains of seed, can see large and fruitful trees; which in small beginnings can see great results; and which even in Hindu and Mohammedan men around us can see kings and priests to God and Christ.

Very considerable powers have been given by our Society to our Church Councils. They are composed of all the Native clergy labouring in connection with the Council, of two lay delegates from each Native congregation; and they meet together under the presidentship of a chairman (European or Native), who is appointed by the Parent Committee, and who has a veto on all proceedings, an appeal from his veto being allowed to the Corresponding Committee. The duties of the Council are the appointment and transfer of all Native clergymen, and all lay agents, who are connected with the Council; together with the payment of their salaries, from their own funds, which are supplemented by a grant-in-aid from the Parent Society. All titles for holy orders for the pastorate are given by them, after they have been submitted to the C.M.S. Conference for their opinion, and to the Corresponding Committee for final decision. A report of their proceedings is published annually, both in English and in the vernacular.

In connection with the Church Council there is also in every congregation a Native *Church Committee*, consisting of the Native pastor, three lay communicants of the congregation elected by the congregation, and a chairman (either European or Native), who is appointed by the C.M.S. Corresponding Committee. The chairman has a veto on all proceedings, the appeal being allowed to the Church Council.

The duties of the Church Committee are the election of delegates to the Church Council; the general supervision and management of the temporalities of the congregation; the collection and distribution of Church funds; the superintendence of the repairs or necessary enlargement of public buildings connected with the pastorate; the providing for the due performance of divine worship; the promotion of the self-support, self-government, and self-extension of the Native Church; and generally all such duties as belong to the office of churchwarden.

It is remarkable what excellent results have already followed the proceedings of our Punjab C.M.S. Committees and Church Council. Formerly our Christians left all thought, together with all action, to

the missionary. They have now begun to think of, and to share the burden of, the difficulties and the trials which are inseparable from the work. Just as exercise is the secret of a healthy body and mind, so active working for God is the secret of a healthy soul. *The Native Church must* (together with the missionary) *be the Mission.* Every member of it has a work to do, and must do it. They must, through their chosen representatives, learn to decide matters for themselves. If, like children, they make mistakes, and sometimes fall; they must learn wisdom by their own experiences, and gain strength for themselves in action. We do not want always to do everything for them; but to do things by them; or, rather, to teach them to do everything for themselves; and this they can only learn by practice and experience. We are now training them to bear responsibilities; and we mean to lay responsibilities on them, as far as they are able to bear them, and we mean to give to our Native Christian brethren every work which they are able to perform. We read in Sir Henry Lawrence's Life that one of his assistants thus wrote of him: "In teaching me, Sir Henry never spared himself; but having taught me, he never did anything that I could do for him." Our attitude with our Native brethren must be the same as this. We must teach them how to work; and then insist on their doing it; and ultimately decide never to do any work which they can do themselves.

Our Church Council is also the mouthpiece of the Native Church, by which their voice may be heard and their views distinctly made known on every subject affecting themselves. In the papers which are read at their meetings, and in the discussions which follow, the chosen representatives of the Native Church express their opinions and feelings; and by their own words and actions the spirit and the character and the powers of our Native Church may be fairly gauged. They thus show what they are, and what they can do. They show (to use their own expression) how far they are able to "stand on their own feet," without the constant support and supervision of the foreign missionary. They may possibly at times have opinions and views from which we, from the west, may sometimes differ. Both for their sakes and our own, it will be well for us to know them. It may be that they may sometimes be right and we be wrong. In any case we do not expect perfection in any organization; nor do we expect that any infant institution can at once arrive at the strength of manhood. We remember the very gradual progress which we have made at home in the formation of our British constitution in connection with our Houses of Parliament. We cannot too often remember that "a house when building appears very different from a house when built"; and that "the first flutterings of young and almost unfledged liberty, in its attempts to assert itself, will present aspects which are often grotesque, and sometimes are even irritating, to more healthful and matured ideas." Yet we know that no Native Church can be formed except in connection with the Christians themselves. We will therefore give careful attention to all they wish, and to all they say and do.

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III. We give the following *specimens of the thoughts and feelings and desires of our Native brethren*, which are extracted from our Church Council reports. They will perhaps, better than anything else, show what is the present position of the Native Church in the Punjab; and tell in their own words how far they have arrived in intellectual and spiritual attainments. The speakers are of course responsible for their own utterances. [Mr. Clark then gives twenty-seven pages of extracts. We confine our selection to a few of those which refer to the Church Council itself.—ED.]

The Rev. Imad-ud-din, of Umritsur, in his sermon on Easter Sunday, 1877, at the formation of the Church Council, spoke thus:—

We cannot here have time to give all the proofs of our Lord's resurrection. . . . He then went to Heaven, but not at once; for He would be first seen for forty days by many of His friends, and once by 500 disciples, who were collected together at different times and places, at the lake side, or walking on the road, or in the house, by night and by day, that they might know that He was alive, and be comforted by the thought that He had risen never to die again, but to live for ever, the first-born from the dead. He would that this wondrous influence of His life might ever appear; and from His life we know that hope of life from death rose in His disciples' minds, and that the hopes of mankind were not dead in His grave; and from that time to this have men sprung into life like the flowers and leaves of the spring. What then, though now as then, His disciples are weak in faith, and could with difficulty believe that He had really risen; though men's hearts are still broken by grief and suspense;—yet still faith now comes, even as it then came; and when it comes it remains; and the eyes and hearts of men are opened, and then they understand, and then they wait, as we do now in India, for the coming of the Holy Ghost.

And now Christ's life still lives in our poor weak faith; though the disciples in India too often sleep instead of watching and praying, yet the influence of Christ's resurrection life still lives, and the Pentecost will yet come. Even now we see that men in India are born and live, because Christ lives; and the new-born babes weep from weakness, and then desire food; and then they grow, and bow the knee to Christ, and they worship Him who is the life, for they hunger for the life.

But still we hardly believe it, and the works of life with difficulty therefore appear; and there are many amongst us who, like the Hindus and Mohammedans, will accept the law which kills, without the life. But if any one would ask for the prescription for life, it is this, that God's Holy One saw no corruption. He lives, and if He lives, then bad men can be good. The world says, "It is impossible!" but God says, "It may yet be, because Christ lives." Even bad habits, which have destroyed and killed myriads of people, may be overcome, and now all who will may become holy and good, because Christ lives. In His life even obedience may be learned; and so the eleven disciples were enabled to obey Christ's first command, and did not leave Jerusalem, even though Jewish priests and Roman soldiers, who had killed Christ, might easily have killed them. Yet they remained in Jerusalem, because in His life they had learned obedience. And then in their utter weakness they went forth into all the world just as they were, to preach Christ's Gospel; because they had received the root and seed of life, which fitted them for *everything*; and they then were able to form a Church in every place to which they went, through the power of the Spirit of Christ.

We, brethren, who are Christians in the Punjab, are more numerous than the disciples then were. Can we form a Christian Church? Our Church Council has now assembled together to endeavour to do so. Christ's religion never spread on earth through this world's power or wealth or learning, but through faith in a living Christ. If He dwells in us now, then we Christians in the Punjab shall be able to establish a Church just as the disciples did of old. If Christ lives not in us, then all our efforts will be in vain.

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The Rev. Mian Sadiq, now superi
Council Mission at Jandiala, said :—

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just been read. Before we had our Churc
we can speak. We are but men, and we
our Church Council we were all of us afr
to speak. Now we can speak. Our *hand*
just as our mouths were tied before; but
for help for our needs. The Society want
have a better means of making progress i
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Mr. Basu, now head-master of th
said :—

Our work is not to form a church. A co
a tree, must grow of itself. The light an
We cannot make it—it grows. We have
been laid out in the Dutch fashion, but t
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EXTRACTS FROM THE ANNUAL LETTERS.

FUH-KIEN MISSION.

*From the Rev. R. W. Stewart, College, Fuh-chow.**

THE *Theological College.*—The desire of so many years to have a properly constructed college for our theological students has at last been granted, and we cannot be sufficiently thankful to the Giver of all good for this His great mercy.

Since the destruction of our City College in 1878, we have been unceasingly striving to secure a suitable site for the purpose, but something always turned up to thwart us just as it seemed we had gained our object; however, at last, in the Providence of God, the Chinese authorities were led to offer us a site in exchange for one we had purchased, but which they did not wish us to keep, and we accepted it and find it most suitable in every respect. As the Bishop remarked at the opening of our new building last autumn, we had been chased from "Esek" and again from "Sitnah," but now we were settled at "Rehoboth," and "the Lord hath made room for us, and we shall be fruitful in the land."

The site, as I have said, is an excellent one, in the open country, at some distance from the Native villages, and yet sufficiently near to enable us to visit them for preaching in bands of two or three twice each week. The College itself, in the opinion of the Bishop, is an "excellent building, well adapted to do the work required;" it will accommodate fifty students, each having a small room to himself, and the large hall, set apart for divine service and fitted up as a chapel, can when needed seat some 250. Our first Sunday service in it was, most appropriately, the ordination to the priesthood of Mr. Ngoi, who was to be, and now is, our chief Native assistant in the Foo-Chow educational work; one of our Conference meetings too was held here.

Our studies during the year have been 1st and 2nd Chronicles, St. John's Gospel, the Epistle of St. James, the Thirty-nine Articles, the "Great Learning" Catechism, Mr. Faber's Commentary on St. Mark, and astronomy; and a large portion of their time has been devoted to writing and studying the Chinese classics, and the senior men have given a short address in turn each day on a passage of Scripture, which I afterwards criticize; they also gain practice in preaching to the heathen by, as I have said, visiting the surrounding villages twice each week.

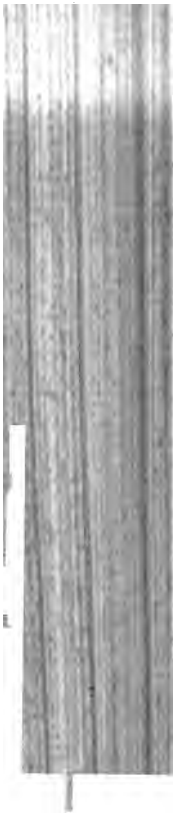
During the year I have had nineteen men with me under instruction. Of these one returned home at his own desire, another was dismissed as unsuitable, and a third has been appointed catechist at Chiah Sioh, in the Lo-Nguong district; he was a most excellent student, and has already by his earnest work done credit to the College.

We are beginning the New Year with a large addition to our numbers, making in all thirty-three men now in training, and, as the College gradually gets filled, we shall be able each year to send out more men, and give a better response than hitherto to the cry, distinctly heard from all parts of this Mission, "The harvest truly is plenteous, but the labourers are few."

I cannot complete this report without expressing our sincere gratitude to Mr. W. C. Jones for his munificent gift which, with the money returned by the Chinese authorities as compensation for our first College destroyed in the city, has enabled us to buy the site and erect on it the buildings of our new College compound. Our troubles and disappointments during the past five or six years are now quite forgotten in thankfulness to Him who in His great might and unerring wisdom has guided us right through to this most happy end.

The Boys' Boarding-school. — The Boys' Boarding-school has had to pass the greater part of another year in its old quarters, the small Native house which it has occupied since we were turned out of the city; but I am thankful to say this state of things is now at an end. We have recently completed a new house for them on an excellent site near the College compound, and we

* Written before Mr. Stewart's return to this country.



from Ku-cheng to occupy the position of Native Principal, and we are beginning the year with thirty boys—more than double last year's number.

Through the generosity of a few friends in Foo-Chow we were enabled to start an "Industrial School" last year, the boys giving up their afternoons to it, and in this way those scholars who are not fitted to be catechists or schoolmasters will be able, on leaving us, to set up as Christian tradesmen through the country, and in this capacity they may do as much to advance the truth among their countrymen as their brethren who are more directly engaged in the work.

This Industrial School we expect will go far to solve that most puzzling problem, what to do with boys at seventeen or eighteen to whom we cannot give Mission employment. Such have sometimes complained that the head-knowledge we have imparted to them could not enable them to earn their living, and knowing nothing else, not even how to dig, and being too old to learn, they had lost rather than gained by joining us.

This work has met with the unanimous approval of the Native Church, and accounts in a large measure for the unprecedented desire now manifested to enter our boarding-school; nor do I think this has injuriously interfered with their book-work; chapel and schoolroom occupy six hours of their

Among these scholars we number 225 heathen children—that is, children whose parents and households are entirely heathen—who are reading our Christian books. There is much cause for thankfulness in this; these village schools, though still far from what we desire them to be, are yet bringing many little Christian children under Christian influence, whom otherwise we could not reach; and not only may we look for a blessing on themselves—but there is reason for hoping that in some cases other members of their households may be brought to look with kindlier eyes on the Christian Church, and be even led out of darkness into light.

The annual inspections and examinations which have been held during the last few years have done much, I think, to increase the efficiency of the schools; they give the teachers and the scholars something definite to look forward to and work up for, and the heathen who attend in numbers, listening attentively to the catechizing of the children in the great foundation truths of Christianity, may perhaps take some seeds away in their hearts, which in due time may bring forth fruit.

These schools, too, give an opportunity for adults to study in the evening when their work is done, and many, I find, take advantage of it. The great difficulty is to find efficient teachers. However, I am looking forward in the near future to something being done in this direction by our boys' boarding-school.

From the Rev. J. R. Wolfe.

In taking a review of the work carried on in the districts of Lo-Nguong and Hok-Chiang during the past year, I am thankful to be able to say, speaking generally, that the condition of these two Hiens has given me much cause for thankfulness and satisfaction, and has afforded me greater encouragement in hoping for the final triumph of Christianity in these parts than at any previous period of my labours for Christ in this great province. There has been, I am persuaded, very decided progress, both in Lo-Nguong and Hok-Chiang, in every direction throughout the year 1883. God has been working, I believe, on the minds of the people very manifestly; the number of professing Christians has been gradually increasing; the members of the Church have been showing, in a more substantial manner than they have ever done before, that they feel and recognize their responsibility in the matter of self-support; and, altogether, I have reason to feel, and to thank God for the fact, that the spiritual life of the several congregations is growing deeper and wider and more mature year by year. This is a work of patient waiting; but waiting in faith; we shall not, we have not been disappointed. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Among the vast heathen population of these districts the knowledge of Christianity is steadily extending. In busy towns, in populous villages, in lonely hamlets among the hills, the blessed news of God's love to man through the Cross of Jesus has been made known by simple, earnest, loving words from many Native lips, and, in instances not a few, has won its way to the weary hearts of men and women, heavy-laden with sin and bowed down with poverty and woe. "To the poor the Gospel is preached." The light has been gradually breaking in upon the surrounding moral and spiritual gloom. Many blind eyes have been opened, though as yet numbers of them can only "see men as trees walking." The result is that the bitter opposition and hatred of Christianity that existed a few years ago in these districts, and which arose from an entire ignorance of its precepts and principles, and from perverted and mistaken views of the motives and aims of its followers, are rapidly disappearing, and the religion of Jesus is gradually winning its way to popular favour. The people of Lo-Nguong and Hok-Chiang are very different now in their bearing towards Christianity, compared with what it was twenty or ten, or even five, years ago, and though it is still very far from what we could desire, and from what we hope and believe it will become, yet I am very much encouraged, and thank God for the change. There has been no open or very violent opposition or persecution of the followers of Christ

mention a circumstance which occurred very recently in the large town of Keng Tau, where we have between 200 and 300 Christians. In consequence of some trouble arising from the lawless conduct of members of this town, the chief mandarin of the district, accompanied by a large body of military and police, paid a visit to Keng Tau, and demanded the surrender of the offenders. The elders, either from inability or unwillingness to comply with this demand, excused themselves, whereupon the mandarin ordered the demolition of the ancestral hall of the clan, and the destruction of the crops in the fields and gardens surrounding the town. The military at once proceeded to execute these ruthless orders of their chief, and were destroying the property of heathen and Christian alike. The catechists at once made a representation of the case to the mandarin on behalf of his flock. The mandarin received him most courteously, and expressed himself in complimentary terms respecting Christians, and at once issued strict orders not to touch the property of the Christians; and, furthermore, offered to make compensation to them for the amount of their property that had been already injured. A few years ago such a friendly disposition towards Christians did not exist, but the very fact of men being Christians was a sufficient motive to incite both officers and soldiers

se parts. The delegates from the
is congregations have regularly
led, and many of them have shown
enthusiasm in assisting to carry
ie business of the councils. It
doubtless amuse our friends at
and probably raise a sneer on
ps of our enemies, to witness these
ites; some of them with tattered
ents, others of them without shoe
cking, stepping up to the ballot-
s with closed eyes turned upwards,
ords of secret prayer on their lips,
ive their vote on the subject which
een just discussed. These men,
ver, are in earnest, and many of
have suffered loss for the sake of
ord Jesus, and the cause of Christ
r to them, and they take a real
st in the business which calls them
gether once a quarter, to deliberate
id discuss. The sight is deeply
sting and encouraging, more
ally to one who remembers the
hen there was not a single Chris-
n any of the districts where those
egations now exist, which send
delegates to represent them in the
e Church Councils. At the be-
ng of the year the Church Council,
in Lo-Nguong and Hok-Chiang,
ed on establishing a Native Church
onary Society in each of these
cts, to be supported by the vo-
ry contributions of every member
e Ang-lik-Kang Church in the
ct. Of course they have not been
o do very much at first, but we will
e discouraged when we remember
many of the most mighty enter-
which have blessed mankind
illed the world with their fame
had their origin in very small and
beginnings. Each of these councils
aken the bold step of appointing
first missionary, and has sent him
to open up new ground in un-
ied villages, of which, alas! there
undreds round about on every side.
council has guaranteed the salary
ir missionary for the first quarter,
hope of being able to increase it
ally year by year. The delegates
last meeting of the Hok-Chiang
cil proposed a scheme by which con-
tions could be at once raised for the
support of their missionary,
proposition is, that every man con-
d with the Church in the district
d contribute twenty cash, or two
cents, per month; every woman ten
cash, or one cent, a month; and every
child half a cent, or one farthing. In
this way, with the present number of
Christians at Hok-Chiang, a sum of
about 21*l.* a year could be raised, and
the expenses of the missionary provided
for. It may seem to you at home in
England a very small sum which these
Chinese Christians subscribe; but it is
not relatively a small sum when we take
into account the fact that one dollar to
a poor Chinaman is as much as two
pounds to an Englishman. I have
known a very poor Chinaman, one of
our Native Christians, to put $5 in the
offertory plate, but wrapped in paper,
lest it should be known that *he* had
given it. This $5 was the savings of a
whole year, or probably longer, and he
gave it with a willing heart, out of pure
love for Christ who saved him.

Provincial Council.

The Provincial Council occupied nine
days this year, beginning on the evening
of December 8th with a devotional and
missionary meeting, and closing on
Monday, the 17th, with a large Chinese
feast to the pastors, catechists, dele-
gates, exhorters, and students, and a
sprinkling of private Christians from
different parts of the province, who
came to witness the proceedings of the
Council. The Saturday evening meet-
ing was deeply interesting from the
encouraging accounts of success given
by many of the brethren of their work
during the year. The Back St. Mission
church, which holds over 300, was well
filled, and it was indeed a most thrilling
sight to see so many seated together who
were once dark, ignorant, heathen idola-
ters, the majority of whom are now
workers for Christ in different parts of
this great province, and who this evening
were met together to tell what the Lord
had done through their means, and to
pray together for His blessing on their
work during the coming year. The Lord
truly "hath done great things for us,
whereof we are glad," and it would be the
height of ingratitude not to tell it out,
to the praise and glory of our God alone.

The sermon was preached on Sunday
morning following by Mr. Stewart
(Judges vi. 14). At the close of the
service the Lord's Supper was adminis-
tered The evening sermon by Rev.
Wong; text. Matt. vii. 12.

Rom. vi. 6.

Tuesday evening, led by Yiek Siu Mi. Subject: "How is Christ the believer's life?"—Col. iii. 4.

Wednesday evening, led by Ting Seng Ang. Subject: "The doctrines best adapted to influence and draw the hearts of men to Christ."—Rom. i. 16.

Thursday evening, led by Rev. Sia. Subject: "What should be the attitude of Christians with reference to the Second Coming of our Lord?"—Matt. xxiv. 36—44.

Friday evening, led by Ho Su Hok. Subject: "How should Christians act with a view to the recompense of the reward?"—Phil. iii. 14.

Saturday evening, a missionary and prayer-meeting.

Sunday morning, December 16th, Mr. Lloyd preached the sermon.

Sunday evening, December 16th, Rev. Mr. Ngoi preached the sermon.

The subjects for discussion and consideration by the Council during the week were the following:—

Wednesday morning. Subject: "The best means of instructing our Christian women in the truth and doctrines of Christianity."—Luke x. 30 and 32. Introduced by Wong Sing T6.

Thursday morning and afternoon. Subjects:—

(1) "The importance of fixing a uniform scale of salaries for catechists and schoolmasters." Introduced by the

admiration at the way that this old and faithful catechist dealt with so important a subject.

(8) "The best means of increasing the number of earnest and faithful catechists to work in the Mission." Introduced by the Rev. Wong Kiu Taik.

Saturday. Subject: "Self-support." Introduced by Rev. Sia. He treated it under the following heads:—

(i.) Money given to the cause of God was lending it to the Lord.

(ii.) The reward which the Lord gives to zealous work in this direction.

(iii.) The zeal of the heathen, and even ourselves when we were heathen, in supporting the devil and his idolatry with money, should put us to shame in our great backwardness in supporting the cause and worship of the true God who loved us so much.

(iv.) The duty and the necessity of supporting ourselves in order to avoid the scorn and shame that now are levelled at us Native Christians because of our living on the money of the foreigner.

(v.) The testimony to the truth and reality of our faith and profession of Christianity which self-support would give to the heathen, who now think us mere pretenders working for foreign money.

From the Rev. Ll. Lloyd.

Speaking generally of the work in the above-mentioned districts, I am thankful to be able to say that there has been very much reason for encouragement during the past year. We have been permitted to see that the *Word* of God is still the *power* of God, and that the truths of our holy faith are as satisfying to the spiritual needs of the Chinese as to those of any other nation. I am convinced that the people are realizing more and more clearly each year our real object in coming amongst them, and that their faith in their idols is much weaker than it was. This is especially the case in the neighbourhood of our chapels, and, if needed, we could furnish many proofs of the truth of this statement. What the Fuh-Kien Church most desiderates, and what we here constantly pray for, is that our catechists may be faithful and earnest, and in all things showing themselves patterns of good works, *living* as well as *preaching* Christ.

HOK NING-FU DISTRICT.

Hok Ning City.—There has been no large increase in the number of adherents, but several have given in their names as candidates for baptism, who appear sincere in their profession of belief in Christ, and one or two of them will, I hope, be baptized shortly.

The temporary hospital has proved quite large enough for present purposes, but no doubt as the people gain confidence, they will be more willing to remain as in-patients. I feel sure that the medical work will prove an immense help to us, and indeed it has already done so, for two or three of the doctor's *quondam* patients have been regularly worshipping with us for some months. Prayers are held morning and evening at the hospital, to which the patients are invited; and although it is, of course, a voluntary service, I think all of them attend. I took one of these services during my last visit to Hok Ning, and they all seemed to listen very attentively to what was said.

NING TAIK DISTRICT.

Ning Taik City.—In my last letter I gave some account of the interest which has been manifested amongst the Buddhist vegetarians this year, and I am glad to say that the interest then spoken of has not only been sustained but has much increased. [Interesting accounts of conversions follow, which are printed in the Annual Report, and in the *Gleaner* of Sept.]

King Se Hung.—The little church at this lofty station is now practically finished, and is a very nice building. It will accommodate about 150 worshippers, and is at present about half-filled. Curiously enough, this church is built on the traditional site of a Buddhist priest's grave, one of those, I suppose, attached to the monastery from which the place derives its name, but of which every vestige has long since perished. I told the people that I hoped we might take it as a token that the false religion of Buddha would soon be destroyed, and the religion of Jesus flourish instead of it. The people inhabiting this region are very poor, and seldom eat anything besides the sweet potatoes which they cultivate upon the mountain sides.

the dragon's pulse emanates on this very spot, and if we built upon it the Fêng-shui of the whole neighbourhood would be destroyed. Truly the "old dragon" has a tight grasp of these poor people. One or two of the heathen have caused our brethren much annoyance, as they did the Jews in Nehemiah's days, and have "troubled them in building;" so much so, indeed, that at length Mr. Ting was compelled to apply to the Ning Taik magistrate, who, after some delay, compelled them to restore the timber, tools, &c., which they had purloined, and to make a public apology to Mr. Ting at Ning Taik, i.e. to buy candles, crackers, &c., and burn the former in his presence, while the crackers are exploded, and the guilty person confesses his wrong-doing, and promises amendment. We have had no trouble since, I am glad to say.

Chüng Iong.—Our school, opened in February last, is in a very flourishing condition: more than twenty children attend, the majority of them being children of heathen parents. A well-to-do farmer has lent us his upper room for a schoolroom, and the schoolmaster seems really anxious to teach the little ones of Jesus. God works in very mysterious ways, and gives us a blessing where we least expect it. I mention this because of the (to us) strange manner in which an old man of eighty-two has been brought to a knowledge of the truth at

With respect to my district I have not much of exciting or of special interest to communicate. But I believe in the past year undoubted progress has been made in church organization; and though the results are as yet not so apparent to the eye, in the introduction and establishment of a Native Church Council a great step in advance has been made, and one which the Christians of Ku Cheng, as well as those of other places in the Mission, already highly appreciate.

I could mention several instances of more earnest effort on the part of individual congregations to do something more in the direction of self-support. At Ang Yong there has been in existence for some years past an Endowment Fund, which now amounts to nearly $200. To this fund the members of the congregation subscribe on the occasion of a birth or marriage, or any other notable event in the history of a family or individual. This money is altogether distinct and independent of their subscriptions to the Church Council for general or other purposes. The example thus set by Ang Yong has in the past year been followed by the congregations at Lo Hwa and Ngu Tu, where endowment funds have been formed upon the same basis, and some fifty or sixty dollars have been subscribed at each place as a nucleus of the fund. A project like this is, of course, only possible in the larger congregations. It will take some years to attain the object they have in view; but that these congregations should take this step of their own accord, and without any solicitation or exhortation to this effect from the foreign missionary, is a matter for rejoicing and thankfulness.

The great event in the year was the first meeting of the Ku Cheng Native Church Council at the above city in February. On the whole, it worked very well; the members and the delegates had to be instructed as to their duties and the importance of their position. At the first meeting of the Church Council I tried to press upon the Christians there assembled the importance of doing something for their heathen countrymen, and suggested that an annual harvest thanksgiving service might be held, and the proceeds of the offerings be applied for the formation of a Native Missionary Society. After consultation and discussion in the Church Committees, it was resolved that a beginning should be made this year, and accordingly the service was held on the completion of the harvest. The collections were made in kind, chiefly in rice, at all the chapels where there are Christians; and though the result was not large, it was sufficient to lead me to anticipate great good from it in the future, especially in promoting a greater spirit of liberality amongst the Christians and creating a stronger interest in the salvation of their heathen countrymen. We hope, with the assistance of a grant from the William Charles Jones Fund, to open a new evangelistic station, which will belong to the Native Church entirely. The cost of such a chapel would be about $80 for the first year, including rent, furniture, and salary of a married catechist. For each succeeding year, with a married catechist, $70, or with an unmarried catechist, $58. Of this amount the Christians themselves have subscribed $32·70, or nearly one-half in the first year.

Kiong Ning Pastorate.—The interest this year in this district has centred round Siong Chie. I visited the place in June last, and was very much encouraged by the interest that has recently sprung up. Six candidates, all men, were presented for baptism, and all were found fit to be admitted to the Church. One of them, who seemed the most earnest and intelligent, had prepared a digest of Christian doctrines and compared them with idolatry, which showed that he had thought deeply upon the subject, and that he had studied his Bible diligently. The catechist here has just married the widow of the man who sold us his house in Kiong Ning city, and who died in prison about a year and a half ago, and as she was for a time in the women's class here at Foo-Chow, I trust she will be able to do something for the women of Siong Chie.

Yong Ping Pastorate.—We have at last peaceably reoccupied our long-closed chapel in the city of Yong Ping. In the early part of the year the prefect of Foo-Chow issued a passport to our catechist, authorizing him to receive the keys of the chapel from the prefect of Yong Ping, and calling upon the magistrate at the latter place to repair

important part of my work. By all it is admitted that if this nation is to be evangelized, it will be chiefly done by the Natives themselves. Hence the importance of thoroughly training men, and by training I do not mean merely imparting so much medical knowledge to them. This is by no means all that is implied in training; it implies a careful, daily study of the character of each, a daily influencing of them, and a daily setting before them of a Christ-like life. What we want is that our catechists shall be living witnesses, witnessing by their lives as well as by their words for Christ. Hence I cannot help feeling that if I can but influence by my life a few men closely associated with me, that I will thus be doing true, real Mission work. To me this is far more difficult work than daily preaching the Gospel to the heathen, and I consider it far more effectual work; but in thus writing I must ask you not to think that I undervalue preaching. I am writing my private opinion of my own work. Of course you are aware that only those are taken on as students whom we have reason to believe are true Christians and will make good catechists; our object being to train medical catechists.

It has been no easy matter to decide what to teach these students, for there is no good medical literature in China. All thanks and credit are due to those who so far have striven to supply this

NORTH INDIA.

From the Rev. H. Stern, Gorakpur.

Gorakhpur, February, 1884.

Thirty years have now passed away since I came to Gorakhpur, and I have ever since been connected with this ever-increasing Mission, having for the greater portion of this time been here alone, without the aid and sympathy of a fellow-labourer. The best years of my life have thus been spent in this Mission, and I have shared in all its good and evil days. And while I have every reason to thank God for His past undeserved mercies vouchsafed to me personally and to my family, in the gift of the needful health and strength, and while I take courage in view of the measure of success manifest in the increasing prosperity of the Native Church, as well as in the hopeful character of our educational institutions, yet I am not satisfied; and gladly would I see the number of Native Christians multiplied tenfold, their moral and religious character raised higher and more firmly established, and a greater inroad made on the surrounding heathenism and Mohammedanism.

It is still a day of small things, and the soil of heathendom has, as it were, only been scratched a little, and there is no perceptible hungering and thirsting after the truth as it is in Jesus Christ among the teeming millions around us. And no wonder; we have never as yet taken possession, in its full sense, of this and the neighbouring district of Basti—which together contain more than three millions—and among these this is the only Mission and the only Church missionary, with his few Native agents. Let no one wonder then. The greatest breadth of these two districts from east to west is 160 miles, and Gorakhpur is the only Mission station, with its out-station Basti, along this whole line. And for want of funds our hands are tied down to these only, when we might have the opportunity of occupying ten or twelve stations with Native agents if we would and could, so as to be able to say that the Church Missionary Society has taken possession of these two districts.

The year 1883 opened with the location of the Rev. B. Tobit as pastor at Basharatpur. He is the second ordained Native clergyman in Basharatpur, the former having been the aged pastor Paul, who died in 1870, after a short incumbency. The new pastor, himself a Native of Basharatpur, was well received, and has ever since gone on steadily, gaining much practical experience; for it is not all smooth work for him, especially as a prophet is not much regarded in his own country.

The year 1883 closed with the opening for divine service of the new chapel at Sternpur, on the 27th of December, St. John's Day. It will always be a memorable day in the history of this Mission. Two years ago all was dense jungle, and now a small Christian settlement occupies the place of the jungle-land. Eight more cottages were built during the year, so that there are now sixteen; and the church, with its two schoolrooms, one on either side, was completed, and was called St. John's. Over 600 Native Christians took part in the ceremony. The church, which was most tastefully decorated by some of the Christians, could not seat all who had come, as it has seats for only about 150; but as there were several services the people came in by turns. The magistrate of the district, Mr. J. Kennedy, himself the son of a missionary, was also present. The chief service commenced at eleven o'clock. The sermon was preached by me, on 1 St. John iii. 23. Special hymns were used on the occasion, and sung with great spirit, to the accompaniment of a harmonium. After an extempore prayer of dedication there was a celebration of the Holy Communion, at which over 100 communicated. There were two services in the afternoon; first, the Baptismal Service, when three children were baptized, one the son of a convert, about ten years old, and two infants, of Christian parents, the first-fruits of the new village. After this, two couples, both orphans, were married, who also will live in the new village. Towards the evening the whole community sat down to a well-prepared dinner, and fireworks completed the festival. The new village looked bright and gay with its many flags, and many heathen from the surrounding villages had come to see what was going on.

In the course of 1884 I trust

opened a school, which is already attended by nearly forty boys—all heathens—from the surrounding villages.

Including the whole Mission, there were thirteen marriages, fourteen burials, and thirty-eight baptisms. Among the latter were three adults—a woman and two men. Of these one was a "Rayst," a resident of Gorakhpur. He was brought up in the Mission school here, and for several years was a teacher in one of the branch schools. He received his first impressions in the school, but it was only in later years that the resolution to embrace Christianity ripened in him. An elder brother of his had become a Christian some two or three years ago, and is at present employed as a reader in the Jabalpur Mission. The younger brother—like the elder—led a life of sin at first; and it was only when his own evil habits had laid him on the bed of protracted sickness, which nearly proved fatal, that he became serious. It was in this extremity, when I visited him frequently and prayed with him, that, like the prodigal, he resolved to return to the Father's house. He vowed that, if spared, he would make an open profession of Christianity. It was from this date that he thought he became better. When sufficiently recovered he was very anxious to be baptized. After special instruction and preparation his desire was gratified. At the time of

a visit from Babu Ram Chunder Bose, Methodist preacher of Lucknow. He delivered four interesting lectures to a very large, attentive audience in the hall of the Mission school. Three of the lectures were on religious subjects, such as the teaching of the Upanishads contrasted with Christianity, and on the aspirations of modern Hindus, who only in Christianity will find the solution of all their religious difficulties. These subjects were ably treated, and served much to awaken a spirit of inquiry. It is much to be desired that similar lectures should periodically be delivered to the more intelligent and educated classes of Native society. But for this we must have chosen men, well fitted by learning and natural abilities, and set free from other work.

There is much intellectual activity amongst the educated classes, but instead of opening their hearts and minds to the influences of Christian doctrine, which touches the heart and enlightens the intellect, they seek satisfaction in spiritualism of the stamp of Colonel Olcott's, who, with his occultism and anti-Christian teaching, seems to flatter their Oriental fancies. Often have people come to me and asked me whether a new religion was being propagated by the apostles of Theosophy, firmly believing that the present age will see the establishment of the new religion, which will at last comprehend every other religion within its universality, and become the religion of the future for all India. And so they pass by the religion of Jesus of Nazareth, as not coming up to their high and dry notions. Meanwhile the Gospel is proclaimed here also in the bazaars and in the villages, and taught in our schools.

There is nothing special to be reported on our various schools, which, including Basharatpur and Basti, contain 1057 boys and 310 girls; of these 132 are Christian boys and 156 Christian girls. The new head-master of the High School together with the other teachers have worked diligently and faithfully. We passed five students in the Entrance Examination, held in December, 1883, and eleven students passed in the Anglo-Vernacular Middle Class Examination, also held in December last.

The orphanages still contain a large number of inmates: 118 boys and 130 girls. The former are trained to agricultural habits, to shoemaking, tailoring, and blanket-weaving—so far as our scanty means will allow. Once a week my Native agents come to me for the study of the Scriptures, and for prayer and the discussion of missionary and other matters. Last year we went through the Epistle to the Romans.

Basti and other out-stations are also regularly and periodically visited. I do hope and beg of the Parent Committee that they will again include Basti in their own stations, and give it that pecuniary support which it enjoyed before. As other stations are resuscitated, so also let to Basti be re-extended the parental love. It was in Basti that I was the other day invited by a young man of good caste to his lately-built house, in order to consecrate it by prayer to God. No one else was present at this prayer-meeting besides us two, and I trust also the Lord Jesus Christ, according to His gracious promise. This young man is I trust a true inquirer, and wishes to be baptized on Christmas Day next. Meanwhile he is studying the Scriptures. I commend him, together with the whole Mission, with its 800 Native Christians, its 1300 pupils, its orphanages and zenanas, its labourers, teachers, and catechists, its out-stations and villages, to the prayerful interest of the Society.

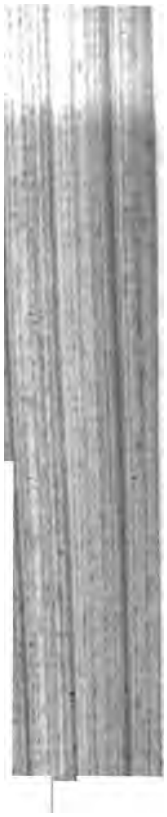
From the Rev. J. Erhardt, Secundra, Agra.

Secundra, Agra, March 17th, 1884.

The year commenced quietly and full of hope. We had the promise of another lady for our Village Zenana Mission, our children were all well, the ladies and teachers had had their holidays, and we ourselves got away for a little time to freshen up for another year's work, with and for the Lord; but what a merciful providence it is that we cannot see into the future!

August had great troubles in store for us. Cholera had been about in Agra, and by degrees spread in the villages about us. [The rest of this very interesting paragraph was printed in the *C.M. Gleaner* of Sept.]

In October we were gladdened by the arrival of Miss Bültmann, the daughter of a former C.M.S. missionary in Sierra Leone, sent out by the Berlin Ladies' Society, for our Village Zenana Mission



joy did not last long. After one month she commenced to droop, got seriously ill, and after many dreary days and long nights of suffering, she was taken home, on the 20th December, and her desire, of seeing the King in His beauty, fulfilled.

Our plans for the Village Zenana Mission have received a severe shock. Yet surely our judgment is with the Lord, and our work with our God. He knows what is best for us and His work; we will yet trust in Him.

A more encouraging event was the baptism of a Native doctor. Two years ago a medical student from Agra, who had just obtained his diploma, called on me for a Bible and a Prayer-book, in the vernacular. After some hesitation, being doubtful as to his desire of inquiring into the Christian religion, I gave him the books, and he left. Last year, quite unexpectedly, our old Native doctor resigned, and among the applicants for the post re-appeared the young man to whom I had given the books. The first thing I asked him was about his Bible. "I always read it," he replied; "and I have come for the post of Native doctor, because I want to be instructed more fully and become a Christian. One of our own medical students fully corroborated this statement, and I agreed to keep him on probation for one year. From the very first day he attended Morning and Evening Prayers in the boys' school and

melas, and by the wayside. In the east our circle joins on Mr. Däuble's; in the west on Mr. Zenker's. Mutual help has been very pleasant and profitable. Every now and then one calls on the other for assistance, when particularly large crowds are to be addressed. Only a few days ago I sent the brethren off by rail to help Mr. Zenker among the thousands congregated at Bindraban.

The two colporteurs on the Colonel Roxburgh Fund have worked hard and successfully. I am very thankful for the small allowance towards their travelling expenses. Now they are less hampered, and can move about more freely when their trade slackens at one place. The sales, not including Bibles and Testaments, have amounted to Rs. 175 : 14 : 9. This was realized from portions of Scripture, Tracts, and Christian school-books. Our plan is to go from house to house, and this is the only way by which we can be successful.

Our congregation, a little above 500, consists, as you know, of our orphan family, and our teachers and assistants and their families. The latter live in the Christian village. There has been no excess of any kind. No drinking, no rows, and no fightings. The Archdeacon asked once whether we would not get up a temperance meeting. I started one some nine years ago on account of one drunkard we had. He has died, and I am sorry to say, in spite of many warnings and exhortations, died of intemperance. With him drinking died out of Secundra. I suggested the revival of our temperance league, but they did not see the use of it, as none of them drink.

I have, and in fact we all have, worked with pleasure among our people, and they have been neither barren nor unfruitful, not so much in the way of giving money—they have very little of that—they have increased in a sober, Christian life, serving God.

To Him, our good Lord, be all praise, honour, and glory for all He has done for us and through us!

CENTRAL INDIA.

From the Rev. H. D. Williamson, Gônd Mission.

Mandla, December 1st, 1883.

The Gônd Mission, I grieve to say, is still manned with but *one* missionary, and represented by *one* report; that this is so is not the fault, I know full well, of the C.M.S. Committees, either in London or in Calcutta, but it is a lamentable fact that the case stands as it does, and the hindrance to the proper extension of the work is greater than can be easily stated. For the want of an additional labourer the Gônd Boarding-school, which I expressed such sanguine hopes in my last Annual Letter would soon be set on foot, is still a vision of the future, and must remain so till that want is supplied. It is a universally admitted fact that no man can be in two places at the same time; therefore if two or more places have to be simultaneously occupied two men are necessary. It is impossible for me, unless the whole itinerating work, which in my estimation is the very pith and backbone of a Mission like this, be given up, to undertake the establishment of a boarding-school; for if it is to be undertaken and to be carried on efficiently it will need from the first the constant supervision of a European missionary. As to the want of a boarding-school, and the necessity of its early establishment, there can be no difference of opinion; Mr. Parker agreed most heartily with Mr. Champion and myself two years ago on the subject, and that established at the commencement of the Santal Mission affords a splendid guarantee of the prospect of success here. Mr. Parker has just paid a second visit to the proposed site, which seems in every way what one would desire; no difficulty I am sure will arise on the part of the Gônd youths themselves; all that is wanted is a man, and for the supply of this want I would most earnestly plead.

The last year has seen the removal of the orphan boys and girls to Secundra, a move which had been under consideration for some time, and was precipitated by the enforced return of Mrs. Williamson to England in March on account of ill-health. Previously connected with the Jabalpur Mission, and consisting of Hindu or Mussulman children, they had no real place in a Mission to the Gônds, and are far better where they are now, though their departure has sadly reduced our Native Christian congregation.

Another event of the year has been the purchase of a mission-house in

employ much of the rainy season similarly. This was partly owing to the peculiar character of this year's rains, which were of a very desultory kind, by no means so continuous as usual, and partly to the existence of special cases up and down in the district which called for extra visits.

The Bhoi Baba of Banguar, whose interesting case I spoke of in my last letter, was one of those specially visited, and he has so far justified my hopes that he is not only as much in earnest as before, but is now strongly desirous of being baptized. I do not think it will be necessary or advisable to prolong his time of probation much longer, and I trust, by God's mercy, that he may soon be a baptized member of Christ's favoured Church, and the firstfruits of a glorious harvest in the future. He now always carries about with him a New Testament, which I gave him, tied up in a cloth over his shoulder; and this he reads most patiently, though he says there is much that he cannot understand. He says, "I am waiting for more light." May the Holy Spirit give it him! In August he came into Mandla and paid me a three days' visit—staying over the Sunday and attending all the services—together with three other Gônds, one of whom is also deeply in earnest and the owner of a village near Banguar. I had long conversations with them, and showed them all over

and some among thorns; yet much is falling on good ground, and will yield fruit to spring up and increase; yea, and to "bring forth fruit, some thirtyfold, some sixty, and some an hundred." Forget us not in your prayers; first of all, that our great need of an additional labourer may be supplied to us, and that soon; and, secondly, that the Holy Spirit's blessing may descend abundantly on these poor Gônds, that "they may be His people, and He their God; that He may give them one heart, and one way, that they may fear Him for ever, for the good of them, and of their children after them."

PANJAB.

From the Rev. H. U. Weitbrecht, Divinity School, Lahore.

Lahore, February, 1884.

After seven years spent in connection with the Divinity School at Lahore, I am expecting shortly to move to another sphere of work. In fact, I have already assumed charge of the Batala Mission, though I am engaged at present in finishing up my work here before going into residence there. At such a time one's thoughts naturally travel backwards over the years spent in one's first Mission station. During this period my work has been mostly of a teaching and organizing character. The only at all extended period of evangelizing work which I have had, was during the winter of 1877-8, when I had the privilege of itinerating with Mr. Bateman. The converts whom I have been allowed to gather in personally may be counted on the fingers of one hand; but I have had the happiness of hearing and seeing that one and another of the students who have gone forth from the Divinity School are bringing in others. The Christian congregation connected with our Lahore Mission has increased in numbers, but mainly by immigration. They have learned to do more in the way of self-support, and they now possess both a pastor and a church. The Divinity School has decreased as regards the number of students, as was to be expected after the main body of agents had been trained, and a second college established for the North-West Provinces. Its organization is now more complete, and it is provided with an excellent Native teacher in deacon's orders, who is one of its own alumni. The School now possesses a pretty and convenient chapel, built from the George Maxwell Gordon legacy. An important branch of work has been developed in the arrangements made for hostellers, whose numbers have considerably increased. The work of the Bible and Book Society has made great progress, and a Sub-Committee of the S.P.C.K., established about five years ago, has done something in the way of providing literature for the Native Church. Finally, the representation of our Society on the University Senate has demanded not a little time and attention, and I hope has been of use to our educational work. Much has been left undone that might have been done; far more that greatly needed to be done; but one is thankful for some things that have been accomplished towards the strengthening and spread of God's kingdom.

Of the Divinity School I need not write here at length. Fifteen students have been in the School during 1883, of whom seven left; two being ordained by the Bishop before his departure. One (a probationer) has since left on account of sickness; so that there are now seven engaged in study. Though the average attainments have not been high, yet the men have worked well, and I am thankful to say that their conduct is satisfactory. There is little doubt that the number of students is likely to remain low for the present, till the Native Church itself increases largely. Meanwhile, there is a great work to be done in Lahore, both as regards the hostellers, and also in a literary way.

Among the baptisms this year three have represented accessions from heathenism. Two were of elderly women, parents of Christians living in Lahore and Mian Mir. One of these impressed us with her bright answers, and her evident joy at the administration of the sacrament. Her daughter had become a Christian many years since; but for a long time the mother strongly opposed her, though she consented to live with her daughter when the latter married. Within the last year or two the mother's disposition appeared to undergo a great change, mainly through the influence of one of our divinity stu-

clerk of the Khatri caste in Government employ. He belongs to the Arya Samaj, but does not care particularly about the tenets of that body respecting the Vedas. His chief aim is to reform social evils, especially child marriage and perpetual widowhood. For this purpose he has started an Urdu monthly periodical to advocate such measures, and he also publishes a series of Panjabi songs, set to popular tunes, embodying his reforming sentiments. Since R. D.'s last visit I see that an English monthly fly-sheet, the *Social Reformer and Marriage Advertiser*, has been started, doubtless by R. D. and his friends. Its motto is "Custom is the idol of fool, but plague of the wise" (*sic*). R. D. is also the translator of "God Save the Queen" into Urdu and Panjabi. He is an old pupil of Mr. Forman at the American Presbyterian Mission School here; and has the greatest admiration for our Lord and His followers; but does not wish to be one of them under existing circumstances, though he is willing to endure a good deal of opposition in the path of reform. Another man, P. C., is a clerk in the Accountant-General's office. He visited me on a public holiday, and had a long talk. This man considers himself a Christian. He reads the Bible in his home, and has some of its passages written up on the walls of his house. He is also an old Mission scholar

During last year I spent the whole of the college vacation at Simla. Besides preparation for lectures, I went through the MS. revised translation of the Prayer-book in Urdu, and corrected it for the press, and did some other minor literary work. At the beginning of August, by request of the secretary, I visited the Kotgarh Mission, and spent some days with Mr. Bailey. He has had many trials in his solitary position; but has also endeavoured to itinerate beyond the Satlaj. In the Simla Mission itself there is much to encourage. Thomas Edwards is a most energetic worker, and has been diligent both in the school and the congregation, and has done wonders in getting a site for the new church, and funds for the same.

The call to Batala came to me very unexpectedly. Before deciding about it, I was able to go over in November last, on the occasion of the laying of the corner-stone of the new church. The ceremony was performed by the Lieutenant-Governor, Sir Charles Aitchison, who first visited the Boys' School, and received an address from the chief men of the town. After he had laid the stone, Sir Charles spoke a few words in English, in which he mentioned as an encouragement to missionaries who saw few results of their labours, that he had lately met a Native gentleman of rank, who had of his own accord conversed with him long and earnestly on his religious needs; Sir Charles did his best to point him to Christ, and, as far as he knew, that gentleman had no personal intercourse with missionaries, but only knew of the Gospel through writings. The church has a most excellent situation, close to the chief gate of the city, on the road to the railway station.

QUETTA AS A MISSION STATION.*

QUETTA, which is situated at the end of the Bolan Pass and at the entrance of the routes which lead to Pishin and Candahar, to Mustong and Kelat, to Kuch and the Hernai, can be made an important centre of Mission work. The preaching, or rather teaching, of the Gospel will have to be carried on in different languages, and addressed to various races. The bazaar, which has mainly sprung up owing to the presence of a British settlement, and which numbers over five thousand inhabitants, contains many Hindu merchants and clerks employed in Government offices. Many of the latter have passed through Mission schools, and are personally acquainted with missionaries. They have joined themselves together in societies, such as the Brahmo-Somaj and the Arya-Somaj. At their meetings they welcome the preacher of the Gospel, and are quite willing to give him an opportunity of speaking. Some of the members of the Brahmo-Somaj have promised their regular attendance at the Christian services, though the value of their promise remains still to be seen. There is also at Quetta a community of Sikhs, who congregate every evening in their Sabah, and who at certain hours are glad to open their gates to the missionary. However, they are all strangers in Afghanistan, like ourselves; but our main work will lie amongst the indigenous Natives. Of these we mention first the Brahuis. They form a nationality for themselves; they can be easily distinguished from Pathans and Beluchs by their blunt features, the tie of their pugree, the weapons, which they continually bear with them, a curved sword and shield; and, judged from the missionary's standpoint, they are more frank, more open to instruction, less ready to contradict, and less fanatical in their Mohammedan creed than either of their neighbours. At the first acquaintance they

* This article is contributed by the Rev. C. Merk, one of our younger brethren in the Punjab, who has lately been appointed to Khanpur, a new station on the Beluch Frontier. The information and suggestions it contains confirm those in the Rev. G. Shirt's article in the *Intelligencer* of May, 1882.—ED.

outside the Brahui territory, which cov
stretches southward beyond Kelat.
mission agency should be established i
that the missionary, whose life-work w
be stationed in Mustong, or, better, in
the present it does not seem likely tha
appointment. There is further the d
perfect riddle in itself, and of which
Though largely intermixed with Beluc
tinct Dravidian language, and closely
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Quetta at least, would not repay itself.
in company with Brahuis, Beluchs; l
which throngs the streets are Afgh
neighbouring villages, Kirna, Tikre, K
distances, from Candahar, Cabul, Gha
the Afghans, and the difficulties it pre
suffice it to say, that the Pathans r
fanatical, nor have they such a char
whom our missionaries have come in c

On the whole it may be stated, tha
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wards to Candahar; Pushtu, if northw
of these journeys are feasible; the dis
even permitted visits to the neighbour
be within a year perhaps, when the r
And meanwhile a great deal can be do
bazaar and in private houses.

The Word of God can be disseminat
by means of Persian and Pushtu New
to command a good sale in a bazaar f

I am informed that in a regiment of Madras Pioneers, which left Quetta a fortnight ere I arrived, there were eight Christians, members of our Church, who amongst themselves carried on divine services, collected offertories regularly, and gave the proceeds in a lump sum to the chaplain, for transmission to their church in Madras. In a Bombay regiment I found two Christians, both officers of standing; the one a military doctor, the other a Jamadar. During one of my first visits to the bazaar I fell in with a Christian, who about thirty years ago had received baptism at the hands of my father in Kangra, and who was glad to join my services.

In Mr. Samuel, a hospital assistant, who is highly spoken of by Europeans and Natives, and as a man "full of good works," I have found an excellent lay-helper. I trust through him to be gradually introduced to the houses of all the respectable residents of Quetta, and to draw them to our worship. Though a Lutheran and originally a member of the congregation at Tranquebar, in the Madras Presidency, he has thrown in his lot with us, and Sunday before last his little daughter was baptized—the first Native baptism in Quetta—according to the rites of our Church.

C. MERK.

LITERARY WORK OF THE REV. DR. IMAD-UD-DIN.

[THE Rev. R. Clark has sent us the following most interesting catalogue of the works of Imad-ud-din, the well-known convert from Mohammedanism, upon whom the Archbishop of Canterbury lately conferred the D.D. degree.]

List of Theological and other Works written by the Rev. Imad-ud-din, of Umritsur, up to 15th January, 1884.

No.	Names of Books.	English Titles.	When written.	No. of pages.	Subjects treated of.
1	Tahqy ul I'mān .	Inquiry of Faith .	1866	150	On the evidences of Christianity, and the refutation of Mohammedanism, written with the view of a reply to Izalat ul Auhām by Maulvi Ahmad Ullah.
2	Mukhtasar Tawárí-khi Hindustán.	A brief History of India.	1866	24	This book contains the substance of Indian History, and is a secular work.
3	Wáqiát i Imadiya .	Autobiography of Imad-ud-din, by himself.	1866	18	Contains a brief history of his life before he embraced Christianity, and dwells on the comforts he received from Christianity since he embraced it. This has passed through two editions, and has been translated into English.
4	Hidáyat ul Muslium	A Guide to Mohammedans.	1867	390	This has been twice printed, and the 2nd edition was revised and improved. The first half of this work is a reply to Ijāz-i-Iswi by Maulvi Rahmat Ullah, now in Mecca; and the second half is an endeavour to show the utterly false foundations on which the Mohammedan religion rests.
5	Iltifāqī Mubāhisa .	Account of a verbal Controversy.	1867	71	This book contains an account of religious discussions held between him and the Mohammedan Maulvis of Umritsur.
6	Haqíqí Irfán . .	The true Knowledge of God.	1869	155	Contains twelve Essays, in which Christ and Christ's religion are unfolded; and it is a guide for inquirers after truth.
7	Asár i Qiyámat .	Signs of the Day of Resurrection.	1870	35	This pamphlet contains the Biblical view of the second advent of our Saviour, the doctrine of the resurrection, and the future judgment.

		Muhamedanism.			of the B
11	Nagma i Tambúrí .	The Sound of the Drum.	1871	115	Contains Maulvi hamme subject
12	Mau Anā . . .	Who am I? . .	1874	22	A comme "Whom am?"
13	Qissa e Nathániel .	The Story of Nathaniel.	1874	18	An accou
14	Tafsír Ingil i Mati, Rusūl.	Commentary on the Gospel of St. Matthew.	1875	518	This com of the E
15	Anjām i Mubāhisa .	Controversial Results.	1875	8	This pan results Moham earliest
16	Pandrah Lecture .	Fifteen Lectures .	1876	179	A course follov 1. On t 2. On t 3. How ma 4. How 5. The 6. On t 7. How 8. On 9. Wh 10. Wh 11. The 12. On 13. On 14. Tea in 15. Ths as th ar These l have a goo
17	Taqliát ut Taliqát .	The Connection of Connections.	1877	100	A reply ghali Nisan Histo show
18	Tafsír i Aamāl .	Commentary on the Acts.	1879	636	This co of the
		Justification of	1882	48	Reply t

THE TAITA MISSION.

FOR many years the Church Missionary Society has desired to advance into the country north-west of Mombasa, which was explored first by Krapf and Rebmann five and thirty years ago, and afterwards by Baron Von der Decken and by Mr. New of the United Methodist Mission; and which has lately ersed by the Royal Geographical Society's expedition under Mr. . A year and a half ago, Mr. J. A. Wray, one of the younger of the East Africa Mission, established himself on the Taita hills, called Sagalla, half-way between Mombasa and Kilimanjaro, as d in these pages at the time. We now present a letter from him me account of the country and people, and also a letter from dford of Frere Town, describing a visit he lately paid to Mr. station. The influence already gained by the young evangelist noted with thankfulness; and we would commend him and his o the prayerful remembrance of our friends.

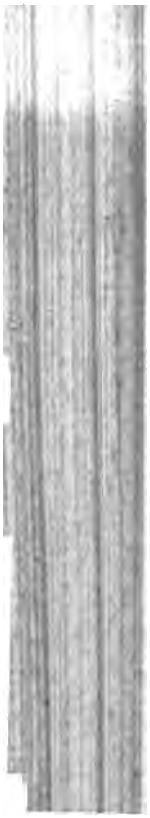
Letter from Mr. J. A. Wray.

Sagalla, January 10th, 1884.

w about twelve months since ere. I have now become more d with the place and people, acter and customs, &c. I am about and speak to them a eir own language. Before I tell you my work, I must try ibe these people to you, as people about whom I presume very little.

a-Taita are rather striking in ce. They have high cheek- rrow, receding forehead, and l eyes: their stature is of the eight. The women as a rule hat shorter than the men and y, but not very pretty looking. female wear very little cover- men have a short piece of cloth eir loins, and another thrown shoulders: many have only the he women wear a short petti- h goes only half-way round the which is always well oiled, all apron in front ornamented ds. In fact, their clothing onsist in ornaments and beads. e loins is a wide band of beads, undred strings in number, about ten or twelve pounds; calves are bands of beads; on are coils of brass or iron wire, ; round the neck is a thick lar of beads weighing six or nds, and is always covered with d clay—one can scarcely see —and this is ornamented with ce, and bits of tin; then round the head is another band of beads, always red and white, bound round the fore- head and under the occiput. Their ears are full of holes, through which they hang large beads: I have seen as many as eight earrings in one ear. They further ornament their bodies by tattooing; some with no taste; some look very pretty. The flesh under the eye is also tattooed, and their eye-lashes pulled out, through which many have sore eyes. Their teeth are filed to sharp points like nails; bracelets of brass and skins are worn by all; these, together with a lot of charms hung round their neck, on their wrists and ankles, make up the stock of orna- ments. All are greased from head to foot with oil, and then rubbed with red clay. They shave their heads, with the exception of a round piece on the top; this is well oiled and twisted with clay into knots; when finished it looks like a large bunch of grapes. This breeds lice quickly; but they eat them and say they are very sweet. Their weapons consist in the bow and arrow, and a broad two- edged sword. The arrows are of two kinds, those with wooden points and those with the iron barb; the latter being touched with poison. They are very numerous—in my last letter I stated about 5000—on Ndara (as it is called by the Swahilis, but by the inhabitants themselves it is called Sagalla); now that I have seen them, there cannot be less than 10,000 or 12,000; Kasigau, from what I hear, 8000; and Teta 30,000.

Each hill has its chief; but they have



live so near. In some places they make their villages among the trees, where there is not a drop of water six months out of the twelve. During that time they fetch it from the bottom, which takes two hours to go and two and a half to return. This statement may seem monstrous and incredulous, but you will be surprised when I tell you that some have to climb four hours from their shambas to their homes. This is not mere hearsay or guess, but I am speaking from experience. I have tried it. Almost all their food comes from there. Where I am is a good hour's stiff climb, almost on hands and knees. Then their firewood is far beyond the shambas, perhaps two miles. When the wife comes home she has to fetch water, grind flour, and cook the food; by that time it is nine or ten o'clock. They rarely buy or sell cattle, so there is no such thing as a market: so many cattle mean so many wives. When a man wants a wife he bargains with the girl's father for so many cows, &c., then takes the girl home. The price here is about five cows, ten goats, and some pombe. Their cattle are mostly stolen from their neighbouring tribes: they make raids to Usambara, Pare, and Ugona for cattle and girls. They are inhospitable to strangers; no stranger can pass alone; if seen he is either sold or killed. If they meet any other tribe on the road between this and the coast a fight takes place: consequently all the

cut a new road, so as to bring the carts into use which are lying at Rabai: the country is perfectly level, and a couple of bullocks would bring about forty men's loads. The position of my house is lat. 3° 31′ south, long. 38° 32′ east.

On Saturday, May 5th, Makitsutso came to me to ask me to make rain, as their rain-makers had failed to bring it. I told him that neither I nor any other man could make it; but I would pray to God to send it. On Sunday we prayed at our service for rain; on the following day God honoured us by sending us an abundance: "Them that honour Me I will honour." The same day I attempted to open a school. About twenty men came. The following day I got the children; some of them almost mastered the alphabet in one day. I was so pleased, I thought I should have to send for school material at once; but in the evening I was disappointed, for they came to ask for beads for learning, which I refused them. They have ceased to come, and say they will not come again until I pay them. How trying it is; a missionary needs to have great patience; every day I have some one to ask for cloth and beads. To-day the chief brought his son to me, for he had been learning and wanted paying for it.

I have one man who comes to my service every Sunday. He has given up working on Sundays, and comes in clean clothes. I have taught him the Lord's Prayer. I am now teaching him the Confession, the Creed, and the Ten Commandments. He is not a M-Taita, but his wife is. He is a runaway slave whom I met here.

Now let me give you the opinion of the people respecting me; this is in conversing among themselves. "The Mzungu is not like us, neither is he like the Swahilis; there are never any quarrels at his place. He plays with our children. He allows those oiled people to sit near him, and people with sores are not driven away from him, like the Swahilis. That man has no sin. He has also destroyed the hawks which take our fowls. This is a good man."

Letter from the Rev. J. W. Handford.

Frere Town, May 14th, 1884.

After leaving Rabai the country is one immense flat; one cannot call it a plain, for that gives the idea of barrenness; but on the other hand there is no wood or dense bush except here and there, the trees being very stunted in their growth, but sufficiently close together to obstruct the view. The road is extremely good for travelling, but fearfully monotonous on account of its continual winding round every bush.

Having had heavy showers of rain the week before starting I had hoped to find plenty of water on the road; but in this I was sadly disappointed, and I was compelled to make long forced marches in order to reach the several watering-places; the rains which we had had on the coast not having reached even Rabai; and arriving at one place, Gora, where we fully expected to find water, we found it all dried up, and tired and wearied as we were, we were bound to press on three hours further, where we found sweet water, which however on our return journey we found exhausted, which caused us no little inconvenience. My men were well supplied with calabashes, and so they were able to carry a large quantity of water, sufficient to quench their thirst and to cook their food. The camping-places were Mwucho, Samburu, Taru, Ziwhiu, Maungu, and the Taita plain.

Leaving Rabai on Monday at 2.30., I reached Sagalla (Ndara) on Saturday morning at 9.30. Mr. Wray had expected me the night previous, and had descended the mountain some distance to meet me; so I was close upon his doors in the morning before he knew of my approach.

Mr. Wray's small iron house is so situated as to command a magnificent view of Kilima Kiboma, directly west, with the plain between, and Pare and Usambara to the south; while by ascending one of the Ndara heights Kilimanjaro is distinctly visible, rearing its snow-capped head above the opposite range of Kilima Kiboma.

The drought had been so extensive and of such long continuance, that not only the flat country through which I passed was burnt up, but the gushing streams of clear water with which Taita and its mountains have been inseparably linked in my mind were nowhere to be found, and the famine was almost as bad here as at Rabai and other places. We came upon water about half-way up the

of the valley lying between Sagalla an the opposing range; and also in the pla that separates Sagalla from Kilin Kiboma, a refreshing strip of green brok the monotony of the parched countr beyond. It is here that the Fulladoy River takes its rise, which flows out a Kilifi. There, as also in the valleys c the Ndara Mountains, sugar-cane, ba nanas, plantains, sweet potatoes, ground nuts, cassowa, &c., flourish; but at th present season the poor people are re duced to eating the tops of the swee potatoes, which are very bitter an cause much sickness, especially amon the children.

When Mr. Binns brought Mr. Wray he ascended the mountain from Mku guni, and consequently had to mount th entire height—upwards of 5000 feet—and then descend some 2000 feet. But the common road is the one I took, which ascending and descending in a circuitou course, avoids the unnecessary fatigue of climbing the top, and moreover the hostile portion of the inhabitants are avoided. These were they who a short time ago threatened to drive Mr. Wray away if not kill him, but constant feuds are occurring between the various tribes, which in this instance was the means of saving Mr. Wray much trouble, for the people on his side would not allow them to cross their boundary. I had not been in the house very long before it was sur-

he is not able to preach in that language. I was extremely pleased with his pleasant manner of speaking with the people; while walking out together every one accosted him, and he had a word for all. He seems to know every one, and every one knows him; and though there is yet no manifest awakening among them, they listen quietly to all that is said, and Mr. Wray has evidently gained their respect and good feeling.

I was feeling the effect of my journey on Sunday, but I took the service in the morning outside under a verandah, made by extending the roofs of Mr. Wray's kitchen, &c.; my audience being my porters and a few Wa-Taita, Mr. Wray leading the singing with his small harmonium. At the close we retired to the iron house for the celebration of the Holy Communion, two of my teachers, Lewis Bren and Cecil Mabruki, partaking with us. The latter youth has been with Wray for some months learning the language, and is very highly spoken of by Wray. I have brought him down to be married.

In the afternoon Mr. Wray read the service, and I preached in Swahili upon "Christ the Door." A good number of Wa-Taita were gathered round, and they remained very quiet and attentive during the whole time, but I fear they understood very little.

Mr. Wray had made some attempt to teach the children, but when they found they would not get paid for attending they ceased coming. I have taken up some material, and as soon as Cecil returns Wray intends making a fresh effort, not only in teaching the children, but in making regular visits from house to house.

The Mission is situated in the midst of the most thickly populated part; and Mr. Wray estimates the number at 10,000. At first sight one would think the population was very sparse, but on a closer examination villages of from twenty to forty huts are seen grouped together all over the hill-sides, many in places that seem inaccessible. The houses are small circular buildings, with a conical thatched roof, and extremely filthy.

Physically, the women are much superior to the men, for they do all the work, while the men give themselves up to all the vices that depraved man is addicted to. They excel all that I have ever come across in filthiness, regarding water as useful only for the purpose of drinking and cooking their food. The men are very scantily dressed with an oily piece of cloth round their loins; the women even less, but in addition they have ponderous necklaces of beads, which must weigh many pounds, while their legs and arms are in many cases almost covered.

Tembo is made from the sugar-cane by the women, which is drunk by the men, and many cases occur where the man, falling down intoxicated, is killed by the prowling hyena.

Hunting expeditions, cattle and slave raids, are frequently organized, and at the present time none of the Wa-Taita dare come alone through the Duruma country, owing to a raid they recently made upon the Wa-Duruma. In most respects they are as bad as the Masai, and are as much feared by their immediate neighbours.

They have a curious custom in burying their dead. After the body has been in the groun d a year it is exhumed the skull separated from the trunk and deposited in a cave. Mr. Wray and I visited one of these ghastly collections, where we saw hundreds of them heaped together.

They believe in a Supreme Being, but deny the resurrection, holding some curious idea about transmigration.

I remained with Mr. Wray over three days, when, finding the rain did not come, I felt that I must hurry back if I was to find any water on the way; and by the help of the full moon, and God's blessing, I was able to make a very quick and successful return journey.

Of progress, you thus see, there is very little to report. But I am perfectly satisfied with the surprising progress Mr. Wray has made in the language, and he has been endeavouring to form a dictionary, and do a little translational work. With his present knowledge, I have pointed out what work may now be taken up, and I trust ere long our prayers may be answered, and we shall welcome some of these poor, wretched debased Wa-Taita into the fellowship of Christ's Church militant here on earth.

THE MONTH.

ONE of the greatest benefactors of the missionary cause has been removed by the death of Mr. William Charles Jones, of Warrington and Brighton. Besides other liberal gifts, he will be especially remembered for the three important Special Funds founded by his munificence, viz., the Walter Jones Fund, of 21,000*l.*, for the support of Native Agents in India, Africa, and Palestine; the William Charles Jones India Native Church Fund, of 35,000*l.*, for the aid of the Native Churches in India; and the William Charles Jones China and Japan Native Church and Mission Fund, of 72,000*l.*, for the training and support of Native Agents and the aid of Native Churches in China and Japan. If all Christian men would consecrate their means, whether small or great, to God's service, as he did, what a recompense would be theirs!

OUR letters from Fuh-chow are to August 8th, at which time there was great excitement owing to the expected hostilities between France and China. All the English ladies, except the missionaries, had left for Hong Kong, and it had been decided to send the missionary ladies also, under the charge of Mr. Lloyd and Dr. Taylor. Mr. and Mrs. Martin, however, were away at Hok-Ning-fu alone, and Mr. Wolfe expresses anxiety about them. All this, however, is nearly two months old, and we should render praise to God that the telegraph, which has kept us informed daily of the political difficulties, has had nothing to say about our missionary brethren and sisters. In this case no news is good news.

WE have observed with much satisfaction that the territory of Bonny has been taken under British protection. Just now there seems to be a race among European nations for possessions in Africa, and it is well that England should have forestalled other powers in making sure her foothold in the Niger Delta. Consul Hewett, who has been the agent in recent proceedings, knows the chiefs of Bonny and the neighbouring places well, and no man could be better trusted to do everything justly and fairly. It is especially satisfactory that in the Treaty which he laid before the chiefs for signature there is a clause providing for full liberty for Christian missionaries and Native converts. Bishop Crowther writes that great joy and thankfulness prevail among the Bonny Christians.

WE are thankful to say that the yellow fever at Sierra Leone has subsided. Miss Ansell and the girls of the Annie Walsh Institution have been mercifully preserved from any sickness.

WE have heard with mingled concern and thankfulness that the Rev. J. Ireland Jones and Mrs. Jones, of Ceylon, have been mercifully preserved from death by poison, which had been put in their food. They were very ill for some hours.

AMONG the missionaries returning to the field this autumn are the Rev. F. W. N. Alexander, of Ellore, in the Telugu Mission; the Rev. Rowland Bateman, of the Punjab; the Rev. George Shirt, of Sindh;

the Rev. W. J. Richards, of Travancore; the Rev. I. T. H. Hoernle, of North India; the Rev. J. Tunbridge, of the Santâl Mission; the Rev. J. A. Alley, of Port Lokkoh, West Africa; and the Rev. P. K. Fyson, of Japan (for the special work of the Bible Society). Among the new labourers going out for the first time will be the Rev. F. Nevill, for Fourah Bay College, Sierra Leone; Mr. J. W. Dickinson, for Lagos; the Rev. T. E. Coverdale, for Peshawar; the Rev. A. E. Bowlby, for the North-West Provinces of India; the Rev. E. P. Herbert, for the Gônd Mission; the Rev. J. H. Morgan, for Mid China; the Rev. G. Chapman, for Japan; Miss Lucy Payne, for Agarpara, Bengal; Miss Eva Young, for Colombo; and Mr. H. Holman, schoolmaster, for Frere Town. Bishop Hannington also is expected to sail for East Africa in November. The Valedictory Dismissal of these brethren and sisters takes place on Sept. 30th, the day before our nominal day of publication.

WE deeply regret to record the death of another missionary's wife. Mrs. Thwaites, of Dera Ismail Khan, Punjab, died on July 24th, of typhoid fever. She was devoted to her work among the women, and her only regret when her end drew near, was that she had done so little. We commend Mr. Thwaites and his five children to the sympathy and prayers of our readers. A correspondent of the *Lahore Church Gazette* says:—

Mrs. Thwaites was one of those true-hearted women who win the esteem and regard of all. She returned from England last cold season, and at once threw herself most heartily into missionary work. Every morning she used to see any women who came to her—and many came. She not only gave them medicine and advice, but also told them of that great gift of God with which her own heart was so full. At noon those women who were specially interested would go to her, and she would read and explain the Bible to them; and in the afternoon she would frequently walk, accompanied by a single catechist, through the streets of the city of Dera Ismail Khan, and visit the women in the zenanas. I need scarcely explain, to any one who knows what a Mohammedan frontier city is, the amount of courage which such work requires. Her visits to the zenanas were always cordially welcomed, and on no occasion did she fail to establish an intimacy where she once obtained an entrance.

Her great desire was to establish a Female Medical Mission at Dera Ismail Khan, and with this end in view she had concluded an arrangement with a lady at home, who has had a medical training, to come out next winter and start a dispensary. By this means she earnestly hoped that she would get many an opportunity of sowing the good seed. This work was so near her heart, that when she was taken ill in the beginning of July, and spoke of her approaching death, of which from the first she seemed to have a foreknowledge, her chief regret was that she had been able to do so little work for the Lord. Regret or fear of any other kind she had none. From the first she told her doctor and the many kind ladies who sat up with and nursed her that she was quite ready to go, if it were the Lord's will; and she never during her whole illness exhibited anything but a simple trust in the finished work of Christ, whose blood she knew had cleansed her from all sin, and had thus taken away the sting from death. She fell asleep on the 24th July.

THE venerable Mrs. Taylor, widow of the Rev. R. Taylor, of Whanganui, New Zealand, was also taken to her rest on June 22nd, at the age of eighty-two. She was greatly loved by the Maoris. Eight Maori chiefs bore her body to the grave, and part of the burial service was read by the Rev. Arona Te Haua. She went out to New Zealand with her husband in 1836. The Rev. T. S. Grace writes from Putiki, Whanganui, on June 28th:—

Early on Sunday morning last dear old Mrs. Richard Taylor entered into rest, eleven years after her husband and at the ripe age of eighty-two. The day

of rest seemed specially appropriate to the departure of one who had for so long faithfully toiled in the Master's vineyard. Only three or four years short of half a century did her light burn brightly in this place, and many of both races have learned to glorify God through her instrumentality. It is most interesting and encouraging to me to meet with evidences on every hand of faithful work done by my predecessors here. I hear the name of Taylor associated, by both Europeans and Natives, with the rise and development of well-nigh every Christian work in Whanganui that is carried on under the auspices of the Church of England. Mrs. Taylor's zeal for the Master seemed to assert itself especially in her care for the *little ones* and the aged. She founded the present parish Sunday-school, which numbers several hundred children, by holding, amidst her many and oftentimes pressing duties to the Maoris, a Sunday class for the boys and girls of the European settlers; and wherever she happened to be, whether at home or travelling with Mr. Taylor, she would have the young people around her for instruction, and many of her dark-skinned pupils, now men and women, speak with pleasure of their lessons with Mătă (mother). As age and infirmity crept on, she spent much time in visiting from her home in the town the old and sick Maoris about Putiki. She would hire a fly and occupy a whole afternoon at a time, looking up as many as she could, and how much her visits were appreciated is illustrated by the following little incident. An old Putiki chief, Kawana Paipai, so infirm through old age that he could scarcely walk, hearing that Mătă was very ill, thought she might fancy some *kumara* (sweet potatoes); so off he started, staff in hand, and a little kit of kumara slung over his shoulders. He toiled on, and having got as far as Mrs. Taylor's door-step succumbed,—the two miles were just more than his enfeebled frame could accomplish. The poor old man survived this act of charity but a few days, and was followed after an interval of a week by her who was the object of it.

Two other deaths in New Zealand are also reported by Archdeacon Williams, viz., of Mrs. Puckey, widow of a devoted lay agent of the Society, who went out as far back as 1823; and of the Rev. Raniera Kawhia, of Whareponga, in the Diocese of Waiapu, the senior of the Maori clergy. He was the third Native admitted to the ministry, having been ordained by Bishop Williams in 1860. He died at the age of 75.

THE *Graphic* of August 23rd and 30th, had special supplements containing most interesting letters written by the Rev. J. (now Bishop) Hannington, to his little nephews and nieces during his journey in Africa in 1882-3, illustrated by many capital pictures engraved from his own sketches. Every friend of our East Africa and Nyanza Missions should get these two numbers.

WE regret that among the omissions of holiday-time was that of any notice of the Prize Day at the Missionaries' Children's Home. We must even now just enumerate the honours of the year, as reported by Mr. Shepherd, the Director:—

The honours gained by present and former scholars during the year included College scholarships and prizes at Cambridge won by Arthur and Walter Moule; the first place in the final examination of all candidates from Cooper's Hill, taken by S. Dyson; the senior essay prize, and a bracketed equal place for the mathematical prize for the whole school, at Marlborough, won by A. S. Weatherhead; the appointment of the Rev. P. Ireland Jones as Vice-Principal of Ridley Hall, Cambridge; and some noteworthy honours gained by three of the girls in the Oxford Local Examinations. One, Beatrice Cowley (a daughter of Archdeacon Cowley, of Rupert's Land), was first in all England in German; Ethel Bruce

(a daughter of Dr. Bruce, of Persia) and Edith Higgens (daughter of a Ceylon missionary) were third and fourteenth in German, out of 73 candidates; fourteenth and eighteenth in French, out of 548 candidates; and twelfth and seventeenth in Scripture, out of 937 candidates.

THE Rev. J. W. Handford sends a sad account of the famine in East Africa, which is the result of a lack of rain:—

Frere Town, July 12th.

The sufferers from the famine seem daily to increase, and it is most distressing to see their wretched appearance as they present themselves at my door. Not a day passes but a number come in from Rabai and other places. They come here as to a land of Goshen, seeking work in order to earn a few pice, and also because they can always pick up mangoes which are constantly falling from the trees, and which in these days of dire distress are common property. We give them a little help, and then tell them that they must make friends among the people of Kisauni; and I must say our people are very good on the whole, giving these numerous strangers not only a sleeping-place, but in numerous cases a share at their own table. Such a famine has not been known for at least thirty years. The chief cause is the failure of the second crop through want of latter rains. Many have been reduced to such extremities that they have been obliged to use the grain preserved for seed, and consequently have not been able to plant, and as this is the case over a large tract of country, the price of food will be very high for the next twelve months. Consequent upon eating all kinds of roots, herbs, &c., &c., sickness, especially dysentery, has been very prevalent, and our Native doctor has had his hands full.

A few days after this, Mr. Handford went from Rabai to Kamlikeni, the station in the Giriama country:—

We took the precaution to carry water with us from Rabai, otherwise we should have been in a sorry condition, for, from leaving the one station to arriving at the other at sunset, there was not a drop of water we could use for drinking purposes. Arriving at a small lake of beautiful clear water, we threw ourselves down and prepared to make a cup of tea, when the boy said, "Maji matuya" ("The water is bad"). I tried it, and it was several hours before I got rid of the horrible taste. Pressing on a little further, we came upon a similar supply which was not quite so bad, but I did not feel inclined to spoil good tea with it, so we boiled some and made a cup of cocoa; but it was very disappointing, and at the same time amusing, to see the three—cocoa, condensed milk, and water—refusing to amalgamate; the milk curdled so that it could be picked out, bit by bit, the cocoa settled on the bottom, and the water remained uncontaminated on the top. What a curse rests on this country—famine, dire famine, on every hand, and not a drop of good water anywhere! In years gone by I have crossed as many as fifteen clear streams in one day, and not one of them drinkable. The river at Fulladoyo is the only water (Giriama) that is sweet, and then only in the time of rain.

As we pressed on, family after family passed us with all their belongings, going, they knew not where, in search of a little food. Every rib-bone could be counted, while the poor mother and child appeared ready to fall down from exhaustion; in fact, they seemed so greatly reduced that they passed us without taking any notice, as if they were unconscious of our presence. Hundreds must perish, for even if the rain come soon, it will be too late to save the crops. Roots and everything that can be eaten are consumed, but even this is limited, and many have not the strength to take the hoe in hand to dig for roots, or even to clean their shambas, which are choked with undergrowth.

WE are sorry to hear that the Rev. A. Elwin, of Hang-chow, has been

ordered home by the doctors. The following deeply interesting extract from his Annual Letter has been waiting some time for insertion :—

In my last Annual Letter, published in the *C.M. Intelligencer*, July, 1883. I said much about San-tu, an out-station in the Chu-chee district. I am thankful that I can now report progress in the direction of San-tu. At a neighbouring village three have been baptized and about ten persons meet together every Sunday to worship the true God. We trust that some of these, if not all, will be baptized shortly. I hope, if spared, to have more to say about this work in my next Annual Letter.

In the *C.M. Intelligencer* for July, 1883, I gave an account of a young girl, "Golden Chain" by name, who a few days after her baptism was carried off from her home and forcibly married to a heathen man. I asked that prayer might be offered for her that she might be enabled to stand firm. I can now say that God heard and answered the prayers put up on her behalf. We heard afterwards that the mother was very angry because we would not bring the matter to the notice of the Mandarin or Consul, and we feared we might lose her altogether, as she ceased attending the services at the Great Valley, which is near her home. When I last visited that neighbourhood with Bishop Moule, we heard good reports of this family, viz., that the girl was steadfast, the mother an attendant at the Sunday services again, and the father also attending and still an applicant for baptism. We called at "Half-way Hill," the old home of "Golden Chain." We were met at the door by the young woman herself, who with a smile of welcome invited us into the house, at which she was staying on a visit to her mother. We had not seen her for eighteen months, and were truly pleased to meet her once again. Long we sat in the little cottage on the hill-side and talked to these people—three of them, father, mother, and daughter. The mother and daughter both had a little baby, about six months old, in their arms, and they wanted the little uncle and the little nephew there and then baptized. We examined the father and felt justified in saying that we hoped to baptize him the next visit, if all was well. We were very much interested in what "Golden Chain" told us. She said they had tried hard by beating and abuse to make her deny her Lord, but she had never ceased to pray, and they had not been able by their cruelty to make her do what she knew to be wrong. She would have to return to her husband's family in about a month's time, but she had made up her mind that she would not cease to pray to the true God, and trust in the Lord Jesus as her Saviour. We asked what she would do if they continued to ill-treat her. She answered that she would continue to pray. Who knows but that God, who uses the weak things in this world to accomplish His will, will not use this young girl to gather into the fold many of her heathen neighbours in the village where at present she herself is the only Christian. Before we went on our way, we all knelt down, and the Bishop led us in thanksgiving and prayer—thanksgiving for grace given to bear trials in the past; prayer for grace for the future, that whatever the circumstances, God might be glorified, and His will done. We took leave of our friends, praising God for what we had heard and what we had seen; thanking Him that, in the midst of much discouragement, He had permitted us to see that the Gospel had not lost its old power, and that there were still those who were willing, and joyfully willing, to suffer shame for the Saviour's sake.

Do not forget the Lord's people in these Chu-chee hills, they need our prayers so much. Think of Mr. Leaf (a notice of whom appeared in the *C.M. Gleaner* for July, 1883), who, when it was objected that on a certain occasion he could not be visited because his house was unknown, answered with vigour, "You should have asked the first person you met where Tsang (Leaf), the disciple of Jesus, lived, and he would have told you. Every one knows the disciple of Jesus. There is no one else in the village worships Jesus but myself, and every one knows me." Mr. Leaf is indeed quite alone; even Mrs. Leaf, his own wife, is against him. I have mentioned two villages in which there is only one disciple of Jesus to be found; I might mention others but I forbear. The history of each is very similar,

altered a little, it is true, by outward circumstances, but in each case there is the persecution to be endured, reproach and suffering for the Saviour's sake.

WE mentioned a short time ago the visit paid to South India by the Rev. Piari Mohun Rudra, of Burdwan, and the Rev. W. Seetal, of Lucknow, in company with the Rev. H. P. Parker. In the letter from which the following is extracted, Mr. Rudra gives his impressions of Tinnevelly:—

My first impression is that God has very abundantly blessed the Tinnevelly Mission. From the time when the venerable father Schwartz planted the Mission in 1780, down to the present time, the Church has gone on increasing every day, and I am thankful to have witnessed the prophecy of Jænicke, the colleague and successor of Schwartz, fulfilled to a very great extent in the district of Tinnevelly. He said, from what he had seen before the beginning of this century, "There is every reason to hope that Christianity will prevail in Tinnevelly." And I may add, from what I have both seen and heard, that the prospects of Christianity in South India are so encouraging as to lead me to hope that in no very distant time the whole country will be brought to the feet of Christ.

My second impression is that the Church in Tinnevelly is a living and growing Church. And this is manifest when we consider the earnestness of the brethren in attending upon the ordinances of religion; their observance of the Lord's Day; their attention to the Holy Scriptures; their liberality; the interest they take in the Lord's work; and the zeal a great many evince in extending the Kingdom of Christ. I have been struck with the devotion and earnestness of many, and the consequence of all this is that many souls are added to the Church every year.

My third impression is that the Church in Tinnevelly, both North and South, under the presidency of Bishop Sargent and the Rev. V. Vedanayagam, bids fair, under the Church Council system, to be a strong, self-supporting and self-governing body. The system is working admirably, and has called forth the administrative abilities of our Tamil brethren, and developed their liberality and missionary zeal. The people are comparatively poor, and are not so sharp and intellectual as the people of North India, but it must be confessed they are richer in faith, and this makes up for everything they lack. We were present at many of the meetings of the Council, and saw the way in which they conducted business connected with the various departments of work, pastoral, evangelistic, educational, and financial. The brethren are under veteran leaders like Bishop Sargent, of whose wisdom, piety and abilities we cannot speak too much. Though bending with the weight of years, he is yet an indefatigable worker, and is a father to his people. The other leader is Vedanayagam, a man of great energy, and suitable in every way to take the lead. As far as we could see, both the Councils are working fairly well, and this leads us to hope in the future of having a National Church in India, independent of foreign support and government. The time may not be far off when we may expect to have Suffragan Bishops in the country (I do not mean Europeans, but Natives), who might secure a regular succession of truly apostolical pastors in the Church of India. I see materials are ready both in the North and South of India. There are talented Christian young men of good education who ought to be caught and trained for the high position of missionaries, and eventually of Bishops.

There is only one thing over which we all felt very grieved, and that is the connivance of the Tamil brethren at the distinctions of caste. These distinctions have embittered the feelings of the brethren towards one another, and are great hindrances to that love and unity which ought to exist in the Christians of the South. I hope that with the spread of education and Christian enlightenment these distinctions will soon disappear.

THE *Lahore Church Gazette* says:—"Dr. Neve, medical missionary of the C.M.S. at Srinagar, Kashmir, devoted his well-earned privilege leave (May

THE *Church Missionary Sheet Alman*
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For the Daily Texts this year, and p
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Almanack hung up in every house.

NOTES OF T

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N.-W. America.—On July 27th, the Rev. R.
at the Grand Rapids, by the Bishop of Rupert's

DEPARTURE OF

Niger.—Mr. John Burness left England for A
N.-W. America.—The Ven. Archdeacon Mcl
arrived at Winnipeg on July 8.

RETURN HOME OF

East Africa.—Mr. and Mrs. H. W. Lane left
London on September 11.
Ceylon.—The Rev. W. E. Rowlands left Col

HOME WORK OF THE SOCIETY.

Bonchurch.—At this place, where for the space of fifteen years the C.M.S. has had no admittance as regards sermons or meetings, although friendly ladies have kept up a missionary basket on its behalf, sermons were preached and meetings held on August 17th and 18th, the Rev. G. L. Harkness, the present vicar, being anxious that there should be a good start for a better state of things. There were full congregations on the Sunday, and the collections very good. There was a Garden Meeting and also a Juvenile Meeting on the Monday, the Rev. W. A. Roberts, from Bombay, being the deputation.

Carisbrooke.—The Annual C.M.S. Festival was held in St. John's Parish, on Thursday, August 14th. At half past 11 a.m. about sixty met for prayer, Bible-reading, and questioning of the deputation. At one o'clock twenty-five sat down to luncheon, after which a very interesting address was given on "the organization of a Native Church." These meetings, as well as the two missionary meetings for children and adults, were held in the New Hall erected and opened last year in memory of the Rev. Legh Richmond, who in 1809 preached the Anniversary Sermon of the Society. The Rev. Chalil Jamal (Native minister from Salt) preached at the usual service at St. John's Church. Mr. Jamal and the Rev. W. A. Roberts (from Bombay), addressed both the Children's and Adult Meetings, Bishop Cheetham presiding. A week-day set apart for the C.M.S. has admirably succeeded here for four or five years, and might in other places be tried to advantage. The clergy from other parishes come together to show their sympathy, more than a dozen being present. The Rev. A. B. Burton, from West Meon, gave a most stirring and happy address at the meeting.

Keswick.—The Anniversary of this Association took place on August 6th, 10th, and 11th. The meeting at Keswick was well attended. The Rev. J. N. Hoare, Vicar of St. John's, presided, and gave a very warm reception to the deputation, the Revs. H. Maundrell, W. J. Smith, and Archdeacon Cooper. The Archdeacon spoke in touching terms of the loss sustained by the Society in the lamented death of Canon Battersby. The Report showed that 158*l.* had been raised from the Rural Deanery during the past year. It is gratifying to know that the Rev. J. N. Hoare is doing all he can to keep up the interest in the Society fostered by Canon Battersby. The Rev. J. N. Hoare presided also at the Children's Meeting, which was addressed by Revs. J. W. Smith and W. P. Schaffter. On August 10th, sermons were preached at St. John's, Keswick, St. John's in the Vale, Borrowdale, Grange, Mungrisdale, Thornthwaite-cum-Braithwaite and Wythburn.

Newton Blossomville.—On July 29th, about 170 people attended a Missionary Tea at this place (population about 200). On account of the threatening state of the weather it was held in a barn instead of on the vicarage lawn. Some of the tables were kindly given by friends at Turvey, an adjoining parish. One was of special interest, as it shows what the poor can and will do when interested in missionary work. The vicar's wife, Mrs. Toovey, has a mothers' meeting at Newton. When they heard of the tea they offered, of their own accord, to club together and give a table as their contribution, which was thankfully accepted The chair was taken by the Rev. L. Toovey. The Rev. W. Clayton gave the address.

Reading.—On Tuesday, July 1st, the Reading Quarterly C.M.S. Meeting, was held in a tent kindly provided by Alfred Sutton, Esq., in his grounds. The chair was taken by Canon Payne. The Rev. Chalil Jamal gave an interesting account of his work at Salt (Ramoth Gilead). The Revs. J. Hamilton (lately returned from the Niger) and D. O. Harington (H.D.S.) also spoke.

St. Alban's.—On Sunday, August 24th, sermons were preached at Christ Church, St. Alban's, morning and evening, by the Rev. H. Maundrell, missionary from Japan, and formerly in Madagascar; he also gave an address in the afternoon in a well-filled Sunday-school. The Annual Meeting was held in a marquee on the

a short and interesting account of life and v
which he had laboured, viz., Madagascar and
duced the Rev. Chalil Jamal, Native pastor o
Sunday-school at Jerusalem. Mr. Jamal, in h
of his life and the work in Palestine, lamenti
birthplace of the Christian faith was now in t
seeking to remove. Rev. A. H. Arden also m

St. Lawrence.—On Sunday, August 17th
were preached at this place by the Rev. C. M
was provided in a large tent on the vicarage l
flowing meeting. Mr. Malden opened with pr
after which the Rev. W. A. Roberts, mission
agreement and differences between ourselves a
gress of Missions in India. Bishop Hadfield,
lowed, and spoke of the good the Society had

Salisbury.—On July 17th an important m
steps for the formation of a County Union for
Unions which have lately been started in s
Henry Sutton, Central Secretary, who was pr
tion as to the formation and working of the U

Winchester.—The Eighth Summer Gathe
with the Church Missionary Juvenile Assoc
Vicarage grounds on Wednesday, July 16th,
former occasions. A succession of gloomy
day appointed for this annual *fête* by a compl
Wednesday afternoon was all that could be d
mer gathering proved as powerful as ever,
persons—parents and children and other kind
in encouraging the young in their good work-
had been given to them by the Rev. A. and M
sale of work was, as might have been expecte
realized for the last seven years has been on
preceding year, and in this tide of progress th
The sum of 110*l.* 10*s.* was received on July
amount gathered on the vicarage grounds in th

[*Next month we shall give all the miscellaneous*

Christians in Ceylon during his tenure of the See of Colombo, and since his return to this country he on many occasions showed his unabated interest in the Society's work.

The Committee heard with much sorrow of the death of the Society's warm friend and munificent benefactor, the late William Charles Jones, Esq. Mr. Jones's pecuniary gifts to the Society amounted altogether to no less a sum than 130,000*l.*; and these gifts were accompanied with much thought and consideration, shown by the useful plans drawn up by him to regulate their expenditure, and proving how deep an interest Mr. Jones felt in the Society's work, and more especially in the vigour and prosperity of the Native Churches. The Committee directed that the assurance of their sincere condolence be transmitted to Mrs. Jones.

A letter was read from Sir John Douglas asking for an annual grant from the C.M.S. in aid of the Sustentation Fund of the Church in Ceylon. It was resolved that, while the Committee deeply sympathize with the efforts now made to secure that the congregations hitherto connected with the Church of England shall preserve that connection unimpaired, regret that they do not see their way to apply the Society's funds for the promotion of that purpose, inasmuch as they feel the necessity of more and more emphasizing the fact that those funds have for their direct and immediate object the evangelization of the heathen.

The Secretaries stated that, in obedience to the Resolution of the General Committee of July 14th, 1884, directing that the Rev. C. C. Fenn should be sent out as a deputation to Ceylon, and that Mr. Fenn should be accompanied by a second member of the Committee, they had suggested to the Rev. J. Barton to accept the appointment. Mr. Barton, being present, stated his willingness to undertake the office if arrangements could be made to supply his place at Cambridge, but expressed his opinion that in view of the expected return of Messrs. Jones and Rowlands it was desirable that the deputation should not leave England until after the arrival of those gentlemen. It was resolved, That the action of the Secretaries in their correspondence with the Rev. John Barton be approved, and that Mr. Barton be thanked for his kind consent thus provisionally given.

Contribution List.

In the following list of receipts from Aug. 11th to Sept. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Buckinghamshire: Weston Turville	6	0	2
Cheshire: Ashton	6	3	6
Stockport	4	4	4
Wi Hon	3	7	0
Woodhead		8	3
Cornwall: Lanhydrock	6	13	3
St. Ewe	2	5	0
Isles of Scilly	14	11	8
Cumberland: Buttermere	5	14	5
Dalston	3	10	0
Keswick, Deanery of	75	0	0
Rosley	1	3	4
Thursby	4	10	7
Derbyshire: N.-W. Derbyshire	60	0	0
Devonshire: Devon and Exeter	200	0	0
High Hampton		7	6
Dorsetshire: Charmouth	6	14	3
Kington Magna	3	0	0
Motcombe	2	4	0
Shaftesbury	2	16	4
Swanage	32	0	0
West Compton	4	0	0
Durham: Low Fell	5	14	6
Essex: Colchester and East Essex	30	0	0
Gloucestershire: Bourton-on-the-Hill	1	0	0
Littledean	17	6	8
Longborough	3	13	0
Over Swell	1	0	0
Hampshire: Isle of Wight: Binstead		18	8
Bonchurch	18	16	6
Ryde: St. John's	10	0	0
Sandown: Christ Church	27	13	0
St. John's	9	12	0
Totland Bay: Christ Church	12	0	0
Channel Islands: Guernsey	50	5	0
Hertfordshire: West Herts	5	0	0

Kent: Eetherne	6	2	7
Tunbridge Wells	300	0	0
Lancashire:			
Habergham Eaves: Holy Trinity	18	11	11
Lancaster	45	0	0
Lincolnshire: Boston	75	0	0
Trinity Church	12	3	3
Donington	2	8	0
East Keal	1	3	3
Middlesex: Ealing: St. John's	19	5	3
Upper Edmonton: St. James'	3	12	3
Haggerston: All Saints'	2	7	6
Kensington: St. Paul's, Vicarage Gardens	6	19	8
North Bow: St. Stephen's	9	1	3
Pimlico: St. Michael's	86	14	4
Stepney: St. Peter's	3	13	3
Westminster: St. Stephen's	4	16	0
Norfolk: Stockton	2	13	7
Nottinghamshire: Nottingham	100	0	0
Worksop	14	0	0
Shropshire: Cheetham	2	12	0
Somersetshire: Clevedon	49	6	7
Taunton	150	0	0
Staffordshire: Brierley Hill	10	0	0
Lichfield	30	0	0
Maer	4	17	9
Suffolk: Barsham	8	17	4
Surrey: Bethel	7	7	0
Clapham: St. James'	124	0	0
St. Paul's	15	4	3
Clapham Park: All Saints'	5	7	4
Dorking, &c.	50	0	0
Ham	9	0	0
Richmond	46	6	0
Walton-on-Thames	1	0	2
Wimbledon	10	0	0
Woking	1	13	0
Sussex: East Sussex	200	0	0
Eastbourne	150	0	0
Iping and Chithurst	13	10	8
Warwick-shire: Monks Kirby	5	8	0
Westmoreland: Ambleside	43	19	1
Long Marton	8	7	0
Wiltshire: Aldbourne	5	16	6
Fosbury	2	18	1
Worcestershire: Evesham	23	5	4
The Lickey	25	14	0
Yorkshire: Arthington	6	19	8
Settle	17	5	0
Staveley	20	0	0
Stalmeclerk	3	1	0

ASSOCIATIONS IN WALES.

Carnarvonshire: Llandegai	52	1	0
Penmaenmawr	12	0	0
Denbighshire: Wrexham	16	7	11
Flintshire: St. Asaph	11	7	10
Glamorganshire: Gyfeillon: St. David's	1	6	1
Swansea: Ladies' Association	30	3	2
Pembrokeshire: Fishguard	6	3	6
Milford: St. Katherine's	2	0	0
Pembroke: St. Mary's	16	8	1

BENEFACTIONS.

A Friend, G. D.	5	0	0
An Anonymous Friend at Evercreech, Somerset	5	0	0
Anonymous, Eastbourne	500	0	0
Buxton, T. Fowell, Esq., Easneye	300	0	0
Curtel, Miss E., Surbiton	25	0	0
Churchill, Rev. Stuart, Driffield	10	10	0
Clarke, T. Esq., Switzerland	10	0	0
Deshon, Rev. H. C., Tavistock	5	0	0
God's Tenth	206	0	0
Graham, Mrs., by Mrs. Shepherd	150	0	0
In Memoriam, E. A. J., 4th September	20	0	0
L. M. C.	8	10	4
M. K.	50	0	0
N. T., Yorkshire	1000	0	0
Phillimore, Rear-Admiral H. B., Weston-super-Mare	5	0	0
S. G.	10	0	0
Smith, Mrs., S. Kensington	5	0	0
Sugg, late Mrs. Henry, of Sutton	50	0	0
Thankoffering, August 9th	20	0	0
"Violet"	20	0	0
Williamson, late Mrs., of Fairstowe	20	0	0
Young, late Miss, of Watford	50	0	0

COLLECTIONS.

All Saints' Boys' Sunday-school, Upper Norwood	1	0	0
Charman, Miss Ellen, Horsham (*Miss. Box*)	1	6	0
Hatton Sunday-school Miss. Box, by Mr. W. Sherratt		13	7
St. John's Training College, Battersea, by Mr. F. A. Wrigley	3	5	4

LEGACIES.

Beeney, late Mrs. Emily, of Maidenhead: Exors., Messrs. W. R. Hutchinson and J. Higgs	45	0	0
Cross, late Mr. John: Exors., Messrs. R. Cross, B. Parrott, S. Harper, and T. Cross	100	0	0
Hancocks, late Wm., Esq., of Blakeshall: Exors., Messrs. A. J. and A. T. Hancocks	1000	0	0
Kerle, late Miss J.: Exors., Messrs. J. F. and W. T. Weymouth	383	2	0
Oldrid, late E. O., by Rev. J. H. Oldrid	10	0	0
Rolph, late Mrs., of St. John's Wood: Exors.: Messrs. H. Withers and W. H. Prichard	19	19	0

FOREIGN CONTRIBUTIONS.

Cape of Good Hope: Mowbray	5	12	6

MISSIONARY CHILDREN'S HOME BUILDING FUND.

Greame, Rev. Y. Lloyd, Hull	25	0	0

SALT SCHOOLS FUND.

Bevan, R. C. L., Esq.	50	0	0
Lawe, Rev. A. G., Fosbury	8	0	0
Stanstead Abbotts	13	2	2
Williams, R., Esq.	10	0	0

CHURCH MISSIONARY HOUSE FUND.

A Friend, by Rev. W. H. Barlow	250	0	0
Alley, Rev. J. A., in memory of the late Rev. A. Burtchnell, missionary at Port Lokkoh	5	0	0
Buxton, T. Fowell, Esq., Easneye	100	0	0
Cahill, Miss, Richmond	25	0	0
Clay, Mrs., Ambleside	10	0	0
E. M. S.	1000	0	0
Greame, Rev. Y. Lloyd, Hull	25	0	0
Hall-Houghton, Rev. H., Penrith	25	0	0
In memory of a beloved brother, Samuel Bishop, of St. Helen's, Lancashire, who entered into rest December 21st, 1878	50	0	0
In memory of the late Rev. George Lea	250	0	0
Mevsey-Thompson, Mrs., Scarborough	100	0	0
S. G.	10	0	0
Western, Edward Y., Craven Hill Gardens	100	0	0
Williams, E. P., Esq., Kingston-on-Thames	5	0	0
Wimbush, Barnes, Esq., New Barnet, in memory of his father, the late Samuel Wimbush, Esq.	100	0	0

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NOVEMBER
1884.

Church Missionary INTELLIGENCER AND RECORD

Vol. IX. No. 107.

"He declared particularly what things God had wrought among the Gentiles. And when they heard it they glorified the Lord." — Acts xxi: 19, 20

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THE
CHURCH MISSIONARY INTELLIGENCER AND RECORD.

NOVEMBER, 1884.

A JESUIT ON MISSIONS.*

MR. ATTERIDGE, a Jesuit, has been publishing a reply to Dr. Maclear's "Article on Missions" in the current issue of the *Encyclopædia Britannica*. In his judgment the article is a very misleading one, and he strives to impress upon his readers a very derogatory view of the extent of Dr. Maclear's information upon the subject of Missions of all sorts. We differ from Mr. Atteridge, but we may as well here premise that we have no intention of constituting ourselves advocates of Dr. Maclear, who is very well able to take care of himself, nor indeed as a rule of the various Protestant Societies beyond our own whose proceedings are impugned by the pamphleteer. They have their own accredited and sufficient organs, and are much better acquainted with the interior economy of their own policy than we can pretend to be. We do not doubt if we were collecting materials for a book, or even a pamphlet, in reply to Mr. Atteridge, information would be courteously placed at our disposal, but we have no intention of the sort. We propose simply to pass in review some statements of Mr. Atteridge on Mission work in general, and of Romish Missions in particular, as he has seen fit to adduce them, and to comment on his remarks relating to the work of the Church Missionary Society.

Having thus declared the limits within which we propose to confine our remarks, we now propose to animadvert on Mr. Atteridge and his pamphlet. It is no new remark that Jesuits have often been credited with a great deal of subtlety and sagacity which they are far from possessing. We think the pamphlet, which has no doubt been issued *permissu superiorum*, a proof of this. It has in many ways called fresh attention to transactions amongst the most discreditable and indefensible with which even the history of the Church of Rome teems. This assertion we propose to substantiate as we proceed. We will first advert to the frequent evanescence of Romish Missions. It has been maintained that the Church of Rome has been founded on a rock. Now it may surprise some, even Protestant readers, to notice how frequently Romish Missions have been built upon the sand, and not a trace or vestige of them remains: "When the rain descended, and the floods came, and the winds blew, and beat upon those houses, great was the fall of them." A good deal of interest is just now on various

* *The "Encyclopædia Britannica" on Missions*, by A. Hilliard Atteridge, S.J. Reprinted from the *Dublin Review*, July, 1884.

accounts being attracted to the kingdom of Congo. We wonder whether Mr. Atteridge, or any one who reads his pamphlet, has any conception of the efforts put forth by the Church of Rome in those regions 300 years ago. For two centuries Romanism was the ostensible, acknowledged religion of Congo. Paganism was interdicted by law, and the severest penalties were inflicted upon those known to participate in its rites. At several periods during this time it would have been difficult, if not impossible, to find one adult who had not been baptized. Father Merolla incidentally mentions the Jesuits, Dominicans, Franciscans, Capuchins, Augustins, Bernardins, Carmelites, and almost every order of the Church, as contributing to the numerous missionaries at various times sent to Congo. Amongst these were some of the most learned and able men that Rome ever sent forth to the Pagan world. When Portugal was at the climax of its power and wealth the royal sword was ever ready to be unsheathed in the defence of the Mission, and the treasures of Portugal were poured out for its support without stint. The Count of Sogno, the most powerful chief of the kingdom, was seen prostrated at a church door (there were at least 100 consecrated churches in Congo) clothed in sackcloth, with a crown of thorns on his head, a crucifix in his hand, and a rope about his neck. But what has become of the Church at Congo, with all its resources and power? Ultimately, from a too well-founded dread of being poisoned by the Christians whom they had baptized, the missionaries left the country altogether, and with them the religion they had propagated disappeared simultaneously. The same held good of Loango and of all other stations up and down the coast except where France and Portugal retained forts and manned them. If there is to be Romanism in the kingdoms of Western Africa it will be as new a thing as in Equatorial Africa. We deposit this statement in front of Mr. Atteridge and the Protestant and Romish readers of his pamphlet for them to read, mark, and inwardly digest. As he knows so much about Romish Missions he will no doubt have some satisfactory explanation to give to re-assure his admirers on the subject of one of the most astounding collapses in the religious history of the world. Not a wrack has been left behind. We now proceed to deal with his pamphlet *seriatim*, but will recur to the subject again.

Mr. Atteridge is dissatisfied with Dr. Maclear's division of Missions into primitive, mediæval, and modern. It would be difficult for him to establish, except through worthless traditions, any real connection between Rome and Missions previous to the end of the fifth century. We as cordially subscribe to the praise bestowed upon Raymond Lully, as Mr. Atteridge dissents from it. Lully was not a *persona grata* at the Court of Rome, but we strongly recommend readers to search out for themselves why the meed due to this eminent man has been withheld from him. With remarkable judgment, Mr. Atteridge has carefully omitted all reference to those most anomalous Missions of the mediæval period so familiarly known as the Crusades. These had indeed much to do with Rome, but the silence preserved regarding them is wise discretion. In point of fact, until a recent period, as we hope further

to show, the Crusades were the true type upon which Romish Missions were conducted, and we cannot see therefore why they should have been so completely overlooked by the Jesuit pamphleteer. With a great stride forward, Mr. Atteridge lands himself in the track of Dr. Maclear, and finds himself in the Portuguese Missions on the Malabar Coast. He objects to Dr. Maclear's expression that the Portuguese upset the Syrian Christians there. We think the phrase on the whole most happily chosen, although without impropriety a stronger one might have been selected. The fact is that more fraud than force in the way of actual murder was employed by Archbishop Menezes to repress, in reality to enslave, the free Syrian Churches to the bondage of the Church of Rome, but violence was not spared.

In support of his statements Mr. Atteridge quotes Dr. Hunter, whom he calls a Protestant writer, "one of the best living authorities on matters connected with India," in support of his views. The passage quoted from Dr. Hunter (p. 6) read so oddly that we were tempted to consult the original, and will give Protestant readers of Mr. Atteridge's pamphlet the fruit of our researches. It is a curious instance how books are manufactured and are palmed upon the public with the sanction of conspicuous names. In point of fact, "the best living authority" did not write the chapter on Christianity in India published in his book! At the close of the chapter the following significant note is appended by Dr. Hunter: "I am indebted for the materials regarding Christian Missions to Mr. W. Rees Philipps, of the Forest Department, Madras. Mr. Rees Philipps is now in India, and I have not been able to test or verify all his dates and statements." Mr. Philipps' acquaintance with Missions is evidently of the most slender kind; but careful inspection of his labours makes it perfectly clear that his information, such as it is, has been supplied to him by Romish priests, possibly Jesuits, who have represented to him the relations between themselves and the Syrian Christians, quite to please themselves. The account is in some points minutely particular, and could not have proceeded from an outsider to Rome; in other respects it is a plausible misrepresentation and suppression of damaging facts.

We now proceed to give, in as compressed a form as we can, a correct version of what occurred between the Portuguese and Syrian Christians. The Syrian Church in Malabar had kept quite clear of Rome till the establishment of the Portuguese in India—amidst some errors it retained much of the Christianity of earlier and purer ages. There was no forced auricular confession; the priests were married, had no images; they possessed many copies of the Holy Scriptures, from which the priests taught the people. They only acknowledged three sacraments, the third being Holy Orders. So much in accordance with Protestant teaching were many of their doctrinal tenets that the Augustinian friar Gouvea, Reader of Divinity at Goa, imagined that our Reformers might have obtained their doctrine about the Eucharist from them! At first Franciscans who were employed in the reconciliation of the Syrians to Rome proceeded very gently. Xavier introduced the Jesuits; but the antipathy of the people to Romanism was so great that they

of the Synod. In order to compel att
princes was employed to overrule the r
For a long time the Jesuits had much
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to compel the Syrians to submit to Rome
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As Mr. Atteridge touches upon financi
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any trade, but the Jesuits look on such
they are in fact the chief traders of the
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despatching sugar, tobacco, and othe
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monopoly of the trade in pepper, cardam

Mr. Atteridge (p. 7) wishes, if space
history of the old Jesuit Mission to Aby
but we will try to give an inkling of
dabbling there, and had required the k

failed, but in 1603 a Jesuit reached Ethiopia. We cannot tell the whole story of the quarrels between the professors of the two religions, with alternate failures and successes, but once again, in 1633, the Jesuits were expelled from a Mission, the miserable and disgraceful termination of which "admits of no parallel in the history of the world." The Missions on the East Coast of Africa disappeared like those on the West. When the Viceroys of Goa refused the troops for which they were importuned by the missionaries, the Mission collapsed. The first Jesuit Mission did not last much longer than Jonah's gourd. Thirty years of the second is a short duration even for a house built on the sand.

Mr. Atteridge says that Bishop Gobat "in his own account succeeded in convincing some of the Abyssinians that he was a good Mohammedan." It will furnish a pleasing and instructive evidence of the ingenuousness of Jesuit controversialists if we quote the passage on which this statement rests. Bishop Gobat (p. 323, *Journal in Abyssinia*) says, "The greater part of the monks have become my enemies, and call me 'Mussulman' because I condemn the adoration of the Virgin Mary, and have no confidence in her intercession; but the better informed, and consequently the more influential, always testify friendship to me; there are some who condemn the worship of creatures, and begin to doubt if the invocation of the Virgin be lawful." Does Mr. Atteridge hold that every one who does not invoke the Virgin Mary is a Mussulman?

We now turn with Mr. Atteridge to the consideration of the Spanish crusades in Mexico and Peru. We presume that Mr. Atteridge claims these performances as Romish Missions; but it is due to him to state that he does not say so in so many words. He has, however, extensively attempted the defence of them. The controversy rages round some passages from Mr. Prescott concerning Mexico and Peru. Mr. Atteridge, who is fond, whenever he can, of putting forward his statements on Protestant authority—a very legitimate weapon to make use of—defends the proceedings of Cortes and Pizarro, and the monks in their train, by a *cento* constructed out of Mr. Prescott's histories. Those who are familiar with controversy know how little these *centos* determine; but it may interest our readers to have a rival *cento*, also from Mr. Prescott, placed before them, for which we have an especial motive, and they can judge between the two.

Mr. Atteridge quotes Prescott's *Mexico* (book ii. chap. 1) on the subject of *repartimientos*, the distribution of the Indians as slaves among the conquerors. This measure had led to some noble remonstrances from Las Casas and others. Eventually a commission, consisting of three friars and a lawyer, was sent out by Ximenes to inquire into what was amiss. They reported that the Indians would not labour without compulsion, and that unless they laboured they could not be brought into communication with the whites, nor be converted to Christianity. The result, Mr. Prescott tells us, was that the population wasted away with even more frightful rapidity than did the aborigines in our own country (America) under the operation of other causes (p. 243, book ii. chap. 4). Mr. Prescott, whose notions about Christian Missions may be described as "mixed," explains that "the first

failed, and the spread of Mohammeda
by the hand of violence, far from peri
up and bear fruit to after-time. If
much more would it be true in a goo
he had a high mission to accomplish a
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seem to us, to him it was a holy wa
infidel; not to care for the soul of hi
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tude of sins. It was not for morals t
faith. This, though understood in
comprehended the whole scheme of (
in the faith, however immoral had be
the Lord. Such was the creed of th
imbibed from the preachings of the p
at home, from monks and missiona
Las Casas." (*Mexico*, vol. i. book ii.
Prescott gives an account of the m
Las Casas, Cortes caused a hundred
paled or roasted at the stake. He d
the massacre was going on repeating a
Nero as rejoicing over the burning r
Prescott the massacre of Cholula left
conquerors; but he moralizes upon it
fashion (vol. ii. p. 27): "It shoul
infidelity at this period, and till a m
whether founded on ignorance or
acquired, heretical or Pagan—as a
faggot in this world, and eternal suff

were not slow to fortify themselves with the good graces of the Church; and the worthy father, after driving a prosperous traffic with his spiritual wares, had the satisfaction to return home at the end of a few months well freighted in exchange with the more substantial treasures of the Indies." (Prescott, *Mexico*, vol. iii. p. 42.)

Some strange ecclesiastics must have been sent out to Mexico, for we find even Cortes requesting the emperor "to send out holy men to the country, not bishops and pampered prelates, who too often squandered the substance of the Church in riotous living, but godly persons, members of religious fraternities, whose lives might be a fitting commentary on their teaching." (Prescott, *Mexico*, vol. iii. p. 225.) In remarking upon the ease with which the Aztecs could pass from the forms of their own religion to that of Romanism, little as they comprehended the dogmas of their new faith, Mr. Prescott notes that a missionary made the pious vaunt that in about twenty years nine millions of converts had been admitted within the Christian fold—a number probably exceeding the population of the country. (Vol. iii. p. 237.) In describing the bigotry and personal licentiousness of Cortes, Mr. Prescott remarks: "The religion taught in that day was one of form and elaborate ceremony. In punctilious attention to discipline the spirit of Christianity was permitted to evaporate; the mind occupied with forms thinks little of the substance; in a worship that is addressed too exclusively to the senses, it is often the case that morality becomes divorced from religion, and the measure of righteousness is determined by the creed rather than by the conduct." (*Mexico*, vol. iii. book vii. p. 320.)

Mr. Prescott, in his volumes on Peru, furnishes an account of the contract entered into by Pizarro Almagro and Father de Luque, who had advanced twenty thousand *pesos* of gold for the conquest of Peru. One-third of all the lands, *repartimientos*, treasures of every kind, and one-third of all grants by the crown, were to be repaid to Father de Luque (the capitalist of the concern) for his advances. The covenant was sworn on a missal, Father Luque administering the sacrament, dividing the consecrated wafer in three portions, of which each one partook. "In the name of the Prince of Peace they ratified a contract of which plunder and bloodshed were the objects." (Prescott, *Peru*, vol. i. chap. 3.) Mr. Prescott, in accordance with his mixed theology, explains that "a fiery cross was to be borne over Peru, scathing and consuming it in its terrible progress; but still the cross, the sign of man's salvation, the only sign by which generations and generations yet unborn were to be rescued from eternal perdition." (Chap. 3.) In chap. 5, Mr. Prescott gives a graphic description of the nights spent in prayer by the ecclesiastics, and the mass performed by them when Pizarro and his licentious band of adventurers were meditating and preparing for "one of the most atrocious acts of perfidy on the records of history." (Prescott, *Peru*, vol. i. chap. 5.) In this matter Valverde, the Dominican friar, afterwards Bishop of Cuzeo, made himself conspicuous, stirring on the fray. Probably ten thousand Peruvians were treacherously

slaughtered on this occasion. Pizarro explained to the Inca that they had come into the country to proclaim the Gospel, the religion of Jesus Christ, and it was no wonder they had prevailed when His shield was over them! In 1533 the Inca was tried on some absurd charges and sentenced to be burnt alive. This judgment was submitted to Father de Valverde for his signature, which he gave without hesitation. At the place of execution De Valverde stood by him among the faggots, holding up the cross, beseeching him to embrace it and to be baptized, and promising him he should be strangled instead of burnt if he consented. While he was being strangled the Spaniards were muttering *credos* for the salvation of his soul (vol. i. chap. 7). We can hardly wonder that Mr. Prescott should say (vol. ii. p. 181), "When we contrast the ferocious cupidity of the conquerers with the mild and inoffensive manners of the conquered, our sympathies, the sympathies even of the Spaniard, are necessarily thrown into the scale of the Indian." De Valverde was subsequently massacred by the Indians—the bloody priest died a bloody death. On the missionaries sent out Mr. Prescott remarks (vol. ii. p. 227): "It is true there were good men, missionaries faithful to their calling, who wrought hard in the spiritual conversion of the Native, and who, touched by his misfortunes, would gladly have interposed their arm to shield him from his oppressors; but too often the ecclesiastic became infested by the general spirit of licentiousness, and the religious fraternities, who led a life of easy indulgence on the lands cultivated by their Indian slaves, were apt to think less of the salvation of their souls than of profiting by the labour of their bodies."

So far we have confronted Mr. Atteridge's *cento* from Prescott, with another *cento* equally from Mr. Prescott. We venture to add a few particulars from what Mr. Prescott terms "the masterly sketch of the conquest of America, by Dr. Robertson." Dr. Robertson (book vi. p. 211) quotes Las Casas for the deep impression made upon him by the irreparable waste of the human species in the new world. The Indian race almost totally swept away in the islands in less than fifty years, and hastening to extinction on the continent with the same rapid decay. The single cause, according to him, was the exactions and cruelty of the Spaniards, the first visible consequence of the establishment of whom in America was the diminution of the ancient inhabitants to a degree equally astonishing and deplorable. Dr. Robertson remarks (book viii. p. 338, Oxford edition) on the enormous and expensive fabric of ecclesiastical establishments which has greatly retarded the progress of population and industry. Page 357 he notices the remarkable fact, that at a council held at Lima the Indians, although baptized, were pronounced to be so brutish that they were incapable of understanding the first principles of religion, therefore they ought to be excluded from the sacrament of the Eucharist. Paul III., however, by a bull issued in 1537, declared them to be rational creatures entitled to all the privileges of Christians. "Yet after being members of the Romish Church two centuries very few possessed su[illegible]

deemed worthy of being admitted to the Holy Communion"! One blessing resulted to them from this invincible ignorance, they were exempted from the jurisdiction of the Inquisition when established there. Dr. Robertson gives, upon the authority of Romanists, a ghastly description of too many of the ecclesiastical adventurers who made their way from Spain to America. "According to the testimony of the most zealous Catholics, many of the regular clergy in the Spanish settlements were not only destitute of the virtues becoming their profession, but regardless of that external decorum and respect for the opinion of mankind which preserve the semblance of worth where the reality is wanting. Secure of impunity, some regulars, in contempt of their vow of poverty, engaged openly in commerce, and were so rapaciously eager in making wealth that they became the most grievous oppressors of the Indians whom it was their duty to have protected. Others, with no less flagrant violation of their vow of chastity, indulged with little disguise in the most dissolute licentiousness." It is due, however, to add, that while the manners of the regular clergy were extremely indecent, the Jesuits are said to have been an honourable exception.

Our next inquiry will be by what means and agency were these Romish Missions carried on? and from what sources were the means derived by which they were propagated? In no sense of the word could these Missions be termed the spontaneous effort of Christian people anxious to exert themselves or to spend their substance in the conversion of souls to Christ. We do not say that those who took them in hand, and that those who engaged in them, had not some religious idea; but it was mixed up with visions of plunder, conquest, and licentiousness of the grossest kind. The missionaries proceeded to their destination under the escort of freebooters whose business it was to make their way clear for them—by fraud, or by force, if at the first summons the missionaries were not welcomed. The management of these Missions formed the ecclesiastical department of the Council of the Indies, at the head of which sat the notorious Bishop Fonseca, who so thwarted Columbus. He could, and did send out as many cargoes of missionaries as he pleased, and when there they were maintained at the expense of the conquered Americans. There was no special training required, no concern for finance, for, through the intervention of the Spanish and Portuguese courts, unlimited resources were at the disposal of the missionary clergy.

Mr. Atteridge notes what he considers a slip on the part of Dr. Maclear with regard to Francis Xavier and his successor, Antonio Criminali. We leave the Doctor and him to settle this trumpery question. With wise discretion, Mr. Atteridge does not dwell much in his pamphlet on Francis Xavier, concerning whom there is such profound ignorance among people in general. He arrived on the Fishery Coast of Malabar at the end of 1542, where he spent four months in learning the Creed, the Lord's Prayer, the Ave Maria, and the Decalogue translated into the vernacular. In little more than two years afterwards he quitted India, "his labours not being at all needed there," and made his way to Macassar. He returned to Goa and Negapatam for a

period indeed in the commencement of 1545, and that his connection with Hindostan. The Abbé du Bois, a ssionary for twenty-five years in South India, writes: Xavier, entirely disheartened by the invincible obstacles he e met with in his apostolic career, and by the apparent im- y of making real converts, left the country in disgust after it of only two or three years."

he says little about Xavier, Mr. Atteridge dwells at length e condemnation by the Papacy of the South India Mission as on by Robert de' Nobili, nephew of Cardinal Bellarmine, and abject with him and his confraternity, who bear a long memory they owe grudges, even against Popes. The system was one of and swindling upheld by unscrupulous forgery. These malpractices compromises with idolatry were repeatedly protested against by the r Romish religious orders; so far to the credit of the Church of Rome. Atteridge quibbles over these things for pages together, but can- conceal the fact that a controversy had been raging at Rome for ars to put a stop to what was going on in India. According to him en Benedict XIV. hardly, and in a very imperfect manner, re- uked the Jesuits. We quote the following passage from the bull which he issued, "Omnium sollicitudinum," and leave our readers to consult the rest of it for themselves: "Eo rem adduxerant, ut tot verbi Dei præcones eximii sine causâ adhuc laborasse, largosque sudores et sanguinem ipsum frustra effudisse viderentur."

The Missions in Paraguay need not detain us long. We must leave Dr. Maclear to settle with Mr. Atteridge whether they were com- menced in 1582 or 1586. In Muratori's account, who is a great panegyrist of these Missions, we read that from time to time the Jesuits converted a few Indians in South America, but no Christian colonies were settled, nor was there a church of the true religion to be seen in Paraguay. The chief and almost only fruit of so much labour was the baptizing some dying infant. Adults who embraced Christianity were usually removed and persuaded to fix in places inhabited by Christians. Gradually, however, by the lure of large temporal advan- tages, and under a good civil organization, thirty-two very popular reductions, as they were termed, were formed, containing more than 120,000 baptized Indians. Access was rigorously denied to them, and might be unfair to judge of them by the virulent abuse lavished upo them by the other Romish orders. At length, in 1752, they we invaded by Spain and Portugal. The Jesuits were expelled fr South America, the inhabitants of Paraguay relapsing into a state barbarism. Another house built on the sand fell.

We have now arrived at that point in our review of Mr. Atterid pamphlet, that, in commercial phrase, we can begin to take stoc the facts which have been passing under our review. Our firs quiry shall ense, up to the date 1650, Romish Missi hat is re ieval period, can be consider imitive Christianit

the practice and teaching of our Blessed Lord and His Apostles, they can hardly be said to have any pretensions at all to the character of Christian Missions. They were enterprises conducted precisely upon the lines of Mohammedan enterprise, with the substitution of the sword and the breviary for the sword and the Koran. The exterminating cruelties practised in both cases on those who were termed infidels were completely identical, and sanctioned by the highest authority. Mr. Atteridge will not quarrel with the opinions of a most eminent saint of his Church, which form in reality the true keynote of all these missionary enterprises. A disputation was held in the time of Saint Louis, at the Monastery of Cluny. The chief speaker of the Jews was knocked down by a knight for his heresies, "Ainsi demoura la disputaison." The knight explained that he did it to save Christians from becoming Jews. Saint Louis took his part: "Aussi vous di-je, fist li roys, que nulz, se il n'est très bon clerc, ne doit desputer à eulz, mès l'omme lay, quant il ot mesdire de la loy crestienne, ne doit pas desfendre la loy crestienne, ne mais de l'espée, de quoy il doit donner parmi le ventre dedens, taint comme elle y peut entrer."

The masses who followed Peter the Hermit, or who were diverted from the Holy Land by the Popes to the maintenance of their temporal power, or to the chastisement of heretics, were in the blindest ignorance. Their only notion of infidels was that they were persons who were to be massacred, and whose goods were to be plundered if they would not be baptized. This feeling pervaded all the missionary enterprises of Spain and Portugal which we have been hitherto considering, and indeed all the relations of Mediæval Christendom to the heathen world around. The best compendium of this will be found in the form supplied to Alongo de Ojeda when going forth from Spain to settle in America. Herrera supplies this extravagant instrument. The Spaniards were to instruct the invaded people in the principal articles of the Christian faith; to acquaint them in particular with the supreme jurisdiction of the Pope over all the kingdoms of the earth; to inform them that the holy Pontiff had granted their country to the King of Spain. The document then went on to say, "But if you will not comply, or maliciously delay to obey my injunctions, then, with the help of God, I will enter your country by force; I will carry on war against you with violence; I will subject you to the yoke of obedience to the Church and the king; I will take your wives and children and will make them slaves, and sell or dispose of them according to his Majesty's pleasure; I will seize your goods, and do you all the mischief in my power, as rebellious subjects, who will not acknowledge or submit to their lawful sovereign. And I protest, that all the bloodshed and calamities which shall follow are to be imputed to you, and not to his Majesty, or to me, or the gentlemen who serve under me; and as I have now made this declaration and requisition unto you, I require the notary here present to grant me a certificate of this, subscribed in proper form." (Herrera, dec. i. lib. vii. c. 14.)

Clearly the alternative presented to the American Indian was baptism or impalement by the Spanish pikes. The pikes, however, usually preceded and made way for the preaching. Cortes landed at Tabasco in 1519. He fought a great battle the day after his arrival. He overthrew the idols, and returned to his ships the next day. The same tactics were adopted with the Aztecs. So it was at Tlascala, had not Father Olmedo, as Mr. Prescott remarks, afforded the uncommon example in a Spanish monk of the sixteenth century of enthusiasm controlled by reason, a quickening zeal tempered by the spirit of toleration. If the enterprises of Mohammed and of Kaled, "the Sword of God," were true Missions in the New Testament sense, then also, and then only, were the Portuguese and Spanish Missions, so long as those countries were able to send them forth. Fire, murder, rapine, blind and frantic zeal were equally conspicuous in both. There is no distinction between them.

As regards resources, those of Romish Missions, until a very recent date, even if it is not the case now, were practically unlimited. Some of these accrued to them legitimately. Xavier, for instance, when he went on his long Indian voyage, was a constant guest at the table of the Viceroy, and when he entered Fucheo was dressed in velvet and gold. Lavish gifts of money, and of territory in foreign lands, were bestowed upon the orders by bigoted Romish sovereigns. But these were far from being the true measure of their income. While commerce was neglected, or mismanaged, by the secular authorities, the Jesuits especially, notwithstanding the fact that missionaries were prohibited from engaging in mercantile transactions, carried on business in all quarters of the world upon an enormous scale, and with considerable ability. So there was practically no limit to the means at the disposal of the orders. Mr. Atteridge could, if he pleased, give a piquant account, as a specimen, of the affair of Father Lavalette, in the reign of Louis XV., and of the results entailed by it upon his order. An individual member of a religious body might be in himself poor, but he belonged to a wealthy corporation with unlimited power and influence at its back, and he himself was constantly living in circumstances of luxury. John Albert de Mendelslo, who visited Goa in 1639, describes graphically his intercourse with the Jesuit Fathers. "The noble apartment well furnished, and adorned with tapestry; the college with its great and sumptuous church; the dining-hall with tables set for two hundred persons. The canary was excellent, and the reverend fathers were not backward in making the cup when they found that it was approved." The head of the Jesuits at Goa went in as great state as the Archbishop. In a sedan, with eight *clericos* on foot, bareheaded, walking on each side, beside other attendants. They lacked not anything so far as temporalities were concerned.

Our next inquiry may be, What root had these mediæval Romish Missions up to 1680? In some cases this can be best described in the language of the Psalmist: "They have been as the grass upon the housetops which withereth afore it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom." In support of this

assertion we point to the Missions on the western coast of Africa. While the wealth and the power of Portugal continued and upheld them, just so long and no longer did they continue. What results accrued from Spanish Missions to the Caribs in the West India Islands? Where are the Caribs? Where are the Missions? Where are the Aztecs? What is Goa? What is Portuguese Christianity in the East? One subject we have yet to notice. Oveido reports (Prescott, *Mexico*, book vi. chap. 8) that the number of the dead at the final siege of Mexico was incalculable: greater than that at Jerusalem, as described by Josephus. Bernal Diaz makes the same remark. Even if there be exaggeration in these Romish statements, there must have been a terrible outcome, or clearing the ground for missionary operations. And what, from a Christian point of view, has the history of Mexico been from that day to the present, especially as regards the conditions of the Native population so far as it survived? We have no hesitation in saying that Romish Missions carried on with the sword and the missal have not equalled the success of the corresponding Missions of the sword and the Koran, nor have they been equally stable. It is well worth notice that those Missions alone of the Romish Church which survive that period, and retain more or less life in them, are precisely those where from circumstances the sword was unable to be their adjunct to any great extent. We allude to the Missions in China, and to the Portuguese efforts in India, the power of which country never extended far inland.

We now propose concluding with a few remarks on modern Missions as discussed by Mr. Atteridge. It is a well-known remark that French colonization never has yet succeeded, nor is it likely to succeed, so long as it is clerical and military, while English and Americans succeed because they are commercial. What is true of colonization holds good also of missionary enterprise. Whatever may be the intention, the military element virtually strangles the missionary, even though the missionary professes to lead. The commercial element in its selfishness may often thwart missionary endeavours, but at any rate holds so far aloof that even Native heathen can distinguish between the two and judge each separately. Mr. Atteridge tries to make capital out of the comparative indifference manifested in Church and State in England previous to the commencement of the present century. It is not easy to establish Missions in countries not yet thoroughly under British dominion, but a charge of remissness can be fairly brought, and not easily rebutted. Still, living at the period at which we do, it seems very doubtful whether the cause of Missions would in the long-run have gained much if Charles I. had, in addition to the Star Chamber, established a Board of Missions with Archbishop Laud at its head, the counterpart of that presided over by the Bishop of Burgos in Spain, with unlimited power to draft clergy to the colonies, and maintain them there at the public expense. We doubt whether such an experiment would have had the faintest chance of success of any kind, and we hold that the gradual and spontaneous uprise and development of missionary spirit deriving little help from public authority, the results

of which we now witness, have been in the main most for the true advancement of the Gospel of Christ, and for the permanence of missionary effort.

As might be expected, Mr. Atteridge dwells complacently on the number and variety of Protestant Societies. He admits, however, that in the main they manage to keep the peace. This is a great deal more than has ever been accomplished in his own Church. He has not touched upon the question of the Chinese ceremonies in which the Franciscans, Dominicans, and other orders virulently contended against the superstitious rites prescribed by Confucius, which the converts practised in combination with the ordinances of Christian worship. He has not told his readers that the conduct of the Jesuits was condemned by the Gallican Church as false, rash, scandalous, contrary to the Word of God, and subversive of the Christian faith and religion. He has not told us that Pope Clement XI., though predisposed to favour the Jesuits, unequivocally condemned them. We have no account of the savage persecution to which the Papal legate, the Cardinal de Tournon, was exposed in China, where he was at length imprisoned in the Society's house at Macao, and after enduring much privation and cruel suffering died in the odour of sanctity and with the courage worthy of a martyr. The most extreme Liberationist who ever cried, Down with the Church of England, Down with it to the ground, has never yet treated one of its ministers so; nor did even Archbishop Laud, in the fulness of his power, inflict such cruelty upon his Puritan opponents as Romish missionaries have in various quarters of the world inflicted on Romish missionaries of rival orders. Need we bring up further instances from South America and India, and indeed from wherever rival Romish orders have had the opportunity of biting and devouring one another? They are at Mr. Atteridge's service if he requires them. Of these things ordinary Protestants are wholly ignorant, and are gulled accordingly by foolish or designing men who see in religious orders the panacea of all religious evils.

Mr. Atteridge, p. 21, refers to Hau-Hauism in New Zealand. He is of course aware that Romish missionaries have laboured in that country for fifty years without results worth speaking of. We place before him the programme of Pai Marire, consisting of eleven articles.

The following shall be called "Pai Marire."

The angel Gabriel with his legions will protect them from their enemies.

The Virgin Mary will constantly be present with them.

The religion of England as taught by the Scriptures is false.

The Scriptures must all be burnt.

All days are alike sacred, and no notice must be taken of the Christian Sabbath.

Men and women must live together promiscuously, so that their children may be as the sand of the sea for multitude.

The priests have superhuman power, and can obtain for their followers complete victories, by uttering vigorously the word "Hau."

The people who adopt this religion will shortly drive the whole European population out of New Zealand. This is only prevented now by the head not having completed its circuit of the whole land.

Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans.

Immediately the Europeans are destroyed and driven away, men will be sent from heaven to teach the Maoris all the arts and sciences now known by Europeans.

The priests have the power to teach the Maoris the English language in one lesson, provided certain stipulations are carefully observed, namely, the people to assemble at a certain time, in a certain position, near a flag-staff of a certain height, bearing a flag of certain colours. (*Church Missionary Intelligencer*, 1865, p. 237.)

Mr. Atteridge will no doubt dissent from some of these articles, but from how many of them, and from which? Has Hau-Hauism, in his judgment, a closer resemblance to the Church of Rome or to the Church of England?

We now approach the financial question in modern Missions. Protestant Societies, which are the product of voluntary Christian effort prompted by a desire to fulfil the command of the Lord Jesus Christ to convert the nations, and carried on with no hope of gain on the part of the contributors, furnish their subscribers with balance-sheets and detailed accounts explaining every item, carefully audited, and submitted to the carping of critics and gainsayers who may themselves contribute nothing beyond censoriousness. Opinions may of course vary as to the judiciousness of all items of expenditure, but to please everybody is a hopeless task. The best proof that the societies retain the confidence of the public in the main is that men, often shrewd men of business, contribute more and more largely to them. At any rate, all is fair, open, and above-board, and Mr. Atteridge is as free to comment as any country clergyman. He speaks of the home expenditure. It horrifies him that one-ninth of the amount in the S.P.G. is spent in raising the income. We know not how this may be, but what would he think of the Irish Branch of the Association for the Propagation of the Faith swallowing up more than one-fifth of the amount collected in collecting it? As he has furnished a Protestant balance-sheet we will supply him and his readers with a Romish one. It is contained in the Report in the *Annals for the Propagation of the Faith* (vol. xxxix. January, 1876—No. ccxxix.), published at Dublin by three eminent Romish clergymen, the Secretaries of tho Society. It is as follows:—

REPORT

Of the Receipts and Disbursements of the Irish Branch of the Association for the Propagation of the Faith, for the Year ending January the 8th, 1876.

RECEIPTS.				DISBURSEMENTS.			
Received from the 8th of January, 1875, to the 8th of January, 1876 . . .	£3527	4	4½	Paid by order of the Council of Paris to several Missions and Dioceses	£2785	19	1
				Printing of Annals, &c. . .	388	7	8
				Expenses of Administration, Rent, Postages, Stationery, &c., &c., &c.	252	1	2
				Carriage of Annals and Parcels to Subscribers . . .	51	15	5½
				Advertising in Newspapers .	49	1	0
	£3527	4	4½		£3527	4	4½

In the most ultra-Catholic, Ultramontane country in the world, under the auspices of a most active cardinal, with a quantity of in-

dulgences to help oneself out of purgatory as baits, four Romish dioceses in Ireland raise 7*l.* 5*s.* for the conversion of the heathen! Precisely similar is the Report of the Propaganda for the year last past, to which Society for the Conversion of the Heathen, England only contributes about 6000*l.*, notwithstanding the boasted accession of wealthy dukes, marquesses, earls, &c., to the Romish faith. If a system can be judged by its results, even Mr. Atteridge will be constrained to allow that not only is the return on the Protestant system enormously in excess of that of the Romish, but also that on comparison of accounts the Protestant is the most economical. As a matter of fact, more money is sent from foreign countries into England to convert the English to Romanism than goes out from England to China and Japan. But Mr. Atteridge knows as well as we do that Rome has far more plentiful sources of income than she suffers to appear. Upon the whole, judged by its results, we do not think the Protestant system a bad one.

A further question yet remains, of missionaries who live on 20*l.* a year in China and in India. According to the report of the informant who supplied Dr. Hunter's deputy with statistics which he does not profess to have verified, Romish missionaries live on 20*l.* a year in China and in India, and deny themselves the comforts considered necessary for Europeans. Perhaps 20*l.* &c. might be a fairer account. As it happens to have been the lot of the writer to have seen a good deal of Romish Missions and Romish missionaries in India, perhaps some jottings from his experience may not be out of place here. A good many years have now elapsed since he made the voyage round the Cape to India in company with a Romish bishop, a dean, and staff of clergy. For three months or more the writer sat between the bishop and dean at the cuddy-table. There was no symptom of these gentlemen denying themselves "the comforts considered necessary for Europeans." It is painful to record that within the space of four years no less than four of them died of *delirium tremens*. We vouch for two cases on the assurance of the doctors who attended them, and a third from the excellent Christian judge who in the most humane manner watched over the terrible dying agonies of the third. In the case of the fourth, the writer cannot speak so positively, but fully believes the evidence furnished him. It would have been well if these Irish priests "had denied themselves comforts considered necessary in Maynooth or Tipperary," but dangerous for Europeans in India.

This was, however, not the whole of the writer's experience. For a good many years he rented more than one house from a Portuguese Bishop, and had intimate opportunities of judging of the spiritual and moral condition of the Portuguese clergy. Without entering too particularly into details, it may be said that these worthies were in manifold instances the fathers of their flocks. This, however in accordance with the discipline of the Church of Rome, was certainly no gain to Christianity in Southern India. The Bishop was a Portuguese grandee of high standing, and although sunk in sloth and sensuality, retained something of the manner and bearing of a

idalgo. As on one occasion he was suffering from gout, an unusual alady in India, the writer remarked to his medical attendant, "How s it that Don A. has got the gout so bad?" The answer was, "You ould have it bad too, K., if you had a quarter-cask of sherry on tap n your bedroom, and got up to it whenever you were dry!" It is due o the Pope and the Papacy to say that they were exerting themselves igorously to remedy the scandal and degradation to which Portuguese, hat is, the bulk of Romish Christianity, had been thus reduced in Southern India, and which, in the face of Protestant Missions and English Society, had become an intolerable scandal. The modern uccessors of the wretched Borgia, who had handed over America and ndia to Spain and Portugal, became alive to the folly which tem- ers Papal Infallibility, but it was too late. Portugal, though a allen kingdom, is tenacious of her ancient grandeur, and will not et go her legal hold upon what Papal folly conceded to her three enturies ago. Now French and Irish priests have been drafted into ndia, but even they do not always "deny themselves the comforts onsidered necessary for Europeans." We have a lively recollection f Father Strickland, S.J., brother of the authoress of the *Queens of England*. He was stationed at Trichinopoly, and was a most welcome nd constant addition to the messes of the various regiments there. By the way, having some literary gift, he wrote an article on the ailure of Protestant Missions. In other respects he was quite "Sir Oracle" on subjects of horse-flesh, and was much looked up to by the oung officers. He rode hard and he rode well. He certainly did ot "deny himself the comforts considered necessary for Europeans." Like Chaucer's Abbot—

> Certainly he was a fayre prelat;
> He was not pale as a forpined ghost.
> A fat swan loved he best of any roast;
> His palfrey was as broune as is a bery.

We do not mean to say that amongst the ranks of the Romish clergy there are not men conspicuous for sobriety, for chastity, self-denial, and self-devotion. We have known such men, and although differing from them we have honoured them. Sometimes perhaps their zeal has outrun discretion. A curious instance of this came to our knowledge. A tall, gaunt, ill-looking French Jesuit made his way to a station not far from the Goomsoor district. He was hospitably received by the authorities there. When he explained his errand, every one attempted to dissuade him from plunging into the jungles, assuring him that it was certain death. He was, however, under orders, and faced the danger as he would a battery. In a very brief period he was brought back dying, and died. With whom the fault of this wanton destruction of human life rested we cannot say. We will only remark, "C'était magnifique mais ce n'était pas la guerre." It is our belief that the annals of Protestant Missions can produce instances of as true self-devotion, of as honourable self-denial and complete surrender of self to Christ, as can be found in the Romish hagiology, while we question not that instances of sloth and self-indulgence can be produced from Protestants and Romanists alike.

is in a very critical condition, and it wou
time longer before pronouncing a judg
element has preceded the military, and s
admit with some success, though 300 ye
began the work. We have no doubt the
greater than it has been had it not been
squabbles which have convulsed the Ro
like the evil spirits which rent the demor
however, Tonquin and China are swarmi
there are not wanting symptoms of a ter
The arm of flesh is exerting itself in "i
may bring down the fabric of Romish Mi
the fiery Bishop Freppel is hounding on
Bert, his strange allies, and the worl
Perhaps Rome thinks the pear is ripe, b
will not prove to be a mistake. We h
the part of political prophets. In vie
tions with China it may be convenient
five apostolic vicariats, as they are c
presided over by French bishops. Th
vast religious establishment of the Lazari
part of the suburbs of that city will be f
expelled from France by M. Jules F
probably be the gunboats which he is
situation must be precarious. The ex
French missionaries in China may not
present military operations.

Mr. Atteridge is under a pardonable
was probably unconscious when he wrot

Against this we set the Government Census for 1870-71, the material for which must have been gathered previously. Government Census reports the number of Native Protestant converts in India, including Burmah and Ceylon, which contribute 92,000, at 318,363. We think that Mr. Atteridge will agree that the carefully tabulated statement of the Government Census is preferable to the gossip of Sir Charles Dilke. We append the following remarks from an article in the *C. M. Intelligencer* (1875), based upon the Government report. Mr. Atteridge has a high opinion of the Romish Madura Missions. It will be of interest to him to see the Government opinion of them:—

We append the general result, but preface it with the remark that the ignorance of the Mohammedan population is profound, and that the Christians would be far in advance but for the fact that Romanists are included among them. Where the Romanists preponderate, as in Chingleput, the Native Christians give the lowest percentage of education on a level with the Hindus. In North and South Arcot it is much the same. The comment is, "The Native Christians are badly educated." In Tanjore it is said, "The Christian population is badly educated, as is usually the case where Roman Catholics preponderate. The Romish Church aims more at conversion than education." It is much the same in Trichinopoly, "the reason being that Protestant Missions, with their educational establishments, have not largely entered upon this field of labour." In Madura, where ninety-three per cent. of the Christians belong to the Romish Church, and where Romish Missions have existed for nearly three hundred years, the Christians "show to the least advantage." They are the most ignorant of the population. When we pass to Tinnevelly, the centre of Protestant Missions, the official report is, "This is one of the few districts where a large percentage of the population is classed as educated." In this district "the Native Christians occupy a high place among the instructed." In Salem, where "the Roman Catholics have a large number of converts, the Christians are not so well instructed as the Mohammedans." In South Canara, where nearly all the Native converts have embraced Roman Catholicism, "they do not show in the matter of education," and "their level of intelligence is very little raised above the level of their fellow-countrymen." It will be seen that Romanism and ignorance in India are identical. We dwell upon the point, because much of the idle talk regarding the intelligence, and, we might add, the morality of Native Christians, originates in the confusion which treats all Christians as the result of Protestant Missions when there is a desire to depreciate them. For all practical purposes Romanism in India is merely a fresh form of idolatry superadded to those already existing, and producing little or no moral or social elevation. It is not often that the testimony of Government records to this important fact is available, and it should not be overlooked. It is not by Romish agency, which substitutes one set of idols for another and maintains caste in all its hateful supremacy, that India will be regenerated morally, socially, politically, or religiously. The fond dreams about Xavier and his coadjutors pale before the stern realities of facts. We can give these Jesuit teachers credit for their self-devotion, but it is manifest that they spent their strength in vain if we judge them by the effect produced upon their converts.

Mr. Atteridge can find easy access to the Government report, and can verify for himself all we have been asserting.

Mr. Atteridge dwells at some length upon the famine work in Tinnevelly and Ramnad. This mostly concerned the S.P.G., but affected the C.M.S. Missions also. We submit for Mr. Atteridge's consideration the following paragraph from a letter of Bishop Sargent, written in 1878:—

The money I first sent to the Native pastors for distribution (Rs. 5000) was from the Madras Central Committee Fund. My instructions were that no distinction was to be made as to caste and religion. They strictly adhered to this

requirement. I sent Rs. 400 to the Rev. Father Rottari (a Roman Catholic missionary) to distribute among his people; and in the same way I sent Rs. 200 to the head-men in Cayalpatam, a large Mohammedan village, for distribution among poor Mohammedans. Had there been any dependable Hindu gentleman, who would have given himself the trouble to act faithfully on behalf of the Hindus, I would have given him a portion to deal out among the heathen. But as such a person was not available, I had to distribute the money myself; but every care was taken that people should not consider this any inducement to make them Christians.

It will be seen that Mr. Atteridge has, no doubt unintentionally, made a false assertion when he states that help was refused to Catholics by missionaries having in their hands public funds for the relief of all. He ought, however, in fairness to have stated that Government placed funds at the disposal of Romish missionaries as at Bangalore. The simple facts of the case are that, without respect of creed, whoever could be trusted to dispense funds honestly in the emergency had them committed to them. This is so consonant with Government policy that further proof seems superfluous.

We can know nothing whatever of the bond he alludes to, p. 35, nor can we throw any light upon it, but must refer him to Bishop Caldwell, or to the S.P.G., who no doubt can give an ample explanation of a thing which stands in Mr. Atteridge's pamphlet without a clue or a name, and consequently no means for tracking the truth or falsehood of it. People however who live in glass houses should be very careful about throwing stones. Mr. Atteridge may possibly remember that a year or so earlier the treasury of the Romish Cathedral at Madras was broken into by thieves, and when the matter came before the magistrates, it was quite clear that the treasury had been the depôt of an extensive pawnbroking establishment kept by the bishops and priests, apparently without license, on the sacred premises. Mr. Atteridge can hardly also fail to remember the gigantic bankruptcy and swindle of Archbishop Purcell of Cincinnati. It might interest his readers to know how many churches, convents, nunneries, and schools were built in Ohio out of the money of which mainly the poor Irish were defrauded. With a slight modification of the prophet's words, we might truly say, "The stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth" a cathedral "by swindling, and establisheth" convents "by cheating the poor out of their earnings." The archbishop failed for 800,000*l.*, the hard earnings of the poor Irish in his diocese. In New York there is a Romish cathedral, the grandest religious edifice on the American continent. It cost 920,000*l.*, of which more than 40,000*l.* were raised partly by gambling *inside the cathedral*. A large stock of pipes and cigarettes was also raffled for there. Cases of champagne, claret, hogsheads of ale, and barrels of lager beer fell to the lot of lucky numbers. If Cardinal Manning had been present on the occasion, and been fortunate in his luck, he might have brought home any amount of liquors for a few dollars from the new cathedral, or if introduced by his genial brother-cardinal to the "refreshment bar," he might have quaffed copious draughts from the huge silver punch-bowl while surveying the glories of the new edifice.

A few paragraphs up

bishops have come before the Belgian Law Courts, might furnish further insight into the secrets of Romish finance, and explain how cathedrals are built and Missions are maintained in the nineteenth century. We have no hesitation in saying that we prefer the balance-sheets of Protestant Societies to the "rem, quocunque modo rem" which Rome grasps at in all quarters of the world, by means often dishonouring to Christianity.

We think we have now fairly traversed the bulk of Mr. Atteridge's indictments within the limits we assigned to ourselves. If the considerations we have put forward are duly weighed, we think it would be evident that Dr. Maclear has exercised a wise discretion in handling Romish Missions gingerly. Bacon deprecates the use of what he calls "the third sword, which is Mohammed's sword, or like unto it, that is, to propagate religion by wars or by sanguinary persecution to force consciences." If Romish Missions carried on by the unsparing use of the third sword were deducted from the bulk the residuum would not be large. Indeed, it would be much smaller than many have any idea of, but we cannot at the close of a long article enter on this. When the difference between the doctrine taught in Romish Missions and that promulgated by the Lord Jesus Christ and His Apostles in the New Testament is moreover taken into account, it would be still more clear that Romish Missions are a thing *sui generis*, and demand very slight notice in any article which professes to treat of Christian Missions. K.

JOURNAL OF AN ITINERATING TOUR IN CEYLON.

By Mrs. Ireland Jones.

[This very interesting journal of a six weeks' tour in bullock-carts in the North-Central Province of Ceylon shows that evangelistic work in that island involves personal discomforts and privations scarcely less trying than those of Central Africa.]

AUGUST 6*th*, 1883.—Monday. Up soon after five o'clock, and very busy packing carts, which were ready and started off by eight o'clock, after prayer with our servants, cart-drivers, and evangelists for a blessing on the journey. We ourselves left home soon after 2 p.m., driving out the first stage, which we reached just as it was getting dark. A thunderstorm was threatening, and we were glad that our people and ourselves were in shelter.

7*th*.—My husband got little or no sleep last night; the continuous counting of cocoanuts, and loading them into carts, in the Bayar close by was anything but conducive to sleep.

The Village Court President came to see us, and we had some talk, chiefly on total abstinence. He is a Baptist, married to a Roman Catholic. An old woman at whose house my husband had stayed on a former occasion, came on our invitation, but we were most unsuccessful in our efforts to fix her attention, and after a few minutes she took her leave, pleading that her grandchildren would be looking for her. Later on Mr. Jones preached at the Gan Sabhâwa (village court) to about fifty people; a good many standing in the verandah of the court within hearing distance, but not joining in the crowd around the preachers. We started again about 2.30. The heat was intense, and the weather dark and threatening, and at last rain came down very suddenly, and almost simultaneously the pin of the wheel of our luggage-cart gave way, and the cart came down with a great crash. We had to send back two miles to get a new pin. The servants had tremendous difficulty in getting the cart

righted, and had hardly done so when a boy, in trying to get something out from the back, upset the cart again. He made his appearance from under the hood looking very disconsolate, and with his face bleeding, but got more scolding than sympathy. The rain continued heavily, with loud peals of thunder and vivid flashes of lightning, and in order to keep the cart dry we were obliged to exclude air as well as rain, so that the heat was almost unbearable.

8th.—Called the cartmen about 4.30 a.m., but quite an hour elapsed before we could get them to start. The rain had made the roads very heavy, and we did not make more than a mile an hour, till we reached the steep banks of the Dedru Oya River. We halted for a few minutes after reaching the bed of the stream, and my husband had the opportunity of speaking to six or eight carters, who, like ourselves, were resting. We afterwards learned that one of them was a murderer who had killed his own brother-in-law. It required two pairs of bullocks to each cart to get us well through the river, the sand being very deep. We got some breakfast about three o'clock, and reached our halting-place, Balalla, as the sun was setting. Yesterday the number of those spoken to and receiving tracts was sixty-two, and to-day forty-five.

9th.—Though awake early, did not manage to start till six o'clock. Roads still heavy, and bullocks crawled only a trifle faster than they came yesterday. We soon found that we had not been fortunate in our selection of either beasts or drivers: the former were evidently unused to jungle roads, and the men treated them with merciless severity.

Distributed books and tracts, both Tamil and Singhalese, at various villages through which we passed, and they were in most cases eagerly received. Two young men walked alongside our cart for some distance, and seemed a good deal interested, though one of them stoutly defended his own system. Abraham, of Talampitiya, and Appu Hami had also opportunity of speaking to a good many people travelling towards the village court, which is held at Ambampola, some miles further on; but progress was so slow we feared we would not reach the court till after the president had taken his seat, when opportunity for preaching would have been lost. We therefore sent the evangelists ahead, and found them preaching to a considerable number when we arrived at eleven o'clock. Mr. Jones at once joined them, and preached for a considerable time to a good gathering, though many held aloof.

We found a resting-place at a surveyor's shanty, which, though very rough, was an agreeable change from the cart, especially as neither of us was feeling very well. There were constant relays of visitors through the day, including a large number of women. In the evening the evangelists preached in the bazaar, but without much encouragement.

10th.—Repacked luggage-cart, the contents of which had been mingled in extraordinary confusion by its various mishaps. Rice, potatoes, chillies, onions, limes, &c., &c., had all got mixed, and it required no little patience to sort them into their proper bags again. Mr. Jones went to the village court and had a gathering of fifty or sixty hearers in two places. One or two noisy objectors at first interrupted, but, on being answered, after a time left the field in quiet possession of the preachers. After Mr. Jones's return to complete preparations for the journey, the evangelists continued to preach till the opening of the court. People came in asking for books larger than the ordinary tracts distributed, as they said those they had received would not enable them to give an answer to villagers who asked why they inquired after this religion. One boy evidently took in what we said, and was able to explain it very fairly to others who stood round. We started at two o'clock; heat very intense, and our bullocks making anything but good progress. A few miles on, found the road badly washed away in two places, about a hundred yards distant from one another. The task of getting the carts through the deep water and mud was risky as well as unpleasant, and our difficulty was increased by the obstinacy of our bullock-drivers, who apparently preferred seeing the carts stuck in the mud to yoking a second pair of bullocks to each. Water got among our stores, wetting our rice, &c. The rice is a very important item, as it forms the chief article of our food, and that of our Native helpers. We got on to dry

d in the midst of a large village, number of people standing about. g the pause of about half an hour, ed in buying straw and getting arts into order, the evangelists d themselves of the opportunity eaching and distributing tracts. gst the crowd was one man in Darwin would possibly have ized the "missing link," his body covered with hair almost like that onkey.

ht soon fell, but there was no le stopping-place, as no water be had. We lighted our lamps, ushed on, over the rough and un- n road. Every now and then, the "hold on," coming from one or of the pioneers, warned us of deeper hole, or bigger water-course sual; then came a bump, a jerk, ells of the bullock-drivers, as they raged the tired beasts to pull gh. About nine o'clock we reached duwâwe. To our great disap- nent we found the water of the ll but useless; not only not fit to , but so muddy that the servants hat they could not cook their rice But there was no choice between ning there and going five miles er, which we felt to be impossible. encamped, had a very light meal ves, and doled out a few rusks, ins, and a little filtered water, we had in our jars, and which reatly appreciated by our Native s. Rain began to fall steadily, his added so greatly to the dis- rt of our tired and shelterless , that we prayed earnestly that were God's will it might cease. nswer came, and all passed the pretty comfortably.

.—Early start, and a very rough ey; four or five miles before we get water to make a cup of tea. it was being prepared a number ople came round the cart, and ed with apparent interest and tion to the Gospel, which first the elists and afterwards ourselves to set before them. When we which we had to do, in order to our stopping-place in good time, angelists continued preaching, till ople were dispersed by the head- of the village, who reproached for listening to strange doctrine. was a good deal of difficulty in getting through the deep, sandy bed of the Mee Oya (river). About two miles further on, our road lying through dense forest, we reached the Kala Oya (river), our halting-place for the time. Rugged, steep banks, down which our cart jolted and bumped heavily, caused us a serious loss in the breaking of our large water-jar, which had kept us supplied with good drinking-water for five days. With, in many places, a waterless country before us, the loss is a very great one.

The rest by the wide stream, and bath in its clear waters were very refreshing. Most of the day was occupied in getting our belongings across, as everything had to be taken from the carts and carried over on men's heads. On the further bank we found some of the boys from the Tammuttegama school waiting to welcome us, and accompany us to the village about two miles further on, which we reached just before nightfall. We were glad to shift our quarters from the cart to the rough shed, shut in with branches, which had been prepared for us.

12*th*, *Sunday*.—During the day we had great numbers of people, especially women, who came to see the "English lady," so that there was abundant opportunity of delivering our message, and telling of a Saviour's love. In the afternoon the catechist collected many of the men, so that the little shed was quite full. They sat crowded on mats on the ground, and seemed for a time to listen with deep attention, while Mr. Jones spoke of becoming "sons of God," and "heirs of the kingdom;" but it was disappointing enough, after about an hour, to see them gradually leaving. For a time the places of those who went were filled by others who had been standing round, and there was a good deal of inquiry on various points; but they, too, after a time, went off to look after their cattle, and we were left alone with our evangelists and catechists.

13*th*.—Occupied almost all day in talking to parties of women, who either came on purpose to see us, or who, as they passed by, laid down the burdens they were carrying by the roadside, and came for a time to listen to what the white strangers were saying. Many appeared to be interested, and we noticed particularly a few who came again and again.

Abraham says that he has counted 168 women, and over fifty men, in addition to boys and girls, who have come to converse during our stay here. We continued our journey about two o'clock, and had an intensely hot ten miles over a very rough road to Talâwe, which we reached at nightfall.

15*th*.—Many people came in during the morning, but apparently actuated by curiosity only. They entered readily enough into conversation regarding their families, children, &c.; but as soon as the great subject was introduced they made some excuse for leaving. The attendance-register of the school here has been stolen, it is supposed by a dismissed teacher, so that no boys could be presented for Government examination (it being necessary to state the number of attendances made by each boy), so that all grant for the year is lost. Mr. Jones examined the thirteen boys who were present, and had a good deal of talk with the parents, who promised to send a larger number in future. We continued our journey after dinner. Road rough to a degree, rendering sleep almost impossible, till we halted about midnight.

16*th*.—An early start brought us to Anuradhapura about ten o'clock. Took up our quarters at the assistant Government agent's house, kindly placed at our disposal. Immediately after breakfast Mr. Jones went to the school, whence he returned well tired after five o'clock. We tried to get a short walk, but the rain drove us in. Very thankful we felt for a good roof over our heads and the luxury of beds after our many nights in the cart.

17*th*.—Discharged our baggage-cart, the drivers of which had caused us much trouble and difficulty on the way. The school was examined, but only presented eight boys, and they did badly.

18*th*.—Two Burgher gentlemen came to consult Mr. Jones about the marriage of one with the other's sister, but were disconcerted to find the law required twenty-one days' notice. After considerable talk and planning they left, and soon after came a letter from the brother to say the marriage had been postponed. In the afternoon one of my Bible-class girls from Kurunagala, here on a visit to a married sister, came and stayed some time. After she had gone we started for the schoolroom, where we had a communicants' meeting at four o'clock, and when it was over a church committee assembled in the same place.

19*th*, *Sunday*.—Singhalese service at 8 a.m. Few came. Mr. Jones preached on St. Matt. iii. 12. Tamil service immediately after. Our catechist read prayers, and Mr. Jones preached by interpretation from St. John i. 12, 13. A Tamil gentleman and three Tamil ladies, with some of our Singhalese people who had remained for the second service, formed the congregation. We did not reach our bungalow till twelve o'clock, and the sun was intensely hot as we went back in our cart. The English service was at 4.30, and my husband took for his text the third and fourth verses of the 130th Psalm. In the evening we walked round to see a girl who was ill, and so closed a busy day.

20*th*.—This morning visited four families; two of them being those of the Tamil friends present at the service yesterday. They are bright, intelligent people; one of the ladies especially so. She said that her husband had been much impressed by the sermon yesterday. We visited the school and examined the children. They are painfully deficient in Scripture knowledge; indeed hardly anything seems lately to have been done in the way of Scripture instruction. Got back to breakfast after twelve o'clock. In the afternoon I had a Bible-class, consisting of nine ladies, Burgher and Tamil. One of the latter came early, and I had some pleasant talk with her before the class began. Showing her some Mildmay cards, I told her of the work done there by ladies. She was deeply interested, and, with her eyes filled with tears, remarked, "And we do nothing for Jesus"—"We lead such idle lives." I was very much struck with the manner in which one of the Tamil young ladies read her verses, and turned up the references to which I called attention. She had been taught English entirely by her brother, the husband of the girl I have mentioned above.

21*st*.—Mr. Jones went to visit families, and at one house had an opportunity of speaking to eight or ten Kandians. He went to see a Tamil candidate for baptism. The man had been gored by a bull and was very ill. His knowledge of Christianity was very slight indeed,

had therefore to be postponed. g Tamil woman, also a candidate, ith her husband to the bungalow, ether from nervousness or igno- he could answer hardly any of the ns put to her.

.—Mr. Jones again went out to visit Native families, and on y back preached to some people led near the court-house, who d for a time, and then one by one way. In the evening we had a ance meeting in the schoolroom. fairly attended, and the interest very satisfactory. Ten signed al abstinence pledge, and amongst vas one who only a few days ago d he could not give up the use of drink.

.—Directly after our early tea, ones again went out with the ist to visit among our people, and rent on to the Native rest-house, he found a considerable number ndians. One very old man in- on his own merits as entirely nt for his salvation. Several d very attentively. Abraham, preaching, found a man who said l been much impressed by Mr. preaching some years ago, and w instructing eight persons in his . Unfortunately, Abraham did k or could not remember the name village, so that at present there s no way of following up the . In the evening we held a -meeting at one of the Singhalese . There were eleven present, and nes spoke on Ephesians v., and on p in Christ.

.—One of our people called early gned the last available temperance Most of the day occupied over . accounts and in writing to my lass in Kurunagala. In the g we had a prayer-meeting in h with ten present. My husband on 2 Corinthians v., and one of iends offered prayer.

.—Another accession to our tem- e band, making in all fourteen. unicants' class at four o'clock well ed.

, *Sunday.*—English service at o'clock, good congregation, and y-four communicants. Mr. Jones ed on Acts iv. 12, "Neither is salvation in any other." And at inghalese service at 4.30 he took for his text, "The Lord knoweth them that are His," Nahum i. 7. Prayer-meeting in the evening with our agents preparatory to our leaving Anuradhapura to-morrow morning.

27*th.*—Did not succeed in effecting a start till after nine o'clock, owing to delay of cartmen, but once on the road we made good progress. Stopped for breakfast at a village called Mânkadawela, halting under the shade of trees by the roadside, near a large artificial lake. A considerable number of people, both men and women, assembled; the latter at the back of the cart, and the men under the shade of trees. Mr. Jones made a branch of a tree growing near the ground his pulpit, conversing with and preaching to the people for nearly an hour. One of his hearers recognized him, and said that he had heard him preach many times ten or twelve years ago. With Appu Hami's help I spoke to the women who gathered round the cart. He told them the story of the widow of Nain, which one of the women seemed to feel deeply. Our position was rendered rather unpleasant by the fierce gusts of wind which at times threatened to overturn our cart, so that we were obliged to prop it up with large pieces of wood placed against it. We resumed our journey about three o'clock and pushed on to Rambâwa, where we hoped to find a suitable resting-place. Failing in this, as the only available shelter was a coolie hospital, we journeyed slowly on four miles further, where at last we found water. We encamped by the roadside. Our fires and the noise consequent on a halt disturbed a flock of monkeys which had taken up their night quarters in the large trees close by, and their wild chattering showed how strongly they resented the intrusion, but they soon quieted down and left us to enjoy much-needed repose.

28*th.*—Started by moonlight. At Madawachi, about twenty miles north of Anuradhapura, left the main road, taking a by-road towards the east. The village *arachie*, or headman, and several of his people came, and we had opportunity of telling them some of the simple truths of Christianity. A few miles further on stopped at Hoorigaswewa, where a number of people were engaged in field work. We did not, however, succeed in collecting more than about a

dozen, chiefly young women, and their minds were so pre-occupied that they paid little attention to what we said. At Wadiwewa, where we stopped for a very late breakfast, we were even less successful. The people were all engaged in getting in their crops, and none came near us. Two miles further brought us to Kirigallæwa, where we had a warm welcome from Mr. Fenton Cummins, a liberal supporter of, and a hearty sympathizer in, our work. It was a real pleasure to meet such a friend in the jungle, and to spend the evening with him in prayer and praise. Incidental conversation showed the remarkable fact that the terrible volcanic eruption in the Sunda Straits, 2000 miles distant, had been heard distinctly here. Our servants all complaining of feeling ill, and we ourselves not very bright.

29*th*.—A quiet night in our cart, as the only available room in the bungalow had been stripped of its thatch by the wind; and the fact that it would not be necessary to start as usual before daylight added much to our comfort. My husband went with Mr. Cummins to see two large lakes in the neighbourhood, and had much conversation with him as to the future conduct of the work. About two o'clock we again started, and had four miles of pleasant journey along a wide track through the forest, the long vistas of trees, often meeting overhead, being very beautiful. Stopped for the night at Kokkatigollæwa.

30*th*.—Our encampment is very pretty. The cart, turned off the road, looks into a dense wood; on the other side is a large open space with huts beyond, half-hidden in trees. Several other carts and pairs of bullocks with crowds of people, both Tamil and Singhalese, some cooking, some bartering, and all chattering, add to the interest; and magnificent trees throw a grateful shade over all. From the early morning groups of people gathered round our cart, and though Mr. Jones was suffering very much from a severe sore-throat and hoarseness, he spoke continuously till failure of voice made him rest for awhile, one of the evangelists taking up the story. A blind Buddhist devotee, or *upasakarala*, came to beg, but remained to talk for more than an hour. He defended his own system stoutly, and spoke with confidence of his own merits, and the "refuge of Buddha" Many women came and showed much interest, especially one young Tamil woman down whose cheeks the tears freely flowed. The evangelists went to a house where a man had just died, and preached the Gospel to a large number of people assembled there. Exclusive of these we had spoken to over seventy-five people.

About two o'clock we pursued our journey, and at four o'clock reached Ratmalagahawewa, where there is a small bungalow. In less than half an hour verandahs and space around were crowded with men and women, at least 150. I took the women to one end of the house, and with Appu Hami's help tried to set the truth simply before them. Mr. Jones and Abraham occupied themselves with the men, and had very interesting work among them. Altogether it was one of the busiest and happiest days we have yet had. We were very thankful to get to rest in our cart, preferring it to the doubtful shelter of the bungalow.

31*st*.—Several of our party suffering from illness this morning. Mr. Jones with intense headache, and dear old Abraham so bad that it seemed doubtful whether we could go on. The evangelists went to a neighbouring village to preach, and when they returned, as the patients were rather better, we resolved to make another stage to Maha Kabookwewa. The road was beautiful all the way, winding through splendid forests, and covered with grass, but rough enough to please any one. Large stones abounded, and our cart got plenty of shakes and bumps. Within ten minutes of our arrival a large number of villagers collected—men, women, and children. I counted thirty-six, and many more came after. We spoke to them from the cart, and then as women showed signs of going away, Mr. Jones went a little distance with the men while I stayed in the cart and spoke to the women. They did not remain long, as they had come away leaving their food on the fire, but hoped we would remain part of to-morrow, when they would come again. Dark night, and insects very troublesome. Had to use our mosquito-curtains for first time. No dinner till nine o'clock, and we were quite tired out. Mr. Jones's headache still very bad.

September 1*st*.—People began to collect early, men first, and Mr. Jones took

;hered them around him there. ;he women appeared we spoke to ther, but they showed little or no ;, only one man seeming to ıll that was said. Abraham and ;tna took up the preaching, ıng with a lyric, and reading lv. and St. Luke xv., the Ten ;, Prodigal Son, &c. While ;tna spoke, people very inatten- ıd noisy; but when dear old ;m began their hearts seemed l, and there was silence, and they to hang on the old man's words, ;ame out with trembling earnest- To draw the women, Mr. Jones ıe speak to them especially, and them to come nearer the cart. ened earnestly, one dear bright ing foremost in response. Just ; of our encampment, which is on ' spot off the road under the trees, ile stream of water, and it was to see the cattle come to drink e monkeys scampering about we were talking. Ten o'clock ;eople dispersed, and soon after breakfast. Altogether we must ;oken to about eighty people this g and sixty last night. One man, a former Government ıaster, brought a book which had ;ven him by a Government in- of schools. The book contained t arguments against Christianity, hiefly on misquotations and mis- ntations, and Abraham, to whom ;k was brought, by turning out sages in the Bible, showed the ess of the arguments. A few :s lingered on, and one of them ıat he had our words in his ;ut that as soon as we had gone ld forget all, as there was no to bring them to his memory. d him how all that surrounded s children, his fields, his cattle, ;oanut-trees, might all speak of the God who loved him, ;nt His well-beloved Son to im. They begged for books; nuch to our grief, just as 't was moving out of sight, we e of those just given torn into We started at 12.30. The road y rough, and at one place the e-cart just ahead, after, with ifficulty, ascending a bank, rolled nd, but for the servants' ready here might have been a bad accident. This made me so nervous that we got out of the cart and walked, though the sun was baking. The heat to-day is very great, and our thirst quite unquenchable, our Native helpers feeling it almost as much as ourselves. It took us four hours to get over six miles, and near Kahatagahadigalaya the road was so bad that both our carts sank up to the axles in the mud, and our cart was very nearly overturned. The first thing we heard was that an elephant is every night devastating the paddy-fields. The people crowded out of their houses to see us, but as we rest here to-morrow we asked them to come again, for, between talking and journeying we were well-tired, and I felt too poorly to be bright with the women, of whom the greater number of the assembled crowd consisted. Mr. Jones went for a short walk to see the lake, from which we are replenishing our empty water-jars, and also to try and get some game, for food has been rather monotonous of late; but he was not successful. While he was away our Appu brought up a man with whom he said he had been having a long talk, and that the man had expressed his desire to be a Christian, but that the great obstacle was the consequent isolation. We are stopping at the shed erected for the Government agent when he visits the province. This is a strange village, very unlike those in the neighbourhood of Kurunagala or the low country. Almost all the houses adjoin each other, or are separated by small compounds stockaded in. Magnificent tamarind-trees shade the place, monkeys abound, and herds of cattle roam about at pleasure. There are said to be considerably over 100 people in the village; but we hear that not more than five children from this village avail themselves of the Government school which stands in their midst, while thirty or more come from a distance. The people young and old, seem to worship a god whom they call Puliar, who, according to them, heals their sicknesses, and affords them assistance in many ways. On our way here to-day we passed a large Tamil village, where our Singhalese was useless, and our Appu came forward and spoke to the people with a good deal of life.

2nd, Sunday.—Got our people early for prayer and reading, and spent some

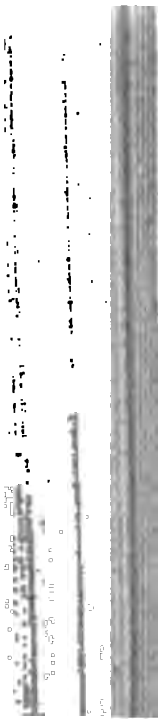
and worshipped Buddha in order to obtain happiness in the next. While we were talking to the people there was a snake between four and five feet long coiled in the roof over our heads. A Buddhist priest came in during the day, and had a short talk, but apparently he knew very little even of his own religion. Walked through the village in the evening, but the people took very little notice of us. We saw some rather curious rocks, here and there grasped by the arms of immense creepers, which have entwined themselves round them in a very picturesque way. Numbers of small scarlet beetles also attracted our attention. We had not seen them before, and found them sometimes so thickly covering plants as to make them resemble sprays of coral. The water here is very bad, so thick that it will hardly go through our filters, and our jars are all but empty! The villagers had promised to assemble in the evening, but no one came.

3rd.—Started shortly after daybreak, and soon got on to the main road. Stopped after three or four miles at a Mohammedan village to have a cup of tea. Water only to be got from a distance, and very earthy. The blaze of the sun is tremendous, and the grass by the roadside is all scorched and crisp. Our evangelists stayed behind to go into a village at some distance

grandeur. There are two stone slabs, each as large as an ordinary door, covered with ancient inscription. Near them is a stone canoe, thirty or forty feet in length, and about three feet in height and width, probably intended as a trough for feeding elephants. Further up the hill is a small dagoba, surrounded with octagon stone pillars, one or two defaced stone idols standing near. The further ascent is made by steps roughly cut in the solid rock, and lead to the base of the great dagoba which surmounts the hill. It is a vast pile of solid masonry, the bricks about a foot square, and three inches thick, far superior to most modern bricks. They have already fallen in great quantities from the dagoba, which is slowly crumbling to decay. The view from the paved court round it is extensive and very fine. The various dagobas of Anuradhapura, and one of its large lakes are distinctly seen. Just at the foot of the hill lies the beautiful lake of Mehintale itself, its blue waters sparkling in the morning sun, and its bright green banks edged by thick forest. On the way down Mr. Jones had some conversation with one of the priests, reminding him how the structures around him were decaying, telling him of One who never grows old, and of the Lord Jesus Christ as the one way of access to God. He did not seem very much disposed to talk, but his one or two remarks showed that he had been primed in some of the objections which Buddhists generally bring against Christianity. Left Mehintale about three o'clock. We had a few words with the rest-house keeper, who expressed himself willing to inquire as to the truth of Christianity. Stopped at Galkulam, six miles from Mehintale, and were thankful to fill our jars with clear pure water, which had been a very scarce article during the day. On again after a short pause, during which we distributed books, and had some talk with the people, who were chiefly Tamils. At nightfall encamped near a river. Noticed an extraordinary appearance in the sky, a band of deep black extending across the zenith from east to west, while other parts of the sky were brilliantly covered with stars.

7th.—Started early, and got to Kækirawa about eight o'clock, by which time we could quite appreciate a cup of tea, and some rice cakes from the bazaar. Two of the evangelists and one of the cartmen ill. Mr. Jones and Abraham went to the village, about half a mile off, and preached to some dozen men and women. One, the *kapurale*, or devil-priest, spoke very sensibly. He said, "We see things in Buddhism that we cannot help doubting. It teaches that we are born rich or poor, happy or miserable, &c., as a result of the merit or demerit we have done in a former birth; but when I see ebony trees, and satinwood trees, and sandalwood trees, I wonder what merit they did in a former birth to be in this so valuable." He said, "We do think about these things, but can come to no conclusion." In the middle of the day, a number of the people, both men and women, came to the cart, altogether about twenty-five. The women had very little to say, and soon moved off. Half a dozen men remained a long while after the others, listening with great attention. After a time another party, who had been at the village courts, came up. One of them remarked, as he took a handbill, "Why, this is just like a summons." Mr. Jones replied, "Yes, that is just what it is—a summons to tell you that you must all stand before the judgment-seat of God." And, taking that as his subject, he spoke of the need of preparation for death, judgment, and eternity. They listened attentively, and then, pleading the distance they had to travel, took their leave.

8th.—Moved on a mile to another part of this village. Some little difficulty in finding a suitable stopping-place, as few trees threw their shade across the road. We were soon invited into the village, where a shed had been prepared for us. It was no easy work for a lady to reach it, across the high narrow stiles in their fences. Arrived at the shed everything looked promising. A good many men seated themselves quietly on the ground, a number of women and children stood by, and it appeared as if we were to have an admirable opportunity for the proclamation of the Gospel. But our expectations were utterly disappointed; it seemed as if the devil had set himself especially to prevent our getting a hearing. A reaping-party had been arranged, several of those who were to take part in it seemed most anxious to listen, but the managers of their party came in, and



disperse. We hastened to seek the shelter of our cart, but before we could reach it the rain burst on us, driving before the wind, forcing us to take refuge on the weather side of a half-ruined hut, the door of which we found shut. Before we left a few men and boys came to the cart, the former asking for books, but after a little they asked for gunpowder also. About three o'clock we left for Dambul: ten miles of good road. Reached at nightfall, and took up our quarters at the rest-house, anything but a comfortable one.

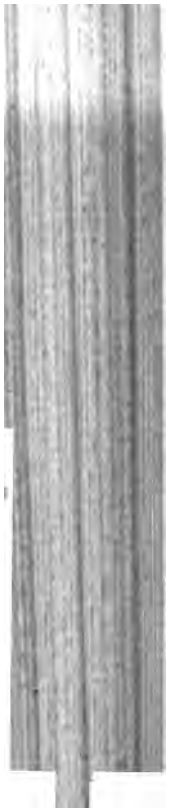
9th, Sunday.—Very heartily we thank God for the day of rest. Last night our whole party were so exhausted that the quiet of the Lord's Day was sorely needed. Mr. Jones was feverish all day, and I was not at all well. One of the evangelists was very ill, and one of our servants also. We much enjoyed our time of prayer with our people. Mr. Jones spoke on the Parable of the Sower, pointing out its special reference to such a journey as that in which we are engaged. He said how we need not be discouraged because so many seemed to profit but little from the Word preached. The Lord in the parable had declared it would be so. On the other hand, it was possible that much result might follow which was not now seen. The sower must be content to wait for a time before he receives or even sees the fruit of his

roughest journeying experiences. We had ten miles to go, and on an average once in a mile had to cross streams, the steep, rocky banks of which seemed to threaten the safety of our carts. Thank God, all were safely passed with no worse accident than the breakage of one of our two remaining tumblers! A few people were spoken to, and a few tracts distributed on the road. At the ninth mile passed a village called Puwakpitiya. Two of the evangelists stopped and went into the village, and had the opportunity of speaking to some thirty people who were assembled at a wedding. Only one of them objected, saying, "We have our own Buddhism, we want no other." Just at nightfall we reached our stopping-place at Galawela, ten miles from Dambul. The sunset this evening was very remarkable. The sun seemed shorn of his brightness, and assumed a silvery, bluish hue. People said they had noticed it the same the previous evening, and one announced that, in his opinion, "it portended either a great blessing or a great misfortune to the land!"

11*th*.—Two of the evangelists returned to Puwakpitiya, where they found the number of guests at the wedding-house increased to sixty, and had a good opportunity of speaking to them. One young man at first refused to receive a book, saying, "Buddhism forbids the reading of books of other religions;" but he afterwards accepted one. Stopped at Omâragala, only four miles from Galawela. Several villagers at once collected round the cart. In answer to my question as to their children, one poor woman burst into tears, saying it was only a fortnight since her boy had died. She said, "It is only those who have children who can enter into my trouble. In the death of a child or husband there is no difference between you gentlemen and us, between the rich and the poor." We felt how little could be said to comfort her. We told her of the blessed hope of the Christian who knew that his child was with Jesus, and that he would again see it. The women after listening for a time went away; half a dozen men remained sitting on the ground in the bright moonlight, and following all that was said with apparently intense earnestness. They seemed quite to understand the plan of salvation as it was set before them. One spoke of Christ taking our burden on His shoulders; another said that believing in Him must be like trusting a friend. After a time they went off to their watch-huts in the paddy-fields, where they spend the night protecting their crops from beasts or men. We went for a pleasant walk in the moonlight, refreshing ourselves singing some of Moody and Sankey's hymns. We must this evening have spoken to about thirty people.

12*th*.—To Ambampola, fourteen miles from Kurunagala. Our encampment was under the shade of a large tree. No good water in the neighbourhood; some scarcely drinkable was obtained from a dirty ditch about half a mile off. Our party at once divided; Mr. Jones going with Abraham to the right of the road, to Naketta and Lênewa, while Guneratna and Appu Hami went to the left, into Ambampola itself. In both villages they were successful in finding a fair number of attentive hearers. Mr. Jones had about a dozen, Guneratna and Appu Hami rather more. In Maketta a young man who had been a priest brought up some of the stock objections against Christianity—that if God had created, how was it that some were born blind, deaf, lame, and poor. A *kapurâla*, or devil-priest, who was present listened with apparently deep interest. They told us they were going to have a feast to their god, the "Prince of the Rock," that night; that he kept them from danger, and preserved their cattle from being eaten by leopards. We asked them how they reconciled that with their profession of Buddhism, which forbids all such. We spoke to them of the difficulty of serving two masters, and pointed out the Only One worthy of service. Two or three passers-by came afterwards to the cart, and appeared much struck with what was said of the uselessness of Buddhism, and the provision made for man's salvation in Christianity. They stood in the bright moonlight for upwards of an hour, listening while Mr. Jones set the truth before them.

13*th*.—We sent on the baggage-cart, while we ourselves remained to speak to any who might come. By degrees they gathered, until we had fifteen or twenty people round us. One or two low-country Singhalese began to object, but a Kandian rebuked them strongly



go with us to our next stopping place to hear more of what we had to say. We conversed with him as he came along, and he over and over again repeated the expression of his desire to accept the doctrine we taught; but it was exceedingly difficult to make him understand that we urged him to seek safety in the merits of Another, and not in anything he could do. A stage of three miles brought us to Polgolla, a very large and extensive village. We did not, however, succeed in getting many people; not more than thirty-one in all. A heavy shower came on which interfered with our speaking to even those who came. After it passed away a few again assembled, with whom we had a long talk. They objected that it was not right to leave the religion in which one was born. Mr. Jones replied. "Then you condemn Buddha; what religion did his father and mother believe? what religion did he believe until he was nine and twenty years of age? If he could give up Brahmanism when he found that it was false, you cannot say that a man should not, under any circumstances, give up the religion in which he was born."

14*th*.—A few women came to the cart, the chief speaker being a very

Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned. Measures of Christian duty will arouse no danger; will conciliate, instead of provoking; and will subserve the ultimate diffusion of the truth among the people."

The experience of thirty years in the Punjab and Sindh has proved that Mission work, when it is carried on in a Christian way, is a cause of strength, and not of weakness, to a Christian Government. We have seen that our Government have, even in the most difficult circumstances and amongst the most fanatical populations, ever been the strongest where Missions have been most encouraged. Out of weakness came forth strength, and this strength, which came to us from the part of those from whom danger was anticipated, and who were believed to be a source of weakness to us, turned the tide of battle in our favour at Delhi. The officers who most promoted the diffusion of Christianity were those who were the most trusted by the people, and whose guidance and direction the chiefs of the country were the most willing to follow. They were those who loved the people most, and felt most sympathy for them, and they were in return the most beloved by the people. A Native has no respect for those men who have no religion, or who do not consistently follow out the requirements of their own faith. A sincere and unostentatious recognition of Christianity, and a regard for its precepts, ever elicits their confidence and regard.

We record with thankfulness the fact that, with the exception of Mr. Gordon, who was killed in succouring English soldiers in Candahar, no missionary of the Church Missionary Society has ever yet been struck down or killed by any Native in the Punjab or Sindh.*

The two events to which we are about to allude took place many years ago, and have reference to the action of the Supreme Government alone. The Punjab Government have ever frankly avowed their convictions, on which their whole policy regarding Christianity has been based. We refer to these events, simply on account of the principles which they involve, and which are those which have now been sanctioned by our Government everywhere.

In the month of May, 1859, six Natives were baptized in the Native Church in Umritsur. Mr. Cust, the Commissioner, Mr. F. Cooper, the Deputy Commissioner, Mr. Cordery, the Assistant Commissioner, and Mr. John Chalmers, the officer then commanding the 24th Regi-

* One ordained missionary, the Rev. A. R. Hubbard, and two unordained missionaries, Mr. D. C. Sandys and Mr. L. Rock, of the Society for the Propagation of the Gospel, were killed during the Mutiny at Delhi; and a missionary of the Church of Scotland, the Rev. T. Hunter, was also killed during the Mutiny at Sialkot. The Rev. Levi Janner, of the American Board of Missions, was unintentionally killed by a Sikh, at a fair near Ludhiana; and the Rev. Isidor Loewenthal, of the same society, was shot by his Muzbee Sikh chowkidar in Peshawur in 1864. As far as we know, no one of these cases had any direct connection with missionary effort.

Church, so long as the public service i
principles of toleration compromised. Th
Governor, I am to say, coincides in th
and Mr. Cust does not appear to his H
way inconsistently with his duty to the
that the practice prevalent in such mat
differs from that which Mr. Cust states to
on the present occasion." A despatch fr
Council was then issued, which was follo
entitled, "East India (Baptisms at Umrit
generally understood that the presence
in their private and unofficial capacity
allowed at all Christian religious services

The second event refers to the baptis
with their families, in the 24th Punjab N.
These Muzbee Sikhs, who formerly ha
tribe, "half thugs and the rest thieves
by Sir John Lawrence to take part in t
became remarkable both for "their valo
spirit." Amongst the spoils of Delhi,
there happened to be some Christian b
read; they then applied to their Christi
formation respecting them. The offic
information they sought, encouraged t
Christian religion, and obtained for
missionaries; and when some of them we
in a private capacity at their baptism.
the Christians, which were speedily atte
of the Native officers, and many naiks a

11th instant, reporting that a strong tendency to embrace the Christian religion has manifested itself among some of the men of the 24th Regiment of Punjab Infantry.

2. A perusal of this communication has led his Excellency the Governor-General in Council to think that it will be advisable to warn officers commanding troops at Peshawur against using their authority in any way for the furtherance of conversion.

I am, &c.,

(Sd.) K. J. H. BIRCH, *Major-Genl.*,
Secy. to the Govt. of India.

COUNCIL CHAMBERS,
Fort William, 23rd May, 1859.

The officers at once withdrew from giving any active assistance to the inquiries of the men; the school was for a time broken up; the missionaries were deprived of facilities which they had enjoyed; and the spirit of inquiry was checked.

An account of the whole matter was published by the C.M.S. at home, and communications were made to the Secretary of State in England. The result was given in a despatch of the Governor-General in Council, signed both by himself and by his members of Council, No. 61 of 1860, Home Department, dated 18th of June, 1860, to the Right Hon. Sir Charles Wood, Bart., Secretary of State for India.

The publication of all the circumstances of the case resulted happily in the restoration of liberty of action to Christian regimental officers, in respect of unofficial Christian intercourse with their men; and it is here referred to, to show that this liberty of action is now conceded to officers by the Supreme Government. The following letter from the Assistant Adjutant-General at Peshawur, to Major Morgan, Commanding, 24th Punjab Infantry, dated Murree, 21st July, 1860, defines the position of Christian missionaries in cases where a spirit of inquiry manifests itself in a Native regiment:—

SIR,—In reply to your letter, dated 19th instant, I am directed by the Major-General (Sir Sydney Cotton) to convey the following instructions for your guidance respecting missionary clergymen visiting the lines of the 24th Punjab Infantry.

2. They are at all times to have free access to the Native Christians of the regiment, in their huts, in hospital, and on all occasions, so long as the men's duty is not interfered with; but when in the lines, the religious instructions must be confined to the Christians only.

3. The missionary clergymen must on no account enter into any conversation or discussion of a religious nature with any other soldier or individual in the lines of the regiment, this being forbidden by the regulations of the service; but out of the lines no impediment is to be placed in the way of the men attending their meetings and listening to their instructions.

(Sd.) T. WRIGHT, *Captain.*

Before the publication of the order referred to, the sepoys in the 24th Native Infantry had flocked to both school and church. At one time every Native officer in the wing of the regiment which was quartered at Khairabad, near Attock, was always present, at least once, at the Sunday services; and many of the Native officers came, together with their Sepoys, twice. A considerable number of men had been baptized. It was evident that the whole regiment was contemplating the possibility of their coming over in a body to Christianity. If one regiment of Muzbee Sikhs had become Christian, the other would probably have followed also. The whole of the hitherto lawless and dan-

Christian instruction could be g
that a proposal was made that two r
should be given in exchange for this r
was declined. The officer who had ra
them with such splendid results at De
and after a short time he left the c
some of them little or no interest in tl
pointed to it; and we believe that at tl
Sepoy remains in the regiment.

An opportunity for Christianizing a
ing to the dangerous classes, was thus
sition of a tribe like this, who are u
Hinduism or Sikhism, would not only h
but would have been a source of strer
A whole tribe would have become att
have made it their interest for ever t
woe. But the opportunity is now pas
reference to the future, rather than th
in God's good providence any simila
neglect of an opportunity like this, w
a false and foolish timidity of offenc
would be a political blunder, and an
statecraft which no Government in
make. The instincts and the policy
always been politically for the interes
every way.

It is interesting to observe that at
referred to were taking place in In
Minister, and Sir Charles Wood, the
receiving a deputation which was i

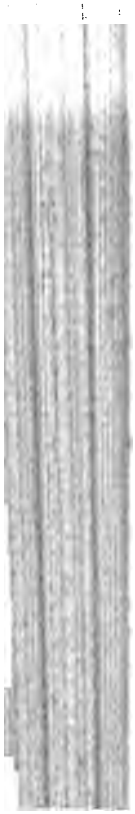
the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India."

It is interesting also to remember that the baptism of the head of the Punjab nation, the Maharajah Dhuleep Singh, took place with the cordial sanction of the Marquis of Dalhousie, then Governor-General of India; and the ceremony was performed by a Government chaplain, the Rev. W. J. Jay, in the presence of Mr. Buller, the judge, Mr. Cunningham, the magistrate, Colonel Rowcroft, the commanding officer, Colonel Alexander, of the Artillery, Major Tudor Tucker, Dr. Login, and other Government officers. In his minute of the 28th February, 1850, Lord Dalhousie alludes to this baptism of the Maharajah as remarkably signalizing the period of his Government. We remember also that the baptism of Master Ram Chundar, then Mathematical Master of the Government College at Delhi, took place at Delhi on the 11th July, 1852, with the full sanction of Mr. Thomason, the Lieutenant-Governor of the North-West Provinces, in the presence of Sir Thomas Metcalfe, the Governor-General's agent at Delhi, Mr. Gubbins, the judge, Major Lewis, of the Artillery, and Dr. Ross, the civil surgeon.

The reception which the Native Christians of the Punjab gave to the Prince of Wales at the City Mission House, Umritsur, was an event which will never be forgotten by any one who was present on that occasion. An address, together with copies of the Holy Scriptures in the vernaculars, was presented to his Royal Highness by the Kanwar Sahib (the brother of the late Rajah of Kapurthalla, who had become a Christian some months before), Master Ram Chundar (who was then the Director of Public Instruction in the Patiala State), and Mr. Abdullah Athim (who was then an Extra Assistant Commissioner), in the presence of many hundred Native Christians, who had flocked together to see the eldest son of their Queen, and their future Emperor and King. It was then felt by all, that the Native Christians of India had become, as they said, a *qaum*, a recognized class amonst the people of India, than whom more loyal subjects of the Empress-Queen do not exist in the whole land.

We have referred above to events which took place in the Punjab more than twenty years ago, because no account of thirty years of C.M.S. missionary work in the Punjab would be complete without it; and because the history of the past will be our best guide in events to come. The results of Christian Missions in a country like India can never be without their political aspect. Our Government is now placing power in the hands of the people; and the people are now rapidly beginning to discover that in consequence of education, rapid locomotion, and the freedom of speech and the Press, they have already a measure of power in their own hands. Everything, therefore, that has any reference to practical morality and honesty and truth must be of great importance to all persons who have any official connection with the Government or the people.

(To be continued.)



speed to a band of missionary la
going out to so blessed a work, i
Committee only, but to yourselves
that are now here assembled. Can it be
Redeemer Himself, in His condescending lov
like these with approval and complacency?

In human breasts, indeed, the feelings now
those of joy unmixed. *The heart knoweth its*
doth not intermeddle with its joy. But over a
utterance belonging to our new and brighter
prove his own work, and then shall he have r
not in another.

Each believer has his own peculiar sorrow
has his own varied states of feeling, his own
own inward mental characteristics. And these
but, in large measure, keep to himself. Som
would he could not, communicate even to hi
friends.

Thus it must be with each one of you, dear
feel how impossible it is on these occasions, unl
fundamental truths or to mere generalities, to
equally suitable to all whom they address. Sc
know, common to all. Such are—earnest desi
Jesus, belief that He will enable you to do
to Him, even though it be feeble (and yet w
ception of His infinite *lovableness*, and a con
work more glorious than that which He enjoi
all the world, and preach the Gospel to every c
there will be other emotions varying more or le
perhaps be amongst the uppermost at this ver
swelling with joy at the glorious prospect befo

particular line of thought, and to treat it in a manner more specially adapted, perhaps, to the younger among those now addressed.

The Committee would speak, then, this day, of the joy and blessedness, and at the same time the difficulty, of self-denial, self-sacrifice, entire self-consecration to the service of the Lord Jesus, and more particularly to that part of His service which consists of preaching the Gospel where He has not yet been named.

I. The foundation of their remarks the Committee would lay, rapidly but surely, by means of words divinely inspired, the words of the Holy Ghost: "THE LOVE OF CHRIST CONSTRAINETH US; *because we thus judge, that if one died for all, then all died, and that He died for all, that they which live should henceforth live no longer unto themselves, but unto Him that died for them, and rose again.*" Here is the new life. And how joyful a life it is! How entirely is selfishness excluded! Viewed as these words set it forth, even the most enlightened and refined self-love scarcely finds a place. Prudent self-interest will assent and acquiesce; but as a motive it is set aside, the ground being wholly occupied by the nobler affections of gratitude and love. What is true of the Christian life generally, is eminently true of the missionary life in particular —that is to say, the true missionary life in its true ideal, an ideal, thank God, abundantly set forth even if imperfectly realized. The missionary, so far as he is a missionary, has but one object in view, to serve, to please, to glorify, the Lord Jesus Christ, and to obey His orders. Obedience, yes, obedience—but not the mere blind obedience of a slave, even a faithful slave. *I call you not servants*, the Lord says, *but friends; for the servant knoweth not what his lord doeth, but all things that I have heard of My Father, I have made known unto you.* His service is perfect freedom.

Such is the transcendent joy to which our Lord calls you, even while still in this vale of tears.

II. But the Committee well know, dear brethren, that in this life of self-consecration there is sorrow also. There must be sorrow because there is conflict. *Our wrestling*, said the great missionary Apostle, *is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.* There must be sorrow, because it is *through many tribulations that we must enter into the kingdom of God.*

Some of the sorrows of the missionary life, even those of you that are now first entering it have already felt—the sorrow, whether anticipated or already experienced, of parting from friends—the sorrow of seeing how those whom you leave are pained, even though they would not keep you back and though they strive to hide their grief from you.

There is indeed one kind of discomfort and trial from which many missionaries are almost entirely exempt, and to which, speaking generally, missionaries are far less frequently exposed than they were in past generations. The Committee thank God that as regards external comforts, such as wholesome food, commodious habitations, salubrious localities, social kindnesses, and even Christian communion, the average lot of the missionary is far more easy and pleasant than it once was. There are differences in this respect. In some parts, as for instance the heart of Africa, or the Arctic regions of North America, hardship, loneliness, or even physical peril, has still to be encountered. Nor will it surprise any one to find that those who are enabled, for the sake of Christ's love, joyfully to meet these circumstances, are often among the happiest of missionaries, and are those whose letters especially stir up feelings of thankfulness and praise. Yet the Committee unfeignedly

philanthropy and human affection, or the plea
the longing after human approbation, or the de
such inferior influence urges on the missionary
and delight it once was to show his gratitude t
It need not be said that in some of these low
sinful. On the contrary, not to have pleasure i
approval honestly earned would show a ch
spiritually, defective. The desire, indeed, of pr
to be in any way outstripped by another, is ce
danger. But the main object to be aimed at i
thing else, whether as a motive to action or as
of consecration to Christ and conscious comm
subordination is to be brought about rather b
the higher motives than by the destruction or

IV. Be assured, dear brethren, that the Grea
his efforts to draw you away from Christ, and
And be assured also that he has many auxili
short-sightedness. The temptations either to
to carry on the work less and less in comm
influences that tend to make love grow cold a
ardour of enthusiasm, that over-mastering d
mankind from which the only true and pure en
derivative,—these lowering temptations and infl
and produce a visible effect. The conscientiou
sionaries is not denied; but assertions are mad
higher spiritual tone, the strong devotion wh
and which manifests to all around that the
to his Lord, and to his work for the Lord's sal
so evident as might have been looked for. P
duty, a kindly bearing, a sociable spirit, intelli
amount of mental vigour—the presence of
missionaries is frequently acknowledged by

stances, such as the particular nature of their work, the state of their bodily health, or, it may be, the misrepresentations of unfriendly prejudice. There are no missionaries permanently retained of whose conscientious fidelity and true desire to serve the Lord Jesus the Committee stand in doubt. But after making all deductions, the Committee are convinced that, on the whole, the greatest danger to which a missionary is exposed, especially, perhaps, during the first few years of his course, is the danger of missionary ardour abating, of some subtle form of self-indulgence or worldliness, and of a owering of that constraining love which gives to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness.

VI. To guard against this danger, dear brethren, the Committee would, with all Christian courtesy, respect, and affection, offer the following cautions, especially to the younger among you.

(1.) Be aware of this temptation. Do not suppose that because you have become a missionary you have got rid of all inducements to worldliness and self-indulgence. It may be so to a certain extent just for the present. But the temptation will soon return and assail you, though it may be in some disguised and subtle form, in the mission-field.

(2.) The danger having been recognized, let it be the subject of frequent and earnest prayer and of constant vigilance.

As devotion to the Saviour rises from love to Him, and as love to Him rises from the view of all that He is in Himself, and all that He has done for us; and as it is the Holy Spirit, the Third Person in the Divine Trinity, Whose special office it is to reveal the Lord Jesus to man, to take of the things of Christ and to show them to us; you will ever strenuously cherish the Presence of that Divine Paraclete, seeking for this by earnest supplication based on the word of promise; you will habitually *walk in the Spirit*, making sure that *He dwelleth with you, and shall be in you.* And as the sword of the Spirit is the Word of God, as *He speaketh not from Himself, but whatsoever He heareth that He speaketh*, let your minds and memories be abundantly stored with the very phrases of Holy Scripture; make them your own intellectually by study, make them part of your very heart and life by translating them into practice and welding them in with your thoughts and desires and prayers.

To come down to a lower though not unimportant region of thought,—

(3.) Remember that in refined and civilized society there is an extreme unwillingness to tell persons of their faults. This unwillingness exists with almost equal strength in the Church and in the world. Do not suppose, therefore, that Christian friends or worldly acquaintances do not observe in you marks of an absence or coldness of missionary zeal, because they do not let you know that such is the case.

(4.) Let not your good be evil spoken of. The excessive dislike to boastfulness that marks the English national character, leads often to a fault of an opposite character, the fault of unjust self-disparagement, and that not in a tone of penitence, but sometimes with a self-complacent affectation of manly candour. A Christian who speaks or acts thus is not only putting his lamp under a bushel, but is actually weakening his own and other persons' detestation of sinful shortcomings, and thus injuring both himself and them.

(5.) And indeed, in reference to action, as distinguished from speech, a missionary must often behave in exactly the opposite spirit. He will sometimes avoid actions and lines of action that might otherwise be not

sometimes, in matters of this kind, the exampl
be a better guide than his advice.

VII. The Committee must now revert to hi
clude, as they began, with turning your th
of the Christian life.

Their wish is, dear brethren, that your joy
for you the joy and peace of faith, the joy of
to that grace wherein you stand, to the fount
cleanness, the joy of assurance that the eye of
His mighty and gracious hand ever upholding

The joy of the conscious presence of the Lo
Who will always stand by you and help you, a
with you alway, even unto the end of the world.
forward to the great reward, the crown of
element of selfishness will be totally absent,
consciousness of having pleased the Lord Je
salvation for yourselves and by making it k
be your crown and joy of rejoicing.

And, lastly, the joy of love—respecting whic
to appropriate for this occasion, as the con
language of the great Apostle: *For this cause*
of our Lord Jesus Christ, of Whom the whole
named, that He would grant you, according to
strengthened with might by His Spirit in the
dwell in your hearts by faith; that ye, being root
able to comprehend with all saints what is the b
and height; and to know the love of Christ, w
might he filled with all the fulness of God. N
exceeding abundantly above all that we ask or
that worketh in us, unto Him be glory in the Chu
all ages, world without end. Amen. (Eph. iii.

Prebendary H. W. Tucker, Secretary of the S.P.G., a large portion of which expressed with admirable skill and force what are really the views of the C.M.S. on the questions discussed. But we find ourselves, at the last moment, quite unable to insert more than one for lack of space. As Mr. Tucker's and Mr. P. V. Smith's were printed *in extenso* in the *Record* and *Guardian*, and Mr. Barlow's has not yet appeared anywhere, we give the latter. Possibly we may yet find room for the others next month.

Rev. W. H. Barlow's Paper.

In addressing myself to the subject assigned to me, I do not shrink from declaring my long-continued and deep-seated attachment to the Church Missionary Society. Nor do I think that such a statement will give offence to the audience before which I have the honour to stand. At the same time, whilst whatever facts and figures may be adduced are the common property of all who hear me, the opinions I may express upon them do not bind any one but the speaker. For these I alone am responsible.

Of the three branches of the great missionary subject which have been grouped together for discussion to-night, the first seems to me by far the most important. For on the one hand, Special Missions can never take the lead, but must always follow in the wake of Missions in general. They are the result, and not the cause, of deep and widespread missionary interest. And on the other hand (with the exception of the South American Missionary Society, in whose working and welfare I have taken a sincere personal interest for the past twenty-five years) I have no particular tie with agencies of this kind. I can therefore give no exceptional information upon them. Further, in regard to Mission Boards, whether central or diocesan, they have not yet commenced operations in earnest. Many hope much from them; others distrust and fear them. But until they are actually at work, and have tangible results to show, mere criticism of what they propose to do will help but little in a discussion which, on such an occasion as this, ought to take a form pre-eminently practical. Let me confine myself, therefore, to the first division of the question, viz., "Missionary Societies."

Now, by Missionary Societies, under the conditions imposed by a Church Congress programme, are meant those agencies, within the Church of England, which are occupied with the extension of the kingdom of Jesus Christ, anywhere and everywhere, among the Heathen or Mohammedan races of the world. Under this definition two Societies in particular claim our attention now. The older is the Society for the Propagation of the Gospel; the younger is the Church Missionary Society. It is for the latter that I speak to-day.

In reviewing the position of the Church Missionary Society after eighty-four years of service, I would call attention to the following facts:—

(i.) It was founded at a time when God seems to have laid it upon the hearts of His servants, individually, to be up and doing in regard to the spiritual welfare of others. The Holy Ghost, as a Sovereign, acts where He will, how He will, and when He will. The late Canon Hall, of Bristol, once told me the following circumstance. His mother was a member, towards the close of the last century, of the congregation of Mr. Romaine in London. He remarked to her one day, in the course of pastoral visitation, that he felt sure God would, ere long, in some way show mercy on the Jewish race; adding that he was led to this conclusion by discovering that many members of his flock, without any invitation on his part or concerted action among themselves, were found by him to be in the habit of praying individually for the Jews. In a short time afterwards there was founded "The London Society for Promoting Christianity amongst the Jews." So accurately had he marked the current of the Holy Ghost's operations. And in the same spirit, Thomas Scott, the first Secretary of the Church Missionary Society, having been led by God to recognize the individual responsibility resting upon him, said, "I can do but little; but that little I will do for the conversion of the world."

(ii.) From the first, the C.M.S. has recognized the principle that every member of the Church of Christ, layman as well as clergyman, has a right to take his proper share in the great missionary cause. This may now seem a truism. But the matter

the Society,—a standard confirmed by the practice
mission-field, as comprising the only qualifications
We seek men who have so felt the constraining lo
it from the love of the world, and to be willing to
men who know what true conversion of the soul is
testify to others that they have found the pear
formula of doctrine that we judge, but by the spir

(iv.) As a fourth point I would have you notice t
been definite from the first, and uniform throughc
Jesus Christ, in their own tongue, to the peoples
as solidly as might be, the foundations of a Native
was fully organized, and able to stand alone, then
it accepted the aid of men in Lutheran orders,
offered themselves; it has employed laymen of
dained men could not be had; but when a supply l
it has accepted and used that supply gladly.

(v.) The Society was formed, and has continued
lines. The fact that every clergyman who subscril
funds is a member of the Committee, or governing
that every Archbishop and Bishop of the Church
being a member of the Society by virtue of a mo
the office of Vice-President, may hold that office;
Patron is specially reserved for the Primate of all
sees fit to hold the same,—these facts alone woul
founders of the organization. And its history
you look at the work which has been done abroad,
step by step, conciliated at home.

(vi.) Once more, the Society has not shrunk fro
"friendly intercourse should be maintained with ot
in the same benevolent design of propagating th
rule will, I hope, not be counted in a Church C
Society. For, with the vast and compact mass
army of Christ is confronted abroad, it surely bec
Gospel to present (as far as possible) a united
differences between the Nonconformists and our
not dwell,—yet abroad, with degradation, moral

Now, of the seven points enumerated above, each one in turn offers material for comment. For example—(i.) Who shall say that the fathers and founders of the Society were wrong in obeying what seemed to them a clear call from God, and in commencing the work which has since grown to such large dimensions? Could they have received the encouragement from the heads of the Church which is now so largely accorded, they would have welcomed it gladly. But they could not. Yet, unless they were to lay aside the sense of their own deep responsibility to God, they must go forward. And I am thankful that they did. The present Bishop of Lahore, in an able paper put forth by him some years ago, traces the outgrowth of the missionary spirit in various ages, and shows that "in the early and middle ages, by the side of occasional and intentional organized Church efforts, there was likewise a very great variety, within the borders of the Church of Christ, of irregular and independent effort; and, further, that to that irregular and independent effort the Church owes some of its most brilliant successes and largest accessions from amongst the heathen." He goes on to say, "We find in the history of Romish Missions the same scattering wide abroad throughout heathendom of forces moving very much in skirmishing order, of detached, disconnected, if not undisciplined bodies, in professed subjection to, but often in very precarious and superficial connection with, the Church in which they were nominally embraced." Having given examples of this in regard to the Benedictine, Dominican, Franciscan, and Jesuit Missions, he proceeds to sketch the events at the close of the last century, and to show how the conviction was laid on some hearts of the debt due to the heathen world, to Africa and the East in particular. It is to the recognition of that debt; it is to their sense of duty; it is to the tenacity of these men that we owe so much.

And before parting with this topic, I may add that other evangelistic agencies, started about the same time with the C.M.S., viz., the London Missionary Society, the Society for Promoting Christianity amongst the Jews, and the British and Foreign Bible Society, have run a prosperous course. They show no signs of decay. They have still the dew of their youth. May we not conclude that they were called into existence at the right time, and that they continue unto this day by the sustaining power and grace of God? I, at least, do not shrink from this conviction.

(ii.) Again, touching the question of lay co-operation, this should be developed everywhere. The Committee-room of the Society affords scope for the returned civil administrator or for the military or naval officer, with their wide foreign experience; it can turn to account the trained knowledge of the banker or lawyer at home. Some of the former have, whilst residing abroad, not only gained much knowledge of the wants of the heathen, but have taken an active share in promoting Mission work, giving freely of their substance for that of which they saw the reality. But not in London alone should the lay Churchman take his proper part in this enterprise. Everywhere let it be felt that the Christian man and woman, because they are Christian, have this responsibility laid upon them. For some thirteen years I had the honour of being the Hon. Secretary of an important town association, the pecuniary results from which were often nearly 3000*l.* a year, and I made it my business to use lay co-operation as fully as possible, alike in committee work, in the organization of anniversary details, and in the public addresses made on the platform; and, I must say, with the happiest results.

(iii.) On the question of Men I can speak from some experience, having been for nearly eight years in charge of the Society's College for training missionaries. It is, perhaps, one of the most difficult and responsible offices that any man can hold. For the future Native Churches must necessarily be very much what their missionary teachers are; and these teachers will have a character impressed upon them during their three or four years of training which they are not likely afterwards to lose. Speaking, then, with this advantage, I would say that a missionary, in addition to good bodily health and power of adapting himself to new and often trying circumstances, should be a man of fervent piety, well-instructed in the Word of God, thoroughly understanding the message he is called upon to deliver, full of love to the souls of men, ready in acquiring languages and able to endure hardships—a man of prayer, pains, and patience.

failure have followed. Let spiritual men do distinc

(v.) On the fifth point enumerated, the co-operati of the Church with a voluntary and self-constitute this co-operation is now in force to a very great ex brought about by patient continuance in well-doi candid examination of the facts of the case on the otl patrons were few, yet when the Archbishop of Can Bishop of London, did give in their adhesion, it wa either hand. The authorities recognized that what of England lines. The Society cordially welcomed honestly be given. On this point let me quote f Bishop from whom I have cited already, Bishop Fr is surely in the main a sound principle—at least a f Church which is ultimately made responsible for tl 'Shepherd and Bishop of our souls' should exerci nating oversight of a body of men—how holy, self-d —who would propose to themselves to take in han It was in keeping with the chastened, not the less the chief pastors of our English Church, that they s lines of action and procedure, its faithful adhesion order, its fairly reasonable prospects of being able build, should be winnowed and sifted by results of more this has been done, the more cause have we growing confidence and fuller cordial sympathy rep in the Society's managers and workers; in virtue led more unhesitatingly and unreservedly to identif Body of Christ with its own; the mutual attachm the advocacy less in the way of sufferance and affinities, inward, strong, and binding." For this God.

(vi.). On the sixth topic enumerated, the importa abroad in a spirit of harmony, wherever it be pos occasion like this to do more than state the gen I therefore pass it by without further comment, an ever time remains for me, I desire to devote to cultivation of a spirit of prayer in all departments

Moosonee, Saskatchewan, Athabasca, Caledonia, and Assiniboia have been established and developed, and a largely increased expenditure has been incurred on those Missions in consequence. Since 1872, besides the maintenance of the older Missions in India, China, Ceylon, West Africa, the Mauritius, and New Zealand, there has been marked progress in Japan, in Palestine, in Persia, in East Africa, in Equatorial Africa, and in Egypt.

I confess that it was not until I came to work out the details of this paper that I at all realized the progress made during this last twelve years, marked as they have been by this general intercession season. And should the day which was found to work so well before—I mean St. Andrew's Day—be finally chosen and authorized, I cannot but hope that, with the wider observation of this suitable season, and with a deeper spirit of prayer granted by God, the next twelve years may see results of a wonderful and most blessed kind.

In conclusion, let me say—

(i.) I do not claim for the C.M.S. to be absolutely perfect in its constitution. What human institution can be? But it has done good work, and is vigorous still. We English people prefer our old constitution, with all its so-called anomalies, to new ones which look well on paper, but have to be re-cast every few years. The late Professor Blunt, familiar to Cambridge men of thirty years ago, said well, that there are many systems which wear an unpromising aspect, but which (in virtue of certain self-correcting principles and balances brought into play)—in spite of those querulous empirics who assure us that they ought to go intolerably wrong—persist in going tolerably right, notwithstanding.

(ii.) Nor do I claim that mistakes have never been made in the past, or that they will never be made in the future. In this difficult work, carried on at great distances from the centre of action, and with such varieties of growth to deal with, from infancy to childhood, and from childhood to mature manhood, it would be strange indeed if no errors of judgment ever occurred.

(iii.) Nor is it the business of those who support the C.M.S. with all warmth to decry or depreciate the efforts of others who are seeking to make known the same Gospel of Jesus Christ among the heathen: Let not Ephraim envy Judah, nor Judah vex Ephraim.

(iv.) But this I do say, that God has blessed the C.M.S. in a wonderful way, and that on this account, as on many others, it has a large claim to support.

But whatever be our preferences, let missionary work of some kind be taken in hand. You cannot shake off this responsibility. Well said David Livingstone—may his words fire every heart!—"I am a missionary, heart and soul. God had only one Son, and He was a Missionary."

NOTICES OF BOOKS.

FURTHER RECOLLECTIONS OF AN INDIAN MISSIONARY. *By the* REV. C. B. LEUPOLT. *London: J. Nisbet and Co.*

UR old friend Mr. Leupolt's new book will be heartily welcomed. Few missionary books have been more popular than his former *Recollections* a quarter of a century ago; and when a new series of similar chapters appeared in the *Intelligencer* six and seven years since, very unusual interest was manifested in them. Whatever else was skipped in our pages, Mr. Leupolt's papers were sure to be read. During the two or three years that they were appearing, we rarely took up an American missionary magazine of any kind—not to speak of our English contemporaries—without finding some of his anecdotes and incidents reprinted. The fact is that these *Further Recollections* are indisputably the best collection of missionary stories, all true, and all graphically told, ever yet published; and the volume now before us, which contains the *Intelligencer* chapters with some additions, is an inexhaustible treasury of

A very interesting and edifying book. Capt
example of what a Christian naval officer can
the thing to put into the hands of a young m
Incidentally it contains a good deal of varie
describe scenes and incidents in many parts
there are graphic notices of the naval war bet
Taiping Rebellion in China, of the Ashanti c
Tahiti, and Hawaii. Some of these have a s
the C.M.S., as when they describe the chasing
African coast, or negotiations with King Geor
Bonny, or a meeting with African Christian
main interest of the book lies in South Ameri
there as commander of H.M.S. *Thetis*; he was
South American Missionary Society; and h
Callao in 1882. Mr. Heywood has produced
a dry page; and he has presented to the Chr
faithful and fervent Christian man.

Black, but Comely, by the Rev. J. W. Gribl
little book on the Missions carried on among
Few of the black races of the world have bee
white men than the Australian; and for few
sionary effort. The C.M.S. had at one time
worked under Samuel Marsden's superintend
Zealand caused its discontinuance. Mr. Gri
own very interesting work at Warangesda in
many heard during his recent visit to Englan
ter on Mission work in the Colony of Victori
Australian Missions, both by a Moravian mis

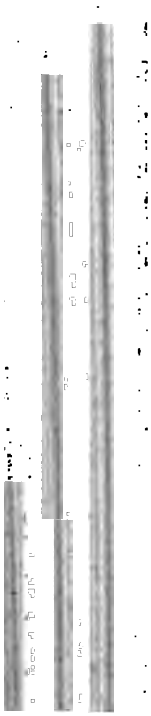
The Bishop of Lahore, who has lately retu
behind him *A Missionary Bishop's Plea for*
comprising five of the sermons preached by

THE MONTH.

THE meeting of the General Committee on October 13th was the largest held for many years, the Rev. Talbot Greaves, Vicar of Clifton, having given notice of a motion to rescind the Committee's resolution of July 14, determining to send a Deputation to Ceylon to inquire into and report on the difficulties which have lately arisen in connection with the Society's Mission in that Island. About 110 members were present, many of whom had come up from Provincial Associations to support or oppose Mr. Greaves's proposal. The following took part in the discussion:—The Rev. Talbot Greaves; the Rev. Henry Barne, formerly Vicar of Faringdon; the Rev. Horace Meyer, Vicar of Christ Church, Clifton; Mr. A. Beattie, Canon Bell, the Rev. J. B. Whiting, the Rev. W. E. Rowlands, missionary from Ceylon; Mr. Clarence Roberts, the Rev. W. H. Barlow, the Rev. H. W. Webb-Peploe, Mr. Sydney Gedge, Canon Hoare, the Rev. J. Bennett, minister of Park Chapel, Chelsea; the Rev. T. J. Gaster, Vicar of All Saints', Camberwell; the Rev. Henry Sutton, Central Secretary; the Rev. E. H. Bickersteth; Mr. J. Inskip, of Bristol; Prebendary Daniel Wilson, Mr. H. Gibson, the Rev. H. C. Squires, missionary from Bombay; the Rev. F. E. Wigram, the Rev. R. C. Billing, the Rev. E. Lombe, of Norfolk, &c. Ultimately Mr. Greaves's motion was withdrawn, and the following resolution was adopted *nem. con.*:—

That the Deputation be instructed to indicate to the Bishop of Colombo, and to others interested in the question, that in the opinion of this Committee the formation of a Corresponding Committee in Ceylon is under present circumstances impracticable; and that they be further instructed to endeavour to discover in behalf of the Parent Committee the best mode of conducting the Society's Missions in that Island; and that the whole subject be brought up again for consideration after the receipt of their report.

It was evident that the principal objection felt by some to the Deputation going out was the possibility that their influence would be used to bring about the formation of a Corresponding Committee in Ceylon, as proposed a year ago. Now it is true that when the first thought of sending out Mr. Fenn occurred, in March last, the idea was that he would personally give such explanations of the Committee's motives and objects in proposing a Corresponding Committee as would satisfy the friends in the Island that the plan was the best, and thus lead to its being successfully carried out. But as weeks and months went by, the difference of opinion on this matter both at home and abroad seemed to be too deep and wide to be bridged over under present circumstances; and although the Minutes of November and March still remain unrescinded, and there is no reason to suppose that the convictions of those who passed them have been changed, the impracticability of the scheme at present gradually became evident. Some other plan, it was obvious, must be hit upon for the adjustment of such difficulties as still remain in connection with the Society's ecclesiastical relations in Ceylon after the Agreement come to between the Bishop and the Committee in 1880; and this, in fact, made a Deputation the more necessary. When it became clear in the course of the discussion that the sending of a Deputation did not mean the pressing of the original plan, there was little difficulty in coming to a decision by common consent. There was a general desire, expressed with especial earnestness by Mr. Barlow, Mr. Webb-



restoration of a confidence which it is the duty
tain ought never to have been shaken. At the
is surmounted, others lie before us. It must no
of the original proposal to form a Correspondin
Bishop of Colombo for the first time became a
his name is now on the roll of its Vice-President
been unable to carry out their plan. Moreov
pending, in connection especially with the funct
Church Councils, and their relation to the Bish
their pastors. To do nothing at all at the prese
impossible. But in the providence of God Mr.
now go out, sailing on November 5th, and we e
their mission to the prayers of all our friends,
in health and strength, and endued with mu
important charge entrusted to them.

Up to October 10, 7300*l.* had been receive
the C.M.S. House Fund; but further prom
10,000*l.*

The Valedictory Dismissal at Exeter Hall o
interesting occasion. In addition to the missio
number, the following received their instruct
returning to Port Lokkoh in West Africa; and
W. Hooper, of Allahabad, who was formerly in
and who is now going to occupy Haifa in P
sionary, accompanied by her daughter. The
the Instructions were read by the Rev. C. C. F
missionaries was delivered by the Bishop of
large attendance of friends.

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bridge, Curate of Lowestoft, has been accepted by the Society for missionary work in East Africa under Bishop Hannington, through whose influence his offer was actually made, although he had for some time been waiting on the Lord for guidance in the matter. Mr. Fitch is a son of the Society's old and hearty friend, the Rev. F. Fitch, Vicar of Cromer, and the event has caused much pleasure at that well-known centre of C.M.S. interest.

THE Rev. W. St. Clair T. Tisdall, M.A., of the University of New Zealand, whose acceptance by the Society was mentioned in our July number, has now, on further testimony received concerning him from Bishop Stuart of Waiapu, been appointed to the Punjab Mission to assist in the Lahore Divinity School. He will proceed thither direct from New Zealand.

Two Honorary Life Governors of the Society have been taken to their rest in the past month, the Rev. Canon Arnold, Rector of Tinwell, and the Rev. W. Milton, Vicar of Broomhall, Sheffield. Both were tried and valued friends. A former member of the Committee, Mr. C. H. Lovell, has also been removed. He was for many years C.M.S. Treasurer for the great parish of Islington, and regularly employed his Sunday afternoons in giving missionary addresses in Sunday-schools; and he was latterly Treasurer and Secretary for Highgate.

IN the *Missions Catholiques* of October 3rd, it is notified that Père Livinhac, late of the Roman Catholic Mission in U-Ganda, has been consecrated Bishop of Pacando (*in partibus*) and Vicar Apostolic of Nyanja (Victoria). It is proposed to consecrate Père Charbonnier, late Principal of the Training College of Missionaries at Algiers, as Bishop and Vicar Apostolic of Tanganyka. Both the Bishops will start to their dioceses accompanied by a large staff, among whom will be a Medical Missionary trained at Lille in France. The consecration took place on the anniversary of St. Cyprian's martyrdom, Sept. 16th, amidst the ruins of Carthage. "No such ceremony," remarks Mr. Cust, "had taken place there for 1626 years."

LETTERS are to hand from U-Ganda to the beginning of July. Mr. O'Flaherty and Mr. Ashe were well. Mr. Mackay had suffered a good deal from fever, and from exposure during his late voyages in the *Eleanor*. He brought the mail over, and writes from Msalala on July 12th. We shall give extracts from the letters hereafter, but they are mostly on business matters. Mr. O'Flaherty mentions that seventy adults altogether have been baptized, and six children; but seven have since died, of whom two were killed in battle. Among the adults are eleven women, including the two daughters of Mtesa, and their niece. Mr. Ashe says the converts are going on satisfactorily, and when in Rubaga attend the services regularly.

THE Rev. J. C. Price writes from Mpwapwa on August 5th that he had been suffering both from fever and from cold, the latter owing to unusually cold winds in May, June, and July. Mr. Blackburn was well at Uyui, and also Mr. Wise, who had come there for a short change, leaving Mr. Gordon at Msalala. Mr. Stokes was on his way up from the coast to that station. He writes gratefully of kindness shown to him by Bishop Smythies, of the Universities' Mission, and, in sickness, by the French priests at Bagamoyo. Dr. and Mrs. Baxter were at Frere Town, where the doctor had been able

as we are aware, no homeward
one, possibly two, outward mails.

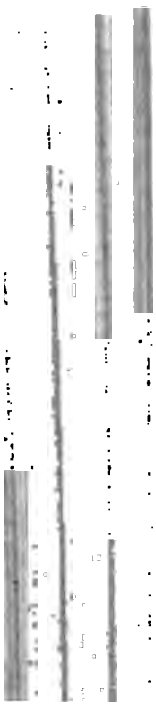
Concerning the famine in East Africa, Mr.
have been good heavy downpours, and I hope
a time, though the prospect for the next year
interior the condition of the country is still t
Taita has been in real peril owing to the people
rain to his presence. Mr. Handford has autho
Mombasa for a time.

The October number of the Royal Geograp
contains a report furnished to Sir John Kirk by
R.N., the Vice-Consul at Mombasa, of a journey
basa to the Taita country. Accompanying the
the route, which is the same as was describe
printed in our own October number. Command
reception he had from our missionary, M
Proceedings is a list of all Mission and other E
Africa, with their latitude and longitude, compile
reports, with information supplied by Mr. Cust
to the British Association, as an appendix to the
President of the Geographical Section at the rec

Letters are to hand from the Bishop
December 24th, from Rampart House, the last
Company in the far North of British America,
C.M.S. stations. It is within the Arctic circle
the borders of Alaska. The Rev. Vincent C. S
to the Tukudh or Loucheux Indians, of whom
The Bishop found him quite well at his solitary
H. Canham, at Fort McPherson, whose special

tion of the Chinese fleet by the French in the harbour of Foo-chow. After several weeks of the most harassing suspense, a notification from the French admiral on Friday was circulated by the Consuls among the foreign residents, informing them that he intended to commence bombarding the Pagoda Anchorage the following day, Saturday. On this day, accordingly, exactly at 2 p.m., the firing commenced, and soon filled the air with the deafening roar of cannon, which was however instantly lost in the louder peals of the thunder which simultaneously burst forth from the sky overhead. Before the storm which followed this outburst of the elements, and which for a few minutes had obscured the view, the French man-of-war ships had completed the work of destruction, and the Chinese fleet existed no more. It took only ten minutes to defeat the Celestials, but the French guns kept firing on the forts and arsenal till 7 or 7.30 p.m.; until every vestige of Chinese power was destroyed at the anchorage, and the arsenal and ships of war, on which the Mandarins had spent forty millions of dollars, and by means of which they were to expel the hated barbarian from every port in China, were absolutely annihilated. The people around us here at the settlement, and within the city walls of Foo-chow, were, as might have been expected, greatly excited, and thousands of them crowded the hills on every side, their eyes riveted towards the anchorage, intently watching the scene of the bombardment. The people had the greatest confidence that their Mandarins and soldiers and ships would sweep the French out of the river, and this confidence kept them to a certain extent quiet and well-behaved towards the Europeans. Mr. Shaw and myself and others mixed freely amongst the crowd, listened to their remarks, and were asked by them in return our opinion as to the result of the battle. News was soon circulated by the Chinese that the Mandarins were victorious, that many of the French ships were destroyed, and the rest had run out of the harbour. This false news elated the Chinese very much. This exultation was, however, destined in a short time to be rudely dispelled; for about six o'clock it was ascertained that the Chinese were utterly defeated, while the French lost not a single ship, and had only four men killed. This was humiliating news for a proud and self-conceited populace to swallow, and their anger and hatred of the barbarians were proportionately greater. Saturday night, however, passed off very quietly, and no demonstrations of a hostile nature towards Europeans were indulged in. Placards, however, appeared on the walls denouncing the Mandarins and their chief, the Viceroy, and calling upon the people to rise and kill them all. Placards were issued also, calling on the people to kill the Europeans, especially the missionaries and the Native converts, who, it was said, were at the bottom of all the trouble. Reports were also circulated, and eagerly believed in by the populace, that both the British and American man-of-war ships in the harbour helped the French and fired upon the Chinese. All these reports greatly excited the people, and were it not that there is a large force here of British, American, and German soldiers for the protection of Europeans, &c., our lives and property would certainly be destroyed in a very short time. The Chinese authorities also have shown much zeal in making provision for the defence of Europeans, and I believe these exertions have been made in all good faith. They have also issued proclamations all over the country at our request, protecting the churches and the Native Christians, and warning the people not to molest either the Protestants or the Roman Catholics. The Romanists are more or less identified with the French, and I fear that nothing can protect them from the fury of the people. We are very anxious on account of our chapels and Native Christians all over the country; but we know whose work this is, and we entirely believe that He will not suffer any one to do it harm. The trying time has at length come upon the Christians, and the Lord, who has so wonderfully watched over the Mission in the past, and brought it safely through many perils and dangers, will now also stand by this little Church and preserve it and bring it safely out of this fiery trial, refined, it may be, and purified, and thus prepared for greater and more spiritual work for Himself in the immediate future.

Mr. Shaw and myself are the only



The Mandarins have just issued a proclamation offering $300 for the head of an ordinary Frenchman, and $1000 for the head, *dead or alive*, of an officer, notwithstanding that they know there is not a single Frenchman in this community. The day after the reward was offered the English admiral was fired upon on his way up from the anchorage in his launch, and the next day, as the English Consul was going into the city to complain of this insult, he was attacked, and nearly lost his life. By almost a miracle he escaped into the Viceroy's Yamen, but the mob followed

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and down
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reassuring
rather than

Miss E. S. Elliott, who was formerly edi
Instructor, and who is the founder and hon. se
organization called the Christmas Letter Mission,
it be known that we will send *grants* of our G
any foreign missionary worker who will undertal
care and prayer. Address, Miss Strong, care of
Park, London, N." We are sure many C.M.S. n
for this intimation.

New C.M.S. Publications

The *Church Missionary Pocket Book* (1*s.*), *I*
Manual (1*d.*), are now ready. The Pocket Bool
this year; and all are revised up to date.

A *Church Missionary Service of Song* has beer
late of the C.M. College. The readings give an
Society's objects and work, and the hymns and
chosen. Price 9*d.*; but members of the Society

HOME WORK OF THE SOCIETY.

Bradford.—The Annual Meeting of the Bradford Auxiliary of the Church Missionary Society took place in the Church Institute on September 29th, the Rev. Canon Bardsley, the Vicar, presiding. The Revs. G. Ensor, W. A. Roberts, and A. R. Buckland (Assoc. Sec.) attended as the deputation from the Parent Society. The Rev. T. Campbell, one of the Local Hon. Secretaries, gave an account of the operations of the Society in Bradford during the past year. Twenty churches, he said, were associated with the Auxiliary, and of these ten had made an increase, and ten showed a decrease in the amount collected; he hoped that the whole of the churches would show a substantial increase during the ensuing year. In preaching at the Parish Church on the previous day, the Vicar of Bradford pointed out that this district was behind many other Yorkshire towns in the amount contributed for Mission work. The Report of the Society justified this statement, showing last year that Sheffield sent up 2693*l.*, York, 1774*l.*, Leeds, 1297*l.*, Halifax, 974*l.*, Huddersfield, 851*l.*, Hull, 783*l.*, and Bradford, 366*l.* He was anxious that this district should at least subscribe 666*l.*, the figures corresponding with the number Bradford occupied in the list of contributions. The Rev. W. A. Roberts then gave an interesting account of Mission work accomplished in Western India. The Rev. G. Ensor spoke of the difficulties encountered by English missionaries in China and Japan. The Rev. A. R. Buckland also addressed the meeting.

Great Yarmouth.—The Annual Sermons in behalf of the Society were preached in all the churches in Great Yarmouth on Sunday, September 7th. The deputation consisted of Bishop Hannington and the Rev. A. R. Upcher. On Monday afternoon, September 8th, Bishop Hannington addressed the Ladies' Association at the Grammar School. The Evening Meeting, held in the Assembly Room in the new Town Hall, was very well attended. After prayer offered by the Rev. Dr. Raven, the Local Secretary, and the singing of the well-known hymn, "Jesus shall reign," &c., Bishop Hannington told with simple and natural eloquence the story of his wanderings and privations in Equatorial Africa while making his way to the Victoria Nyanza district, and spoke with trustful hope of the future of that hitherto benighted region. Mr. Upcher, who had in past years visited several Mission stations in India and seen for himself the work then being carried on, urged with his wonted earnestness the duty of supporting the Society. The Chair was taken by the Mayor (W. Barnard, Esq.), who made some appropriate observations at the opening of the meeting.

Hampshire Church Missionary Union.—The Eighth Meeting of the Union was held at Southampton on Tuesday, September 30th. There was a good attendance. The proceedings commenced with a Prayer Meeting at the house of the Rev. R. Hughes, Vicar of St. Matthew's, after which there was Divine Service at All Saints' Church, with the administration of the Holy Communion. The Rev. Henry Sutton preached from Nehemiah i. 2—4, and made a most powerful appeal in behalf of Missions to the heathen, laying great stress upon the importance of prayer. At the subsequent meeting, after an able exposition of Scripture by Bishop Cheetham, Mr. Sutton gave a telling address on "The present needs of the Church Missionary Society, and how to supply them." A general discussion followed. During the meeting several of the members engaged in prayer. The other friends who took part in the proceedings of the day were R. C. Hankinson, Esq. (President of the Union), General Lewis, Colonel Rowlandson, and the Revs. H. G. Thwaites, A. Bradley, R. Hughes, W. T. Storrs, B. Maturin, J. Bailey, Thos. Woodhouse, and A. B. Burton (Hon. Secretary of the Union). The members of the Union were hospitably entertained by Southampton friends.

Ipswich.—The Annual Meeting of this Branch Association was held at the Town Hall, on Monday, Sept. 29th, when Mr. C. H. Cowell took the chair, amongst those present being the Ven. Archdeacon Groome, Rev. Canon Garratt, and many other clergy and friends; the Revs. J. Allcock (Ceylon) and H. Maundrell (Japan) being the deputation. The Rev. W. J. Garrould, the Secretary, read the Annual

ing in the evening. The Annual Meeting was held the Vicar presided. The Rev. J. Williams gave a m life, manners, and customs of the Japanese.

Longdon-on-Tern.—On Sunday afternoon, S Williams, from Japan, preached at the village chu Society, and on Wednesday evening delivered an a work. The interest which this little parish take Society has shown itself by an increase in the gene last twelve months. It has received an additional s of 50*l.* to the funds of the Society by Mr. R. S. Tayl becomes a Life Governor.

Macclesfield.—The Annual Sermons in connec ciation were preached in the various churches of There was also an Intercessory Service at St. Jol Monday, the preacher being the Rev. W. J. Smith was held at the Town Hall in the afternoon, Turner), who presided, stated was to consider the be taining an interest in missionary work. Many su the Revs. W. J. Smith, J. Williams, W. Laycock, J. took part. The Annual Meeting, at which there wa in the evening, the Rev. Canon Gore, Vicar of Bowd field, presiding. The Report, read by the Rev. W that the Association had raised over 152*l.* during th in his remarks, stated that Macclesfield ought to d had done. The Rev. J. Williams spoke of the wo amounted to over 68*l.*

Madeley.—On Sept. 30th the Annual Sermons in were preached at the Parish Church by the deputat Japan. The Annual Tea Meeting was held on th gentlemen kindly gave trays, and other ladies pre superintendence of Mrs. Roberts. About 200 part Meeting followed, at which the Rev. G. E. Yate (t also the Secretary of the Auxiliary, read the report this branch had during the past year raised 100*l.*, m

over the meeting in the morning, and the Mayor over that in the evening. The Rev. E. Lombe read the Report, in which it was stated that the amount sent up from Norfolk during the past year was 3968*l.*, and that upon the examination of the returns of the twenty-six districts into which the county is divided, seventeen show a decrease, amounting in the aggregate, as compared with five years ago, to 655*l.*, while five report an increase amounting to 136*l.*, so that the whole decrease consists of 519*l.*; this falling off in nearly all cases being due to the failure in power, the removal, and in some cases the death of old and valued supporters, whose places have not been supplied by their successors. The Bishop stated that he had that morning been looking back to the first Report of the Society he had ever heard and read, and which was presented at the first Anniversary Meeting he ever attended, which was a few weeks before his ordination. The meeting in 1834 was held on the same day that it was this year. He compared the vast extension of the Society's work now with what it was fifty years ago; and if any would read the conclusion of that Report for 1834, they would find it read, he thought, almost like a prophecy, because it was so wonderfully fulfilled in what had happened in the Church, fulfilling in some measure her service in the world, since that time. The Rev. C. Marson (Vicar of Clevedon), after a few remarks on the growth of the Society's income and work, stated that there was also an increase of a prayerful and devotional spirit in the conduct of the work. He alluded to the following remarks made by the present Bishop of Oxford in 1874, in which the Bishop said that "he always felt that there is in the Church Missionary Society a distinctly spiritual tone of a higher sort than in too many very excellent institutions, which make more of their machinery than of the spirit which actuates them." Mr. Marson also said that the Society was strong in its Evangelical principles, and stronger still in the spirit in which it carried out the principles of the spiritual character of the Evangelical religion; which was, after all, its strength and glory. The Rev. T. P. Hughes gave a lengthy and very interesting account of the trials and encouragements experienced during his twenty years' missionary labour at Peshawar. The Rev. H. James, Rector of Livermere, made a few appropriate and instructive remarks on a passage in Judges iv.: "Up! is not the Lord gone out before thee?" So spake Deborah to Barak, in the old days, when work was waiting and workers were called for. So speaks the same voice that spake through Deborah to us now at every corner of the mission-field. "Up! is not the Lord gone out before thee?" He put it before them, to urge them to rise to a sense of their personal responsibility. They were responsible to God, to the heathen, to themselves.

The Evening Meeting was full to overflowing, and presided over by the Mayor; the sheriff and a considerable number of the clergy of the city and immediate neighbourhood being present. Speeches of great interest and power were delivered by the Revs. H. James and T. P. Hughes. The collections for the day amounted to about 49*l.*, and this was in addition to those made after forty-five sermons preached on the Sunday in the churches of Norwich and its suburbs.

Shrewsbury.—On Sunday, September 14, the Annual Sermons were preached at five of the churches in the town, and the Annual Meetings were held on the Monday. That in the morning was presided over by F. Sandford, Esq., and that in the evening by — Watson, Esq. The deputation consisted of Revs. H. Maundrell (Japan), H. Newton (Ceylon), H. C. Milward (H.D.S.), and R. Pargiter (Assoc. Sec.). The Meetings were largely attended. Mr. Maundrell gave an interesting account of Japan and the Mission work, and Mr. Newton kept the audience in rapt attention by his eloquent and telling address. A gold pencil-case was in the plate amongst the contributions. The Association has suffered great loss by the death of the Rev. J. S. Yardley and the removal of the Rev. H. C. Milward, the Hon. District Secretaries.

St. Neots.—The Annual Meeting of the St. Neot's Branch was held on Tuesday, September 30th, in the Corn Exchange. The proceedings commenced with a tea, the trays being given by several ladies. Afterwards a Sale of fancy work and useful articles, from the missionary basket, took place in the same room. Then

father of the Vicar, and the Rev. T. Dunn.

Wrockwardine.—On September 23rd, the A Boys' Schoolroom. The chair was occupied by Wrockwardine Hall, in the unavoidable absenc Salusbury. The Rev. R. Pargiter gave his owr India and Ceylon. The Rev. G. E. Morris t scenes he had witnessed in Madras, and the succe on there and in other parts of India by the Socie

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MISCELLANEOU

Berkshire.—Between July 1st and August 24th, a Sermons at Newbury, Reading, St. John's (to childr for C.M.S.). Speakers, &c., Canon Payne, Revs. Ch (Assoc. Sec.). Between September 14th and 28th, s and Maidenhead; annual juvenile and quarterly adul at Langford. Deputation, Revs. Dr. Holden, J. He (Assoc. Sec.), and General Hutchinson.

Buckinghamshire.—Between July 6th and Au Penn, Penn Street, and Drayton Beauchamp; sermons (also juv. address); and meetings at Chesham Bois (ju barn), and Chetwode. Preachers, &c., Revs. T. Cockra R. Bren, R. Bren, jun., and W. Clayton (Assoc. Sec.) mons and meeting at Bierton, and September 30 Deputation, Rev. W. Clayton (Assoc. Sec.).

Cornwall.—During past half-year to September 3 St. Day, Launceston, Egloskerry, Laneast, Altarnun Liskeard, Perranzabuloe, St. Stephen's in Branwell, J St. Mawgan; sermons at St. Clether, Tresmere, Wer Treleigh, Wendron, Grampound, Padstow, Penpounds, Ewe, St. Dennis, St. Gerrans, Roche, Tregony, Lan Withiel, and Nanpean; and meetings at Truro, St. J Crowan, Cubert, Millbrook, and New Quay. Preache Symonds, P. R. Scott, W. S. Johns, J. O. West, T. L house, J. A. Leakey, G. F. Head, W. Walsh, F. S Lahore, Revs. W. J. Richards (Travancore), S. C

Fleming, Aveton Gifford, Thurlestone, Loddiswell, Buckland-Tout-Saints, Challacombe, Combe Raleigh, Salcombe Regis, Woodbury Salterton, Budleigh Salterton, Dunkeswell Abbey, Cove, Holsworthy, Pyworthy, Throwleigh, and Harracott; and meetings at Welcombe, Newton St. Petrock, Heanton Punchardon, High Bray, Barnstaple, Seven Crosses, Parracombe, Exeter (annual), Exeter (St. Thomas's, juv.), Tavistock (St. Paul's), Doddiscombsleigh, Burrington, Puddington, Withleigh, and Dunkeswell. Preachers, &c., Revs. T. H. Phillips, H. U. Squire, J. Metcalfe, J. G. Davis, J. Dawson, W. Knight, W. S. Johns, F. L. Bazeley, C. J. V. French, W. A. Prideaux, S. Thelwall, H. Fuller, F. N. Alexander (Telugu), G. F. Unwin (Ceylon), S. Coles (Ceylon), Dr. J. P. Gardiner (N.-W. America), J. D. Thomas (Tinnevelly), T. C. Wilson (Lagos), T. P. Hughes (Peshawar), C. B. Nash (China), and T. Y. Darling (Telugu), Bishop Beckles (Sierra Leone), and Bishop Hannington (Eastern Equatorial Africa).

Dorsetshire.—During the past half-year to September 30th, sermons and meetings at Cheselbourne, Bingham's Melcombe, Allington, Edmondsham, Blandford, Witchampton, Durweston, Dorchester, Stalbridge, Compton Valence, Shaftesbury, Cann, Swanage, Poole, Weymouth, Portland (St. George's), and Radipole; sermons at Salway Ash, Pentridge, Handley, Cerne Abbas, Swyre, Litton Cheney, Long Langton, Gussage (St. Michael's and All Saints'), Tarrant Rushton, Tarrant Keynstone, Bryanston, Motcombe, Kington Magna, Frome Vauchurch, Charmouth, Wootton Fitzpaine, and Batcombe; and meetings at Tincleton, Mappowder, Osmington, Hilton, Lydling, Stanbridge, St. Giles, Horton, Houghton, Hinton Martel, Buckland Newton, and Fordington (juv.). Preachers, &c., Revs. C. Bullock, Hon. P. G. Willoughby, C. Barton, R. M. Williams, H. D. Gundry, J. Kennedy, M. A. Knapp, G. E. Phillips, Septimus Hobbs (Tinnevelly), R. C. Macdonald (Madras), F. N. Alexander (Telugu), R. R. Meadows (Tinnevelly), H. Maundrell (Japan), C. B. Nash (China), W. S. Price (East Africa), T. P. Hughes (Peshawar), and T. Y. Darling (Telugu), the Assoc. Sec.

Durham.—Between June 15th and July 15th, sermons at Stillington, Eldon, and Coniscliffe; sermons and meetings at New Seaham and Seaton Carew, and a lecture at Shildon. Preachers, &c., Rev. C. B. Nash (China), J. D. Thomas (Madras), and H. P. Grubb. Meetings at Coundon, Southwick, Durham, Hartlepool, and Stockton-on-Tees, by Mr. E. Mantle.

Hampshire.—Between July 1st and August 11th, sermons and meetings at Bishopstoke and Southsea (St. Simon's, with juv. address); meetings at Christchurch, Bransgore, East Tisted (drawing-room and village), and Stratton; and sermons at Bentley and Itchen Abbas. Preachers, &c., Bishops Beckles and Hannington, Revs. T. Bush, F. Molyneux, J. Henderson, S. Gillson, C. Marson, W. A. Roberts (Bombay), F. Baldey, J. T. Blake, and W. Clayton (Assoc. Sec.), and H. Morris, Esq. Between September 6th and 26th, sermons at Sheet, Petersfield, and Southsea (St. Jude's); sermons and meetings at Weston, Scholing, and Fyfield; and a juvenile meeting at Shirley. Deputation, Revs. H. Newton (Ceylon), J. H. Sedgwick (China), W. J. Richards (Travancore) and W. Clayton (Assoc. Sec.). On September 30th, the Hampshire Prayer Union Meeting, with sermon and meeting, was held at Southampton, attended by Rev. H. Sutton (Central Sec.).

Isle of Wight.—Between July 20th and August 31st, sermons and meetings at Shorwell, Shalfleet (also address to children), Bonchurch (first after lapse of fifteen years), St. Lawrence, Sandown (Christ Church), and Totland's Bay; Carisbrooke, St. John's (annual festival); sermons at Kingston, Shanklin (St. John's), Sandown (St. John's), and Ryde (St. John's); and a meeting at Binstead. Preachers, &c., Bishop Cheetham, Bishop of Wellington, Revs. W. A Pippett, W. T. Storrs (H.D.S.), C. Jamal (Palestine), W. A. Roberts (Bombay), A. B. Burton, H. G. Thwaites (H.D.S.), C. Malden (H.D.S.), T. P. Hughes (Punjab) C. J. R. Cooke, and W. Clayton (Assoc. Sec.). In September, sermons at Newport (Parish Church); meetings at Ryde (St. James's), and Cowes; and a Harvest Thanksgiving sermon at Shanklin (St. Paul's). Deputation, the Bishop of Sierra Leone, Bishop Cheetham, and Revs. H. D. Hubbard (Assoc. Sec.) and H. Sutton.

Kent.—In July, meetings at Kippington (Juvenile) and Ulcombe. Deputation, Revs. J. D. Thomas (Madras), F. C. Cobb, and H. D. Hubbard (Assoc. Sec.). During August and September to October 5th, sermons at Tonbridge (to children), Ide Hill, and Birling; and sermons and meetings at Sandwich, Herne Bay, and Dover. Deputation, Revs. R. J. Bell (North India), J. D. Thomas (Madras), P. K. Fyson (Japan), A. H. Arden (Madras), and H. D. Hubbard (Assoc. Sec.), and the Bishop of Sodor and Man.

Lancashire.—Between June 1st and 29th, sermons and meetings at Great Marsden (Burnley), Southport (Christ Church, Holy Trinity, St. Paul's, and All Saints'), Birkdale (St. James's and St. Peter's), and Crossens; sermons at Penwortham (Preston), Longton, Middleforth, Rusland, Satterthwaite, and Cotton; and meetings at Liverpool (St. Andrew's),

Revs. H. H. [illegible]
Rolleston, H. Noble (H.D.S.), P. N. Leakey (H.D.
(Assoc. Sec.). During August, sermons at Hinck
Donington. Deputation, Revs. A. Strand, J. P. A.
(Assoc. Sec.). A meeting at Castle Donnington on S

Lincolnshire.—Between June and July, sermon
Wainfleet (St. Mary's), Thorpe, Boston (Parish Chu
Howsham, Nettleton, Blyborough, Ulceby, Barton-
and Swallow. Deputation, Revs. H. Newton (Ce
Johnson (H.D.S.), E. Brown, W. Tyrrell, R. Pargit

Northamptonshire.—Between July 13th a
Culworth, Creaton, and Hollowell. Preachers, Revs.
Between September 21st and 29th, sermons at
meeting at Ecton. Deputation, Revs. Canon Rober

Northumberland.—Between June 15th and
hirst, and Newcastle (St. Ann's); and sermons and
Preachers, &c., Revs. Canon Tristram, C. B. Nash (
castle (St. Paul's), Corbridge, St. John's Lee, Bellin

Nottinghamshire.—During June and July,
Mary's, St. Catherine's, St. Peter's, St. Nicholas', S
Matthew's, All Saints', St. Mark's, St. Luke's, S
St. Andrew's, St. Thomas's, St. Philip's, St. Jud
Matthias'); Newark (also juvenile meeting), Retfo
Clareborough, Littleborough, Sturton, Hyson Gree
Old Radford (also St. Michael's), Arnold, Atte
Burton Joyce, Cotgrave, Eastwood, Gedling, N
Nuttall, Ratcliffe-on-Trent, Ratcliffe-on-Soar, Shel
Wilford. Deputation, Revs. T. P. Hughes (Pesha
(late Japan), E. N. Hodges (Telugu), W. S. Pri
Fuller (Assoc. Sec.), and local clergy.

Somersetshire.—Between July 17th and Se
Weston-super-Mare, Clevedon, Stoke St. Gregory,
more, Aller and High Ham; sermons at Bradford,
Wincanton (also address to children); and meetin
tation, Revs. H. Newton (Ceylon), S. Coles (Ceylo
B. Nash (China), R. Pargiter, R. Bateman (Punjal
General Groves, Colonel Simpson, and local friend

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 7th, 1884.—A letter was read from the Bishop of Waiapu with reference to the Rev. W. St. Clair Tisdall, M.A., of the University of New Zealand, who had been accepted by the Society on May 20th, stating that after an interview with Mr. Tisdall he had decided, in accordance with the Committee's resolution, to send him to India for work in the Lahore Divinity School. The Committee confirmed this appointment, and directed that their thanks be given to the Bishop of Waiapu.

The Rev. Edmund Alexander Fitch, B.A., of Pembroke College, Cambridge, Curate of Lowestoft, having offered himself to the Society for missionary work, his offer was accepted, and he was appointed to the East Africa Mission, with a view to his going out with Bishop Hannington.

The Committee had an interview with the Hon. T. J. Sawyerr, a Native member of the Legislative Council of Sierra Leone, who had lately arrived on his first visit to England. He briefly reviewed the position of the Sierra Leone Church since the transfer to it of the pastorate stations. While fully alive to the responsibilities thus placed upon them they found themselves weighted with a burden which with their limited resources they could with difficulty sustain. Mr. Sawyerr pleaded that the Society should relieve them of the work in some of the outlying districts, including the newly acquired British territory of Sulima. He also reviewed the various departments of the Society's work in the Colony, and expressed his confidence that Fourah Bay College if put on a right footing would attract many of the young men, not only of the Colony but from all parts of the Coast. Mr. Sawyerr closed by expressing on behalf of himself and his countrymen their gratitude to the Society for their past and present work. Mr. Sawyerr was addressed by the Chairman (Sir Wm. Hill) and other members of the Committee, who expressed their pleasure in welcoming, in Mr. Sawyerr, a representative of the African Christian laity, one essential element to the growth and prosperity of the African Church, and urged the need of vigorous and aggressive work on the part of the Native Church, with whom must rest the responsibility of supplying the men needed, if not the means. At the conclusion of the interview prayer was offered by the Rev. J. B. Whiting.

On the recommendation of the Sub-Committee in charge of the Ceylon Mission, it was resolved that the Rev. J. Allcock be directed to return to Ceylon at an early date, for the purpose of taking charge of the Kandian Itinerancy; and that the Rev. J. Ilsley, who has been studying Tamil at Jaffna, and assisting the Rev. E. M. Griffith there, be now formally admitted on the staff of the Ceylon Mission, and appointed to assist the Rev. J. G. Garrett at Trinity College, Kandy.

On the recommendation of the Sub-Committee in charge of the China Mission, resolutions were adopted with regard to both the Fuh-Kien and Hong-Kong Missions, to the effect that no increase of expenditure can be admitted in those Missions in the present state of the Society's funds.

On the recommendation of the Sub-Committee in charge of the Africa Missions, permission was given to Archdeacon Henry Johnson to reoccupy the old station of Idda on the Niger, provided the expenses can be met from the general grant to the Mission.

On the recommendation of the same Sub-Committee, Rev. W. E. Taylor's immediate return to East Africa was sanctioned; and it was resolved to print a hundred copies of a Chagga Vocabulary compiled by Mr. Taylor.

On the recommendation of the Palestine Sub-Committee, grants were

made for Mission buildings at Salt and El Husn, in consideration of the interest lately aroused by the Rev. Chalil Jamal in the Society's work, and the money collected by him.

General Committee, October 13th.—In accordance with notice, the Rev. Talbot Greaves moved, That the Resolution of this Committee of July 14th to send out a Deputation to Ceylon be rescinded. After lengthened discussion Mr. Greaves consented to withdraw his motion in favour of the following Resolution, which was adopted *nem. con.*:—"That the Deputation be instructed to indicate to the Bishop of Colombo, and to others interested in the qestion, that in the opinion of this Committee the formation of a Corresponding Committee in Ceylon is under present circumstances impracticable; and that they be further instructed to endeavour to discover in behalf of the Parent Committee the best mode of conducting the Society's Missions in that Island; and that the whole subject be brought up again for consideration after the receipt of their report."

On the recommendation of the Ecclesiastical Sub-Committee, the consideration of various subjects, brought before the Committee by the Bishop of Colombo, was postponed until the Revs. C. C. Fenn and J. Barton shall have visited Ceylon and made their report.

The Secretaries reported the death, on September 21st, of C. H. Lovell, Esq., a former member of the Committee. The Committee heard with much regret of the death of their former colleague, who for many years, as Treasurer of the large Islington Auxiliary, and afterwards of the Highgate Association, laboured heartily in the Society's cause; and who also, by his many addresses in Sunday-schools, did much to spread among the young a knowledge of the work.

The Secretaries reported the deaths of the Rev. W. Milton, Vicar of Broomball, Sheffield, and the Rev. Canon Arnold, Rector of Tinwell, both Hon. Life Governors of the Society. The Committee expressed their sense of the great loss they had thus sustained. At New Radford, near Nottingham, Mr. Milton showed his earnest attachment to the Society by the very vigorous way in which he worked his own parochial Church Missionary Association, and by the energy with which he fulfilled the duties of Secretary of the Nottingham Association. After his removal to Sheffield he still continued to do admirable work for the Society as one of the Honorary District Secretaries, until failing health incapacitated him for active duty. Few men were so effective both in the pulpit and on the platform, and for many years Mr. Milton could always be counted upon to render effective aid where his advocacy was needed. Canon Arnold's consistent Christian life, deep attachment and unswerving adherence to the Evangelical principles of our Church, and unvarying kindness and courtesy, gained for him the respect and love of his neighbours, and enabled him to exercise great influence on behalf of the Church Missionary Society.

The Secretaries also reported the death of Professor Lepsius at Berlin. The following Resolution was adopted :—" The Committee record with regret the death of Professor Richard Lepsius of Berlin. The learned Societies of Europe have dwelt upon his great merits as an Oriental scholar. This Society remembers with gratitude the labour devoted by him, at the request of Mr. Venn, to the elaboration of a Standard Alphabet for the transliteration into the Roman character of the African language. The clear and scientific principles which were adopted have greatly facilitated the work of the Missionaries in their study of previously unknown languages."

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the proceedings of the Committee in regard to Ceylon. Prayer for the Revs. C. C. Fenn and J. Barton, about to sail thither. (P. 705.)

Thanksgiving for continued satisfactory news from the Nyanza Mission. Prayer for all the stations, the missionaries, the converts. (P. 707.)

Prayer for Bishop Poole's restoration to health. (P. 708.)

Prayer for Bishop Hannington and several other missionaries sailing this month.

Prayer for Fuh-Chow and other China Missions in their present perils through the war. (P. 709.)

NOTES OF THE MONTH.

ORDINATION.

On Sunday, September 28, Messrs. A. E. Bowlby and J. W. Dickinson, both of the Church Missionary College, were admitted to Deacons' Orders at the Parish Church of St. George's in the East, by the Bishop of Bedford, acting for the Bishop of London.

DEPARTURE OF MISSIONARIES.

North India.—The Rev. E. P. Herbert left London on October 15 for Calcutta.

Punjab.—The Rev. R. Bateman left London on October 15 for Bombay.

South India.—The Rev. J. W. and Mrs. Richards left London on October 8 for Madras.

Ceylon.—Miss E. Young left London on October 8 for Colombo.

China.—The Rev. J. H. Morgan left London on October 10 for Ningpo.

Japan.—The Rev. G. Chapman left London on October 10 for Osâka.

RETURN HOME OF MISSIONARIES.

Palestine.—Mr. G. Nyland left Ramallah in May last for Holland.

DECEASE OF MISSIONARIES.

Ceylon.—The Rev. J. Hensman, Native Pastor, died at Kopay on September 5.

New Zealand.—The Rev. Raniera Kawhia, Native Pastor of Whareponga, died on June 22.

Contribution List.

In the following list of receipts from Sept. 11th to Oct. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Wantage	7	5	6
Buckinghamshire: Haddenham	2	9	4
Cheshire: Davenham	30	0	0
Lostock Gralam	4	15	10
Mobberley	21	18	0
New Brighton	25	0	0
Cornwall: Ludgvan		10	6
St. Austell	10	11	10
St. Mawgan	23	1	1
Cumberland: Rosley	2	7	2
Devonshire: Devon and Exeter	200	0	0
Dorsetshire: Buckland Newton	5	14	6
Hamworthy: St. Michael's	1	7	11
Weymouth	24	5	0
Durham: Darlington: St Paul's	20	15	7
Essex: East Mersea	5	10	10
Forest Gate: All Saints'	28	5	1
Leyton	2	0	0
Pagleshan: St. Peter's	1	0	0
Saffron Walden, &c.	8	12	2
Hampshire: Fyfield	12	10	0
Isle of Wight: Carisbrooke:			
Parish Church	12	0	0
St. John's	28	0	0
Ryde: St. James's	21	0	6
Sandown	21	7	9
Channel Islands: Guernsey	30	0	0
Jersey	100	0	0
Herefordshire	121	8	10
Hertfordshire: Puttenham	3	10	0
Kent: Blackheath	41	5	0
Bobbing	3	14	0
Northumberland Heath		16	6
Lancashire: Leyland: St. James's	9	0	0
Lowton	3	11	0
Marton	5	0	0
St. Helen's	43	9	4
Scarisbrick: St. Mark's	2	0	0
Leicestershire: Leicester, &c.	200	0	0
Melton Mowbray	72	4	11
Sheepshed	2	18	1
Lincolnshire: Hawerby	3	3	0
Howsham	1	0	6
Middlesex: Chelsea: St. John's	19	8	3
Harrow Weald: All Saints'	9	0	8
Kensington: St. Barnabas'	3	18	6
St. Mary Abbotts	65	0	4
Kensington Park: All Saints'	1	5	0
Kilburn: Holy Trinity: Juvenile Association	8	1	8
Pimlico: St. Michael's	19	7	0
Stanmore	12	0	0
Trent Park: Christ Church	16	3	8
Twickenham: St. Mary's	13	19	3

Upper Edmonton	1	10	2
Monmouthshire: Shirenewton	14	11	3
Trevethin	3	9	6
Northamptonshire: Cransley	2	16	6
Northampton	100	0	0
Northumberland: North Northumberland	63	15	9
Norham	1	1	0
Oxfordshire.			
Banbury and North Oxfordshire	30	0	0
Brightwell	1	18	8
Shropshire	50	0	0
Longdon-on-Terne	61	4	7
Somersetshire: Clevedon	17	5	0
Luxborough		17	6
Stanton Drew	7	16	0
Wincanton	6	15	2
Staffordshire: Colwich	9	5	6
Coven	20	0	0
Dilhorne	1	15	0
Harlaston	2	0	0
Marston	1	2	8
Stretton	15	5	3
Whitgreave	1	16	7
Suffolk: Beccles	75	0	0
Rendham	3	5	6
Saxmundham	8	15	4
Surrey: Brixton Rise: St. Saviour's	10	2	6
Caterham	18	17	0
Chobham	4	16	4
Coulsdon	19	10	0
Godstone	22	6	9
Lambeth: St. Andrew's	10	0	0
Oxstead	7	17	4
Streatham: Christ Church	17	15	0
Immanuel Church	8	9	0
Upper Tooting and Balham	10	10	3
West Brixton: St. Paul's	6	8	0
Sussex: Frant	20	0	0
Kingston		12	0
Lancing	1	1	0
Petworth	37	0	0
Steyning	9	12	3
Warwickshire: Birmingham	200	0	0
Church Lawford	3	2	8
Leamington	150	0	0
New Bilton	11	3	0
Ilmington	1	4	6
Westmoreland: Heversham	34	6	0
Levens	25	0	0
Wiltshire: Box	2	11	1
East Knoyle	11	18	0
Steeple Ashton	3	7	4
Worcestershire: Bredon	2	13	0
Bredon's Norton	1	13	0
Yorkshire:			
Burton Fleming with Fordon	4	10	10
Cleveland	45	0	0
Cowlam	1	3	3
Hackness	5	1	6
Leathley	2	13	0
Leeds District	232	5	8
Patrick Brompton	2	10	0
Romald-Kirk	3	13	6
Wrosell	5	13	0

ASSOCIATIONS IN WALES.

Anglesey: Llanfachreth, &c.	2	5	10
Llandyfnan and Llanfair	2	0	0
Llangefni	29	14	0
Denbighshire: Llanrwst	6	4	1
Marchwiel	3	16	0
Glamorganshire: Cardiff: St. Fagan	1	12	2
Llandaff	17	12	8

IRELAND.

Carrigallen	2	0	0
Hibernian Auxiliary	600	0	0

BENEFACTIONS.

Anonymous	500	0	0
Brandt, Miss, Leamington	5	0	0
"From a German Missionary"	100	0	0
From Readers of the *Christian*	87	2	0
"God's Tenth," for Nyanza	1037	19	0
Harden, Mrs. J. W., Kingsworthy	50	0	0
"H. B. M., Revereseo"	20	0	0
Hebert, Miss E., Silloth	5	0	0
Hoare, Joseph, Esq., Hampstead	200	0	0
Hudson, Edward, Esq., Sheffield	10	0	0
In loving memory of the late Rev. Gilbert William Robinson, from his widow and seven sons, given on the 25th of Sept., the anniversary of his birthday	20	0	0
"In memory of J. M. E."	25	0	0
Oakes, Colonel	10	0	0
Ramsay, Gen., Eccleston Sq.	30	0	0
Roberts, Miss L. J., Haslemere	30	0	0
Western, G. A., Esq., Shortlands	60	0	0
"Winged Words"	100	0	0

COLLECTIONS.

"Friend and Wellwisher" (*Miss. Box*)	3	12	0
Webber Row Sunday-school, St. Paul's, Southwark, by B. Madden, Esq.	1	6	0

LEGACIES.

Crook, late Rev. H. S. C., of Bath: Exors., Rev. A. Baynham and Mr. H. H. Burne	200	0	0
Dobing, late Mr. A. W., of Hartlepool: Exors., Messrs. G. Carter and R. Ayre	90	0	0
Hurst, late Mrs. Harriett	21	16	7
James, late Leigh, of Wood Stanway: Exors., Messrs. A. Richardson and J. James	200	0	0
Sargant, late Miss Sarah, of Milverton: Exor., Mr. E. Sargant	20	0	0
Smith, late Mrs. Sarah, of Tallantire: Exors., Messrs. E. L. Waugh and Bell Rooke	50	0	0
Stone, late (one-thirty-seventh share of residue)	805	14	5

FOREIGN CONTRIBUTIONS.

New Zealand: Appleby	3	4	6
Richmond	6	3	3
Stoke	1	14	3

SALT SCHOOLS FUND.

M. S., Thankoffering	5	0	0
Smith-Bosanquet, Horace, Esq., Broxbournebury	10	0	0

RUGBY FOX MEMORIAL.

McInnes, Miles, Esq., Carlisle	5	0	0

CHURCH MISSIONARY HOUSE FUND.

Beattie, Alexander, Esq., Parkfield	100	0	0
Bell, Rev. Canon, Ambleside	25	0	0
Bromley, Rev. Thomas and Miss, of Leamington, "In memory of Massey Bromley"	100	0	0
Butler, Rev. H. Montagu, D.D., Harrow. In memory of his sister, Catherine Bowen, wife of the Bishop of Sierra Leone	100	0	0
France-Hayhurst, Rev. Canon, Davenham	100	0	0
Gibson, H., Esq., Ongar	50	0	0
Hewetson, Rev. J., Atherstone	5	0	0
Holford, Mrs., Hampstead	25	0	0
Hutton, T., Esq., Ormskirk	5	0	0
Nisbet, Mrs., Dover	5	0	0
P. D.	100	0	0
Powell, Rev. Canon, Bolton	5	0	0
Thankoffering, from E. W. C.	10	0	0

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DECEMBER, 1884.

ERRATUM.

On page 660 of November INTELLIGENCER, fourteenth line from top, *for* Pope Alexander VI. *read* Pope Alexander VII.

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General Literature, Bible Translations, Education, Medical Science, and General Philanthropy. In the Appendices are tables of the copious literature which has flowed from their pens. Those who are connected with the management of Missionary Societies, or have lived for years among missionaries in the field, scarcely need to be informed on the subject, but to those who scornfully ignore the existence of such societies, or undervalue their labours, and think poorly of their agents, such a book as this must come as a revelation. The civil and military services of British India are notoriously a body of men of marked talent and accomplishments, but it may be doubtful whether the outturn of their combined labours within a given period would surpass that of an equal number of missionaries.

In considering the subject of contributions to Geographical Science the compiler enumerates, with just pride, in great detail all that the American missionaries have done towards the exploration of America, Australasia, Asia, and Africa. No one who has watched the progress of geography for the last quarter of a century can fail to acknowledge how much directly, and indirectly, the missionary has done to extend our knowledge. He is not a mere traveller, hurrying through unknown regions, and unable to communicate with the inhabitants; but he is a sojourner in those regions, able to test the accuracy of his information, to map down the routes actually traversed, and to record, with a certain degree of approximate accuracy, routes taken down from the lips of Native merchants. The Proceedings of the Royal Geographical Society, and of kindred European Societies, teem with narratives compiled by missionaries. I have myself prompted and encouraged the preparation of such papers, more especially in Africa. It is an exaggeration on the part of the compiler of the Ely Volume, and not in good taste, to quote the *Princetown Review* as an authority that "American missionaries had rendered more real service to geography than all the Geographical Societies of the world," and "that the *Missionary Herald*, according to Carl Ritter, is the repository to which the reader must look to find the most valuable documents that have ever been sent over by *any Society*." This is mere spread-eagleism, and detracts from, rather than enhances, the great merit of the esteemed monthly organ of the American Board. To those who have their eyes fixed on the world as on a chess-board, the name of Livingstone stands conspicuous above that of any other missionary of ancient and modern times, from the epoch of Rubruquis the Franciscan in 1253 to the date of Krapf, who mounted a high tower at Mombasa, and looked out over Eastern Equatorial Africa, and set the ball rolling which led to the unveiling of the great Lakes of the Equator. It is without any feeling of boasting, or undue rivalry, that the Church Missionary Society reads the names of its agents amidst the successful explorers of the age. Nor do the Committee consider the money misapplied which popularizes in the eye of the learned world their efforts to evangelize, and at the same time opens out new vistas of usefulness, and gives to new tribes the opportunity of hearing the Gospel.

The contributions to the Science of Geology quoted by the compiler of the Ely Volume are not numerous or important, nor am I able to add to them as regards other Missionary Societies. The tables of meteorological observations recorded by the American missionaries in Western Asia seem to be of the highest value, and it would be worth the consideration of the Royal Society, whether the assistance of all the missionaries of England, scattered as they are in hundreds all over the face of the globe, in regions of extreme heat and of intense cold, at considerable altitudes, and again on the sea-level, could not be utilized. The trouble would be very inconsiderable, and the record of the temperature and the climatic changes would be of the highest interest to the Mission, as conducive to the choice of the healthiest stations, and the adoption of suitable precautions and appliances. I am not aware whether any registers have been systematically maintained in any of the stations of the Church Missionary Society. The subject is worthy of attention.

The American missionaries appear to have been contributors to Natural Science. It is not pretended that a missionary can have the leisure, or the technical knowledge, to be thorough naturalists, but some gifted men have been accurate and intelligent observers. Science is now prosecuted too thoroughly to admit of much untrained help, and it has been remarked that the contributions of missionaries on Natural History lacked that accurate knowledge and detail which are now requisite. It is remarkable that among the American missionaries there should have been men devoted to their proper work, and yet zealous ornithologists, naturalists, and conchologists, taking the latter work by way of restful and healthful recreation, without which they would not have retained cheerfulness and vigour. When I read of 800 specimens of birds, and many hundred specimens of shells, and essays contributed to scientific journals, I begin to doubt whether it is wise to yield to the fascination of inquiries so wholly alien from the work of teaching the Gospel. No conscientious public officer in India would, I think, be able to lend himself to such pursuits without dereliction of his secular duties. I have heard Lord Lawrence condemn a man because he had a "shauk," or an absorbing passion, for some inquiry alien to his duty, and I remember the circumstance of a man being passed over for promotion because he had a photographing machine. These were not the acts of a Philistine, or of a man without sympathy for Science, but of a wise ruler, who knew that it was dangerous for an administrator to have a taste for anything but the trade of ruling men, and caring for the men ruled. For twenty-five years I had to roll up one or two particular talents in a napkin, and I should recommend faithful missionaries, who have a single eye to their blessed vocation, to place away such talents, if they have them. I should not think highly of them, if I came upon them in the act of stuffing birds, or transfixing butterflies.

Under the next head of Archæology much is said of the contributions to Science made by American missionaries; and the circumstance of their having large and important Missions in Turkey in Asia, a

country teeming with records of the past, has enabled them to advance knowledge. That this chapter is written with a large and liberal hand is evidenced by a description of the Taj Mehal, and other Indian edifices, with which no missionary has had anything to do. One positive addition to our knowledge was made by the discovery and the careful description of the famous Nestorian monument of Singanfu in China; but even this falls into the shade, when brought into comparison with the magnificent discovery of the Moabite Stone by one of the Church Missionary Society's agents, and the discovery of the Hittite Inscriptions by a Presbyterian missionary.

"Paulo Majora canamus." When we come to the chapter on Philology and Bible Translation, we recognize the imposing results of the work of the missionary in his own legitimate field. Leibnitz, when he formed the plan of the National Academy at Berlin, anticipated this phenomenon. He made it a prominent object of the National Association for Literature and Science, that a zeal for extending the Gospel to the heathen might be encouraged over the whole earth, for Literature and Science were to be an important means for attaining this object, since Christian and heathen would reap mutual benefit. Literature and Science would aid the missionary, who in his turn would send home knowledge of new facts from distant fields. The name of Leibnitz had great influence in introducing the same idea into other continental academies. The least efficient of the agents of a Missionary Society should be able to converse with and instruct his people in their own vulgar tongue. Anything short of this is a mockery. I hear with great mistrust of missionaries to aboriginal tribes in India, or to the African, making use of an interpreter, or insulting a tribe by educating the children in a language not known to their parents, but which the missionary happens to have learnt. Imagine the process of a Sunday-school in England, in which an interpreter was used to explain the words of the teacher to the children, or the children taught indifferent French and German so as to be able to understand their teachers. Imagine the difficulty of arguing upon the most solemn truths of man's salvation, which a missionary must feel, who has not mastered, not only the leading language, but the *patois*, of his flock. I repeat then that the least efficient of a society's agents should understand and speak the vernacular. But from their ranks at all periods, of all nations, and belonging to all societies, have come forth linguistic giants, who have compiled grammars and dictionaries, and text-books, who have rendered teaching possible by reducing the unlettered words of the tribe to writing. The compiler of the Ely Volume takes credit for the great work performed in this department by the missionaries of the American Board. All honour to them! Their labours are known in the fields of Asiatic, African, American, and Australasian Missions, but they are but a unit among many, and in many instances they had the advantage of the preceding and contemporary labour of others, though in several they stand alone. So great a subject can only be handled collectively, treating the missionaries of all societies as one body. When this is done, it can safely be stated that no Government, no secular association, and no Univer-

sity, have done one tithe towards extending our knowledge of the living languages of the world, that Christian missionaries have done, without hope of profit or distinction or personal advantage, but simply in the legitimate and single-minded desire to render possible the work of evangelization. Scientific bodies, and scholars in their studies, must be dead to all sense of feeling, if they do not rise from their chairs, and gratefully thank the missionary, the Society, and that wonderful missionary feeling, which is the life of all living Churches, as each wonderful grammar and vocabulary finds its way to their library, revealing new forms of vocables, new rules of syntactical arrangement of ideas, new and marvellous and symmetrical developments of the logical brain-power of savage tribes, who out of their own consciousness, or rather unconsciousness, have evolved new laws of vocalic euphony, and new methods of differentiation of meaning, and delicate shades of expression.

But there is a loftier level still, to which we must rise, when we consider the work of Bible Translation. Hitherto the missionaries of the Church of Rome have run on parallel lines with their Protestant brethren, and have shared their linguistic honours, besides being centuries earlier in the field. But the glory of Bible translation rests, with most minute exceptions, with the preacher of the Gospel, a title to which the Roman Catholic priest can scarcely lay claim, as an attentive perusal of the weekly issue of the *Missions Catholiques* for many years has convinced me, that, with the exception of the worship of the Virgin and St. Joseph, and the enforcement of a higher morality, there is but scant teaching, certainly no Gospel *preaching*, in the Roman Missions. The Fetishism of the savage is varied in its outward form, but retains its inner meaning, and the crucifix and the beads are but substitutes for ruder objects of magical potency. The chapter devoted to Bible Translation in the Ely Volume is indeed magnificent, and the compiler, standing on a catholic platform, takes cognizance of the great work done by all missionaries all over the world, though noticing in detail only the work of the American Board. It is nobly and boldly stated "that the first object of a Protestant Mission is to give the Word of God to a people in their own tongue, wherein they were born, and in which the family converses at home." It cannot be too often and too distinctly asserted, that the first, the continuous, and the latest, object of the missionary of the Church of Rome is to withhold this Bible on their own part, and to destroy it, if it finds its way to their flocks from other quarters.

The work of the missionaries of the American Board has been of the highest order, but English readers need scarcely be informed that by far the largest portion of Bible work has been accomplished through the agency of English missionaries, and under the patronage of the British and Foreign Bible Society of London. The difficulty of the work has been repeatedly stated, and no doubt in the case of cultivated languages exaggerated; the necessity of repeated revisions is obvious; to some missionaries the work seems to come naturally; to others either the capacity, or the industry, or the leisure, or the opportunity, have been wanting. Talent of the highest order is required, and persistent

labour. Perhaps of all evangelizing works it is the most blessed, and remains for ever as the best of monuments; Luther's words that he uttered have been forgotten, but Luther's words that he wrote will live for ever.

In his contact with his people the missionary necessarily has his attention turned to the Ethnological features of the tribe, and to their Religious Beliefs. The old idea that a simple ignorant missionary could work the conversion of a people by a mere statement of Gospel truths, accompanied by a general abuse of idolatrous practices, is exploded. True it is, that the missionary by himself can do little, and that it is God's grace that worketh through him; but that grace works through human means of all kinds, and gives life to human endeavours, knowledge, and appliances. The fortress of time-honoured customs, and of supernatural beliefs, in which the soul of the heathen is, as it were, entrenched, must be explored and studied: if any atom of natural and adamantine truth has survived, it must be respected, and the assault against ignorance and falsehood must be made by the united forces of wisdom and truth. This necessitates either original studies of ethnology and religious beliefs, or of the treatises on those subjects prepared by the former labourers in the field, who have passed away. In the chapter that treats on this subject a great deal of extraneous matter is introduced, and the compiler gives a general account of the religious beliefs of the inhabitants of the countries in which there are American Missions, but not prepared by agents of that Mission, but from the best available authorities, religious or secular. It may be a question whether the missionary is entirely a fair chronicler of customs and tenets with which he is no way in sympathy. He may be led to credit the whole of the complicated machinery to the direct agency of the devil, and from this standpoint we sometimes read of the great countries of India and China being the Kingdoms of Satan, against which sweeping condemnation in the name of the gentle and lovable people of India I must protest. It requires a large supply of pity for, and sympathy with, fallen races, and a wide and impartial survey of the Book-religions, and forms of Nature Worship, which have survived, to arrive at a right judgment in this matter, and the statements of missionaries in my opinion err on the side of intolerance, from the absence of philosophic impartiality.

In General Literature, whether of a periodical character or solid contributions to knowledge, the work of the missionaries of the American Board is stated to be so voluminous that anything like a catalogue is out of the question. And the same may safely be said of the agents of all the great Societies. They have been great and good book-makers, or contributors to periodicals. Their labours have extended to the vernaculars of the people among whom they laboured. In many cases they have first reduced the vehicle of thought to literary fitness, and then illustrated the newly-developed power by a copious, useful, and popular literature, which indeed is one of the marvels of the age. Other colonizers may have caused cities to

spring up in what was lately a waste, and turned virgin prairies into a garden of cereals, saccharines, and oils; but to the missionary alone has it been conceded to go among a savage people, who had no alphabet, and had never heard of the ink-bottle and the reed pen, and in a few years lead them across a gulf, which other nations have only traversed in the slow progress of centuries, fashion for them a literary language out of their own vocables, teach them to read and write, to join in prayer, praise, and song, to start a printing-press in their midst, and make use of the people themselves to work it, so that the African has taken in, adopted, and practised within twenty-five years, under the guidance of a missionary, what it took the Greek and Latin peoples twenty-five centuries to accomplish. When the influence of Christian Missions upon the human race is fairly considered, these amazing facts must not be lost sight of. They are but fragments, and comparatively unimportant fragments, of the great edifice of Christian Belief and Life, which it is the object of Missions to erect, and yet no other conceivable earthly agency could have effected it. Even in British India, with all the appliances of a great, high-minded, and enlightened Government, without the help of the missionaries a vernacular literature would not have come into existence which was fit to be read by females and children. It has been well said that in measuring the extent and power of the agencies at work it is not sufficient to count the missionaries and the schools; the prolific outcome of the mission-presses, scattering broadcast portions of the Scriptures, and a miscellaneous religious, semi-religious, and healthy secular literature, is a factor in the great world-revival. The cheap periodical literature, published monthly and weekly, and sold below cost price, is an amazing lever, and supplements in this busy age the waning power of the pulpit among the Native Christians, and aids the efforts of the preacher in the towns and villages among the heathen. The greatest and most experienced of missionaries of all countries and denominations regard the printing-press as worth many missionaries, and more especially in those countries where education is spreading. If the agents of the American Board of Missions have a longer catalogue of works to show, it is that the sub-division of labour has not been carried out so entirely in the United States as in England. The Religious Tract Society, and the Christian Knowledge Society, and the Christian Vernacular Education Society, in London, relieve the Missionary Societies of these subsidiary labours, profiting by the experience of the missionaries, and repaying the benefits by grants, and cheap editions. I was much impressed at first sight by the busy work of vernacular literature in progress in the American Bible House at Constantinople, which I visited last year, until I reflected that much of this work was done better and cheaper in London, or at the Mission stations scattered over the world.

Under the head of Literature, the periodicals published at headquarters, the Annual Reports, and the separate histories of different Mission-fields published from time to time, cannot be passed over without a notice. If any historian continues the history of the British

people, commenced by the late Mr. Green, the wonderful phenomena of energy, wisdom, and benevolence evidenced for a long series of years in these pages cannot be overlooked. What is the conquest of India compared with the quiet and unobtrusive conquest of the whole world, which the Christians of this century calmly contemplate, and have done so much to advance? Some twelve years ago I was asked to assist in preparing one of the series of Reports of the Moral and Material Progress of British India. I agreed to do so on the condition that due notice was taken of the wonderful progress of missionary effort from a secular point of view. My condition was accepted, and care was taken at my request not to omit mention of the Roman Catholic Missions. The religious world was gratified, and those paragraphs were quoted from many a pulpit; but the secular world was astonished. Now throughout the British Empire and the whole world the missionary element is recognized as a factor in the body politic, which cannot be overlooked by the Statesman in Parliament, by the Plenipotentiary when he makes treaties, by the Historian when he writes history, and by the writers of general literature.

The next heading, "Education," embraces a portion of the essential duties of a missionary, and great and successful as the discharge of this duty has been, both in the Missions of the American Board and of other Societies, no special notice is required, as I am not alluding to the essential, but the *incidental* advantages of Missions. The following heading, "Medical Science," is passed over for the same reason. The Medical Missionary, male or female, ought to be a recognized and requisite member of every fully organized Mission, and many ordained missionaries have a certain amount of medical training. It is no longer an *incidental* advantage of Missions.

Under the heading General Philanthropy may be classed all that missionaries have done for the saving of whole races from certain destruction, and their national regeneration as decent and flourishing, though not necessarily Christian, communities. The very existence of many of the communities of the Australasian Islands is owing to the missionaries. To this may be added the bold opposition to slave-trade, slavery, employment of slave-labour by Christian men (which at this moment, except in the case of the Madagascar Mission, is a rule absolute), and the kidnapping of men under pretence of service contracts. Missionaries have not been found wanting to resist their white brethren in their attempts to injure morally or physically the people committed to their charge. Not always judiciously, yet still always in good faith, they have stood up against kings and men in power, against merchants, and against agricultural speculators. At the risk of their lives they have saved widows from the pile, and victims from the altar of sacrifice, the poisoned cup of the medicine-man, and the yawning grave, ready to receive them alive. They have taught the gentle arts of peace, introduced new modes of culture, new articles of commerce, new methods of manufacture; they have opened asylums for the leper, and in some cases dauntless men, both Protestants and Roman Catholics, have given themselves up to the risk of the deadly contagion in their love for the

bodies and souls of the sufferers; they have opened hospitals for the opium-smoker and homes for the famine-orphans; have worked their way by the help of their wives and sisters into the secluded retreats of the women's apartments to get at the women; they have taught both sexes in many parts of the world the decencies of life, showing men how they can be strong without being cruel, and giving women elementary lessons in modesty and purity. Not in vain have been these blessed labours: wherever there was oppression, or suffering, or an appeal for help, or a craving for advice, the missionary has not stopped to ask whether the cry came from a heathen or a Christian. He took the highest view of his sacred calling, and gave the succour without asking who and what was the party succoured. So also, when famines have raged, the missionary has appeared with food to save the starving, with orphanages to receive the abandoned children. He has always been ready to prevent bloodshed by arbitration in case of quarrels, and some have arrested war by timely advice, or brought about peace amidst savage combatants by words of wisdom, and forbearance, and love.

The missionary should not meddle in politics, or in culture of the soil, or in commerce: where he has done so, it has been to the injury of his proper work. The idea of self-supporting Missions by means of commerce, manufacture, and agriculture is a dream of Utopia. The missionary was meant for better things than to manage ostrich-farming, gather in cocoa-nuts, or superintend filatures. Nor should he be tempted under any circumstances to try his prentice-hand at ruling men; for such purposes a stiffer clay is required than the material of which he is made; the matter is too high for him, or rather he is too high for the matter. For in spite of all the lofty ideal of Christian statesmen the government of Natives, specially of those in a low state of culture, is a compromise of low motives, and it is of the essence of our poor humanity that it should be so. The governor, the judge, and the magistrate must touch pitch, and in their official capacity take cognizance of tendencies, of customs, of ideas, of religious worships, of professions, against which their souls revolt. The missionary in his death-grapple with the awakened conscience, and the darkened soul of men opening to the truth, has indeed contact with the sad ingredients of human nature, but *his Gospel admits of no compromise;* he rises above conventional morals and local customs; to him the polygamist, and the worshipper of idols, is not a subject of her Majesty with guaranteed civil rights, but a sinner, who must be made to amend his ways. The missionary is therefore in a false position when he attempts to hold the reins of Civil Government. And, in my judgment (but I know that good men differ on this point), when he goes out of his way to deal with such tangled questions as a gigantic commerce betwixt two such great nations as India and China, he fails in his object, being unable to measure the surrounding forces, and perhaps causes greater evils by his ill-judging, though well-intentioned, endeavours. Let him leave Cæsar's business to Cæsar, and keep his mind on the affairs of God.

Missionaries and Mission Societies have reason to be grateful to the American Board for this volume on Missions and Science which I have passed under review; it would have been more useful had it been half the size, and freed from much extraneous matter: still it tells a noble story. A few years ago I met at Rome a young surgeon from Chicago. He had all the brilliant charm and vivacity of a young man belonging to a young city and a young nation. He expressed his opinion that he could have saved President Garfield's life had he been called in, and that only the second or third-rate men of his country, who had failed in a home-career, went out as missionaries. This Ely Volume is a sufficient answer to this sneer, not meant maliciously, but representative of the opinion of too many. The American Board has during the last fifty years had the good fortune to find, and the wisdom to value, as their agents, men of consummate ability and unaffected piety, who would have achieved greatness and wealth in secular employment, but who have had the grace given to them to consecrate their opening, middle, and closing, lives to the service of their Lord, and, while striking hard on the anvil of their own proper work, the evangelization of souls, have let in side-lights into many obscure subjects, and thus incidentally conferred honour on themselves and their sacred cause. An all-round study of Mission-work does indeed make us freethinkers, but in the best and highest sense of that often misapplied phrase. We know that the Word and the Work of the great Creator must be in harmony, though we cannot always, through the weakness of our intelligence, reconcile them. We approach the study of the Word, a treasure in the earthen vessels of perishable vocables and sentences, with the same reverence and reserve as we touch the skirts of our mothers. We adore the great Creator in the study of His manifold Work, and, if we demand more air, and more breathing space, than the timid and cramped interpretations of our forefathers allowed, the reverend missionaries, whose works are recorded in this volume, teach us how to handle the Word of Life, and yet gaze exultingly and trustfully into every vista opened in the labyrinth of human Science, nothing doubting that to the faithful the end will be Light. True Science is the handmaid of true Religion, and will never raise up her hand against her mistress, if each keeps itself within its own proper sphere, and revolves in its own orbit. They are not antagonistic but co-ordinate powers, illustrating, and illustrated by, each other. Standing as I do midway betwixt Science and Missions, and flitting daily, as it were, from the assembly of the Scientists to the Committee-room of the Mission, I feel that I can take a part in both without religious or intellectual compromise, and glory in the strange pleasure of seeing Science subserve so much to the advance of Missions, while Missions pay back the debt by subserving so much to the advance of Science.

Eastbourne, September 23rd, 1884. ROBERT CUST.

THE PUNJAB MISSION OF THE C.M.S.

By the Rev. Robert Clark, M.A.

(*Continued from page* 693.)

XVIII.—OUR WANTS.

THESE are three in number:—(1) our want of agents; (2) our want of a more defined system in our missionary work; and (3) our want of funds.

(1.) *Our Need of Agents.*

We have seen that the Punjab is still almost entirely a missionary sphere of labour. There are as yet but few Christian converts in it. The field is one most promising; but it is one which has yet to be cultivated. Christianity has effected a lodgment in it; but "there remaineth yet very much land to be possessed."

For our comparatively few converts we must indeed have Native pastors. But our chief want in the Punjab is that of evangelists. Our Native pastors for the present must be also evangelists; and our evangelists must be also pastors, to feed Christ's sheep wherever they may be found. Our model must be St. Paul, in his relations both with his converts and with the Jews, and with the heathen also. We must everywhere "teach" the disciples, and "evangelize" the heathen. It is evident also, that our evangelists in the Punjab must be Natives as well as Europeans; for India most be won for Christ by Natives, as well as held for Him when won; even as it has been in part won by them for England, and is now held in a great measure by them. The Church must be the Mission, and the Mission must be the whole Church. The work must be carried on by both Europeans and Natives combined; for, in our present circumstances, we meet with only failure when it is left in the hands either of Europeans alone or of Natives alone, or in the hands of ministers alone or of the laymen alone. We work not only for the people, but we work also by them.

For such a work we need helpers and help of every kind. We need women as well as men. We believe that all these will Christ supply. His workers have many different gifts and endowments, based on their capacities to receive them and capabilities to use them, which qualify them for His work; which are all given by the same Spirit. They are appointed to many different offices, for many different services and administrations; which are all given by the same Lord. And there are many different effects and results, which are wrought in the exercise of these gifts, and in the performance of many services in the different offices; which are all given by the same God, who worketh all in all. It is our part to pray, and to watch, and to wait for workers; and to receive and enlist from every quarter whomsoever He may send, and whenever He sends them; and then to train them; and then to employ them in His service. The Church needs men and women of every class and rank in society, both Europeans and Natives; both those who are connected with the Government service and those who are independent of it. We have seen that

visits His people in the persons of [illegible]
work. He works in them mightily and [illegible]
of His good pleasure, according to the [illegible]
just as the Prince of the world now al
disobedience. "My Father," says Chris
work." His Spirit also works, and God
people; and the work must prosper, as fa
it is His.

The Church Missionary Society is only
sion agents are supplied. We must enlis
for every kind of Christian work, in His c

We especially in this country now n
become leaders in this work. Dr. Macl
Mediæval Europe:—

> If we turn to the most eminent apostles of th
> be struck with the immense influence of indi
> force of personal character. Around individu
> the very existence of the Churches of Euro
> showed no fear; where others ventured nothing

We read in history of two noble men,
and pupil in a school of great repute, at
wards did much to mould our Church of
and who successively became Archbis
names were Lanfranc and Anselm. It
"attracted to each other by a commo
together by a common object, namely, t
the bold, arrogant, ambitious Norman
lived; they attracted men of like minds
in their undertaking. In the whole of
hardly a greater work that could be at
and pupils in our Universities of Cam
great public schools than that of educa

We need now men of power and influence for the Master's work in the Punjab. Time was when the great and the noble men of the highest birth thought it their greatest honour to be permitted to devote their lives to the service of God in missionary enterprise. Columba, we are told, was of the royal family of Ireland. Winfred (St. Boniface), who did so much to plant and extend the faith of Christ in Thuringia and Hesse, and who became Metropolitan of Mayence, and exercised jurisdiction over Worms, Spires, Cologne, Utrecht, and the newly-evangelized tribes whom he had won over to the Christian faith, was the son of noble parents who lived near Exeter. He died a martyr's death in Frisia, and is still known as the Apostle of the Teutons. Columbanus, who evangelized Austrasia and Burgundy, was the son of noble parents in Leinster. It is said that the school he formed in Luxeuil was "the most celebrated and the most frequented school in Christendom in the seventh century. As it always happens, when a great centre of Christian virtues is formed in the world, light and life shone forth from it, and lightened all around with irresistible energy." Ecgbert of Northumbria, and Sturmi of Bavaria, were both of them of noble descent. "No stories," it is said, "were listened to in those times in the Anglo-Saxon monasteries, with greater zest and avidity, than those which were connected with the adventurous Missions" of these great and holy men. In those days men Christianized whole districts and countries. They literally "through faith subdued kingdoms," because they "obtained the promises." What hinders it, but our own lack of faith, and zeal and love, that men do not do so also now! Our lament, in the present day, like that of Richard Baxter in his day, is "not that bad men are so very bad, but that good men are so little good." The spiritual power of leading souls to heaven was recognized in former days as the greatest glory which princes or great men on earth could gain.

Our prayer is, that in some way or another, from one source or another, God may now send us agents. We need especially those who will be *leaders*. We should thankfully welcome to this work some men of noble birth, if He is pleased to send them. We need men who can speak and write well; and especially men who can organize; and whose leading the people will willingly follow. When Sir Herbert Edwardes was in Peshawur, the Afghan Chiefs said that they would "sooner ride after him than after any other man they knew." Great minds show great sympathy and consideration for the people, and this, especially in India, wins their confidence and affection. Sir John Malcolm wrote:—"No business, however urgent, and no meal, however hungry I am, is allowed to prevent the instant access of any human being, however humble he may be. He is heard and answered, either at the moment or at an hour appointed by myself."

We need now many workers. We need preachers, and itinerants, and translators, and writers, and medical missionaries, and educators, and superintendents. May God send to us those whom He may appoint, and whom He is pleased to honour, in the ministry of His Gospel, in the land of the Punjab and Sindh!

source and channel, in God's good prov
every kind of religious effort which can be
that they should concentrate in themse
labours, for the great advantage of the
been founded. Their agents should be
tianity, both to Christians and the heath
pioneers and evangelists in every direct
educationalists of the children, whether h
tian or non-Christian; the great transl
tributors of religious and useful books; t
of the sick, both in towns and villages;
to strangers; and the great friends and h

If such be our aim and object, it is evi
needs careful system and organization.
without it. In all administrations on ea
defined plan of operations should be orga
larly carried on, and continually improve
which are once laid down should be sy
hastily laid aside, either by passing exig
preferences.

Our missionary efforts have hitherto b
missionary here, and another there, to di
no bearing the one on the other, can ha
Christianity a country like India. I
Napoleon the Great resulted from his
number of men" (that were needed for
"on the decisive point of the scene c
Alexander the Great that he owed his
set always vigorously on one place."

In India we can hardly yet say that v
or united plan of action. The solitary n

what he can, and what he believes to be best. But this often implies both a waste of power and uncertainty in continued action.

To preserve the continuity of our work and to make it more effective, the recommendation has been of late made from several different quarters, that well-qualified leaders should be placed in responsible charge of fixed districts. This system is that which was found to be practically most successful in all early and mediæval Missions. In olden times these leaders and general directors were usually elected by the workers themselves. His duties were "to govern souls and to heal and support them." On all important business he consulted with all the workers, asking the advice of each, even of the youngest; assuming to himself the right of making the final decision. On such occasions it is said that "all should be called to council, for God often reveals to the youngest and simplest minds what is best." In lesser matters the advice of the elder members was thought sufficient. "If there is one amongst you," said Columbanus, one of the greatest leaders of missionary work in the Middle Ages, "who holds different sentiments generally from the others, *send him away.*"

Montalembert tells us, in his *Monks of the West*, that wherever discipline was strictly maintained in the Missions and monasteries of olden days, there volunteers were abundant. Wherever discipline was neglected, they were but few. Our need of a stricter discipline in modern Missions may perhaps be a reason why missionaries are so few.

We believe that in this manner the work would be carried on more systematically, and would become more consolidated, and thus gain strength. More men and means would also be probably gained to the cause, both from England and India; and efforts to reach the chiefs and higher classes amongst the people would be more effectual.

(3.) *Our Need of Funds.*

All honour to the Church Missionary Society and to other missionary societies also for all they have done in the heathen world! Yet it is evident that there is a limit to the resources and efforts of any one society; and especially when their operations are extended to so many countries in three continents, Asia, Africa, and America.

We believe that it would be for the interests of Missions in India, and of Central Asia generally, were the Society strongly to reinforce their Punjab Missions; on the same principle that the Government, for the benefit of the whole Empire, have strengthened their frontier garrisons, even though in so doing they have to some extent denuded other provinces. Sir Herbert Edwardes, in writing to Sir John Lawrence in 1857, says, "We could sacrifice any other province without a pang or a doubt, but the Empire's reconquest depends on the Punjab." We hope that the Society will still largely increase their present agency in the Punjab. It is for their own interest to do so. We wish for the evangelization of the "Land of the Five Rivers," the land of Punjabis, and Sikhs, and Afghans, and Beluchis, and Sindhis; not merely on their own account, but because we believe that the Christianizing of these countries will lead to the Christianizing of other countries also. We

We thank God that substantial help
our Punjab Missions from many differe
that no less than Rs. 86,050 are receive
Punjab and Sindh Missions from subscrip
from school fees and Government grant
Rs. 146,047 which are given by the Parent
time may soon come when the amount r
sources may at least equal the amount w
Society. We have seen that many of our
large contributions that they have been ab
all local expenses from local funds, with th
of the missionaries. The writer remembe
in so freely to Peshawur, that he wrote to
should do with it. We have seen that the
the Alexandra Girls' School have been er
subscriptions. To the latter institution one
alone contributed at different times no less
schools, and mission-houses have many c
same manner, chiefly from local funds.
Boarding-school for the boys of the better
have been established and endowed by one
The present depository of the Bible and
erected and presented to the Society by one
which was given anonymously. There is
country that has not received many substa
cence. In the Umritsur, Lahore, Kotgu
Beluch Missions these offerings have amo
at a time. In fact, almost every Mission
established and largely supported by Ch
that this spirit of devotion and liberalit
one way or another the means will be for
and large *extension* of missionary work in

publication and circulation of the Holy Scriptures in the vernaculars. Our *Religious Book Society*, with the help especially of the Religious Tract Society, and also of the Society for Promoting Christian Knowledge and the Christian Vernacular Education Society, are responsible for the publication and sale of vernacular Christian books. Our *Zenana Societies*, and especially the Church of England Zenana Missionary Society, are gradually taking over from us the whole work of Missions to the women and girls. We believe that the time has come when an *Education Society* is needed to take over charge of some of our Mission schools, provided they still continue to be carried on (as woman's work always is) in connection with the Mission. It would also be advantageous to the cause if some *Medical Missionary Society* would take over the charge of our Medical Missions, and provide for their maintenance and support as a special work.

2. Our hope is that *men, and women too, who have private means*, may be led by God's Spirit to devote themselves to this work; and may come forth from their homes in England to make Christ known in the Punjab. Already, through God's mercy, we have had many men, and women too, and still have them, who take no salary from any Society, but who give noble gifts to them, such as those which we have already described. There is room for many more honorary workers, and especially in our Village Missions, where all the powers and resources of workers are called into active exercise. We may add that in the Punjab hill stations are always available, for those whose health will not allow them to remain the whole year round in the heat of the plains. We believe that much of the secular work of our Missions might advantageously devolve on laymen, and especially so if laymen would become missionaries, and undertake it in connection with a defined Mission system. Our missionaries would thus be set free for the superintendence and supervision of the Native Churches under their own Native pastors, and for the evangelization of the heathen.

3. We look for much help, and ultimately for *endowments and liberal gifts*, from *wealthy Natives and other friends*. This is no new thing in India, for every year large sums are given by Native princes, and by the people too, for religious purposes, and especially for endowments of a religious character. Our C.M.S. Mission School and College in Benares were endowed by Babu Jay Narain. In Umritsur a fruitful garden has been given by Sardar Dyal Singh of Majitha, one of the leading chiefs of the Punjab, in order that a Christian Mission School may be ever carried on in his village of Majitha. His Highness the Maharajah Dhuleep Singh gave for many years Rs. 500 a year to the Umritsur Mission School.

We believe also, that in God's good time, many liberal gifts will be given for this object by those to whom God has given riches. We have seen how Mr. W. C. Jones has lately given, through the Church Missionary Society, 35,000*l.* to India, and 72,000*l.* to China. There are those at home, and there are Natives in this country also, whose annual income is counted by tens of thousands of pounds, and who

There is plenty of money in the Church work of every kind, everywhere. "We l not." The motto of Christian Missions sh "attempt great things for God." When t "expect great things from God." Many day seem hardly to expect very much, and means to obtain it.

CONCLUSION.

We have thus endeavoured to give a br which the Church Missionary Society hav thirty years, to do their part in the evange Sindh; and to restore to a part of Asia th which we ourselves have received from Asia

We remember that our Lord Jesus Chris pean, but an Asiatic. Every prophet of th apostle of the New, were all of them As European amongst them all. We observe a which is now in the world, the Christian a Brahmin, and the Buddhist, and the Moha founded by Asiatics; and all of them rose t in Asia. No great religion that now exists European, or in Europe, or by all Europe c

As Christianity first rose in Asia, so it e Armenia was the first amongst the kingdo Christianity as its national religion. Of present at the Council of Nice, not more tha

We have seen that India can never be morality, honesty, truth, mercy, and love. tion show us that neither Hinduism nor than the Grecian and Roman religions of o

will not have life, either individually or nationally. We know that the spirits of two ages, the past and the present, are now in India meeting together in fierce collision. There is a great conflict, in which some will rise and many will fall. We believe that Christianity will prevail, and that the day is near when the mountain of the Lord's house shall be exalted in India above all other hills, and many people shall flow unto it; for we see that Christ Himself is now both "searching His sheep, and seeking them out," and bringing them into His fold.

We have seen that, with God's blessing, evangelization has been contemporaneous in the Punjab with annexation, and that from the very first its rulers, equally with its missionaries, have sought its chiefest good. An infant Church has already sprung into existence. "That Thou givest them, they gather." We do not wish the Christians of the Punjab to be merely a number of isolated units, but a strong, compact Church, of which every member should know his office, and perform it, with regard to the welfare of the whole body. We wish, indeed, for the union of all true Christians for this object, on the lines marked out in God's Word. We desire union in what is good, and united opposition to everything which is opposed to the Word of God, in whatever form it may appear. We believe that there is neither safety nor real success, nor prosperity, nor progress outside that Word; and we have therefore no trust in any mere human theories or ideas respecting anything that relates to Christ's kingdom, beyond what is revealed in the Bible. We believe that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, as either requisite or necessary to the salvation" of individuals, or to the right ordering of the Church of Christ in this or in any other land. We desire, therefore, that we and "all who profess and call themselves Christians, may hold the faith in unity of spirit, and in the bond of peace," and may thus present a united front to every foe. The tree of knowledge is not the tree of life, and in the face of the spiritual death which meets us at every step in India, and the poison of death which often comes to us across the seas from home, we seek for "friendly intercourse" with all who love the Lord Jesus Christ in sincerity, whether they come from Europe or belong to India. If we are members of Christ's body, the Church, it is then our privilege to have the strength and energy of all the body, as well as the wisdom and guidance of its Head.

We ask, therefore, for the good-will and for the prayers of all Christians for the work of the Church Missionary Society in the Punjab. But we ask especially for the voluntary support of the members of the Church of England; and we ask also for volunteers, to give themselves, if God calls them, to the work of the evangelization of this land. We ask them to do it in the spirit in which Frances Havergal gave herself to the Saviour's work, when she said, "Lord, I cannot do it without Thee, but by Thy Almighty help, *I will.*"

"The God of Heaven, He will prosper us; therefore we, His servants, will arise and build" (Neh. i. 20).

of Iwami, at the extreme west end of the centra
land of Japan. Some account of the former a
Nov. 1881, Sept. 1882, and Sept. 1883; and o
1883. Further interesting communications re
now to hand. We have also two letters from
now in charge of the Nagasaki Mission in t
new work in outlying districts.

First we give an account sent by Mr. Evingt
Iwami in November last year:—

Letter from the Rev. H.

I arrived at Watadzu on the 9th of November, after spending the previous night at Ichiyama, where I called on a young doctor who, some six or seven years ago, used to visit us for instruction in the Scriptures at the chapel on the Concession. He left Osaka on account of ill-health, but has kept up some correspondence, and from time to time sent for Christian books. When I called on him at the hospital he expressed his satisfaction at seeing me, and inquired after Mr. Warren and others, and talked cheerfully till some other men came in. In reply to their questions, he said that he did not know me excepting by name. He promised to come in the evening to my hotel and see me, but did not; and when I called in the morning they told me he was gone out, though I hardly believed that it was true. I feel convinced that he shrinks from persecution, whilst in his heart he is convinced of the truth of Christianity. He told me that since Tanda called last summer much incon-

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inquiry, especially after the earnestness manifested last May, when I had an opportunity of addressing several people on the way of salvation. This time the New Testament was not brought out till I asked for it, and neglect in reading it confessed. A Buddhist festival of some kind was to be held the next day, and the priest arrived whilst we were there.

I returned to Watadzu on Saturday morning, and on Sunday had two services as before. In the afternoon I examined Noda-san's wife for baptism, and was much pleased with her answers. Her baptism, as well as the Holy Communion, had to be deferred, as I afterwards discovered, on account of some little disagreement amongst the Christians, though other reasons had been given.

Sakata-san had shown more earnestness and a much better spirit; it was a great grief to me not to be able to baptize him; but as there still remained a difficulty about keeping the Sabbath, on account of his father's opposition, I could not yield. Both he and Noda's wife have since been baptized by Mr. Pole, to my great joy and comfort.

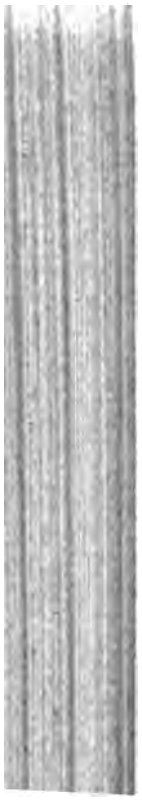
From the 19th to the 22nd were spent in a journey to some of the neighbouring villages, but I was very much disappointed with what I was able to do. At a village called Hadzumi, I called by request on the school-teacher, and tried to interest him in the Scriptures. He had learnt something of Christianity in Tokiyo from some of the Greek Church Mission, but had been obliged to leave them on account of his father's sickness. At Yudani-mura we hoped to find a welcome, but on arriving were informed they had written to excuse themselves from a visit at this time, because they were busy; and although we were enabled to stay the night there, very little opportunity was given for presenting the truth. The next stopping-place was in excitement over a theatre and a festival.

When I returned to Watadzu, on the 22nd, I found that Santo had cleared away the empty shrine, and made up his mind to abstain from work on the Sabbath; I therefore promised to baptize him in the morning, which I did. The man, his wife, and child were admitted into this little church, raising its number to nine—six adults and three children. After this I left for Hamada. It was a great grief to me to have to leave Watadzu without baptizing Sakata, who has shown decided progress in the faith, and has thoroughly convinced me of his earnestness; but I always fear anything like looseness on the Sabbath question, and therein lay the only difficulty. Pardon this repetition.

Instead of pressing through to Hamada in one day, I spent the first night after leaving Watadzu at Hashi, hoping to find one or two people with whom Noda has conversed, and to gather some new hearers; we had only five or six, and they were not attracted by the desire to hear, but by the sound of my organ-accordion. One or two were complaining of sickness, but the music gave strength to their limbs, and they were suddenly able to sit up, and listened to what I had to say about the truth.

We reached Hamada about midday on the 24th, Noda-san being my companion. Our first visit was to the house of Mr. I—, superintendent of police, whom I had met the year before at Gotzu. After a little conversation with him and friend, he promised to come and hear the preaching.

The hotel we had first applied to for a room was full of visitors; the kocho from the neighbouring villages being assembled in the town to discuss the widening and levelling of the road to Shimane. We were then directed to a house across the road, but had thus an opportunity of announcing our intention to preach, the effect of which was clearly seen in the evening. After dusk people began to come in and ask for preaching, and when my own room proved too small two large rooms were thrown into one, and I preached to fully forty people; probably many more if all were counted. The policeman, and four or five of like occupation, were in my own room at the side. There was one priest. My address was confined, of course, to the fundamental truth—the existence of a Creator, and our responsibility to Him as His creatures. Noda answered many of the questions afterwards put, and only two or three brought up the stock infidel questions—difficulties in what they considered ought to be the moral government of the world. A young man remained after the others had gone, and after making some remarks about Romanism



transfer the preaching to a room which he had provided, because my own hotel-keeper had made some objections. We had a quiet meeting, consisting of only six men, with whom I remained talking for two or three hours. I found that more than one was in possession of the Scriptures, and one man afterwards expressed his readiness to be baptized if Mr. M— would. In the evening, for want of a preaching-place, I was obliged to stand and speak in the open air. K—, the servant of a society which had its offices in the back of my hotel, rendered us considerable service, by securing permission to use a piece of open ground, and then fixing up table and lanterns for pulpit and light. Quite 100 people stood and listened, in spite of the cold, and, with the exception of a few cries of "Yes, yes," "No, no," and their Japanese equivalents, no disturbance whatever was made.

The next evening, Mr. M— and some others assembled in my room. One had been baptized some six years ago by Dr. Brown (American Presbyterian). I spoke seriously to him about hiding his light; but am sorry to say that a later report speaks of him as quietly opposing the truth. I sat talking with the seven or eight men, among whom was K—, till two o'clock in the morning, directing my remarks to those who had shown some interest.

On the morning of the 27th K— joined me and Noda at morning prayers.

questioning followed. Still we may hope that the leaven will work secretly, and the result be seen when we little expect it.

I was very strongly impressed with the opportunity of work here. I might have had large audiences every night if there had been a room to gather the people into. Such a week's experience makes us long for more helpers, both European and Native, to keep on a more steady and continued campaign.

Mr. Evington sends the foregoing in a letter dated June 21st; and he adds the following additional information, both regarding the work at the villages in Iwami and about Osaka itself:—

Mr. Pole has since been over the same ground, and was similarly impressed. Terasawa, one of the students who first went to this station, followed Mr. Pole, spending the greater part of his Easter vacation in the neighbourhood. He found that the interest in Hamada had continued, and that in Watadzu there was increased opportunity for preaching to outsiders, the number rising to twenty on more than one occasion. As there is no large town near, this is really a good congregation, and the more worthy of remark since it was the scene of so much disturbance when preaching was first held there. My prayer is that the little band that has been gathered out may prove faithful witnesses to them of the Saviour's love and power. Terasawa visited also one or two other villages.

Since his return Mr. Hori, a member of the Presbyterian Church in Hiroshima, who was staying in Hamada when Mr. Pole and Terasawa were there, has visited Osaka, and gives an excellent report of K—, who has been quite convinced of the truth, and is now generally looked upon and called a Christian by the people of the place.

On Terasawa's second visit to Hamada he had no difficulty in obtaining a room to preach in, more than one being offered without charge for light, &c., and Noda was able to dispose of Scriptures to the value of about 1*l.* 10*s.*, and audiences of from sixty to seventy listened to the preaching on three or four evenings.

Mr. Warren has returned from Hamada since I commenced to write this letter, and whilst his success in that town has not been so great, at Watadzu he spoke to a number of outsiders, and visited one other place, where 100 people assembled to hear him. I ask your prayers that the people may be stirred up by the Holy Spirit to seek the Word, and that we may have the strength and means to give it them.

I now pass on to make one or two remarks about the new work in Osaka, at the Kiu Shu Kuwai do (Church of the Saviour). You will remember that the first of a week of opening services commenced on October 14th last year. Since then we have been by no means without encouragement, both in the number of outsiders and of those who have more special interest. The first adult baptism took place on Easter Day, when I received a man and his wife, the latter of whom had been attracted to the opening services. Another man, led by them, is now a candidate for baptism. Two others have also publicly declared their desire to be received into communion; one a shampooer, the other a jinrikisha drawer from Sakai, a town about seven miles from here. This latter man's case is a very interesting one: he is wholly unlettered, can neither read nor write, but has shown the greatest earnestness. He told me that he heard something of the way before, but had never inquired into it, that he came to Osaka, saw the notice on our chapel-door that it was open from three to five for inquirers, and though unable to meet the man that day, he afterwards heard the preaching and had been instructed by Nakanishi. He told me that a reformation had been wrought in his character, that he had been so wicked that not one in a hundred was so bad as he was, quarrelsome and short-tempered, but that now he was enabled to bear the greatest indignity with patience. His wife adds testimony to the change, as they nearly always do, to the much kinder treatment of the husband since his conversion. I had over an hour's conversation with him last Sunday afternoon, when I learned these and the following facts. I questioned him about his belief in the one God, and as to what the Saviour had

stand what he read, he himself felt the power of the words. I asked him about prayer. He said that he prayed night and morning and at other times, and gave me one instance of an answer. Having sat in his jinrikisha all day without hire, he prayed that God would give him something to do that night that he might come to the service in Osaka on the Sunday. He afterwards had two customers, and made thirty sen, which he looked upon as an answer, and which

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Next we give an account by Mr. Warren of th
Tokushima. He paid that station two visits in J

Journal of the Rev. C. F. W

Jan. 22nd, Tuesday.—The steamer passage from Osaka is six or more hours, and is generally made during the night. At about 10.30 I was on board the *Tai-yo-Maru*. In the small saloon allotted to first-class passengers, at the stern of the vessel, the floor of which was about twelve feet by eight feet, there were four men squatting round a *hibachi*. Of these, two only were *bona-fide* first-class passengers, the others being intruders. The second-class saloon, through which we had to pass to reach that appropriated to first-class passengers—the two saloons being only separated by sliding doors—was fairly well occupied by passengers. As it was a cold night, and there was little or no ventilation, the atmosphere was very close, but after the removal of the charcoal fires, which took place just be-

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the work has been somewhat chequered, and only a few months ago we were not without anxieties in reference to it, as then there appeared to be but little life in the few who had put on Christ by baptism. Thank God, my present visit is at a time when there is much to encourage! The change for the better dates from the summer vacation, when we made arrangements for one of our theological students to spend most of his holiday here. Terasawa was selected as the one best suited to the work in its then condition. His efforts were accompanied with tokens of God's blessing, and when it was time for him to rejoin his class, Yamashita was asked to continue the work, as we had accepted Aratani's resignation, and no other arrangement seemed possible. This man came here with a deep sense of his weakness, and in simple dependence on the promised aid of the Holy Spirit; and now, in this little gathering, I was permitted to see some of the results of his earnest and prayerful work. Inouye and his wife, two of the first I baptized in 1881, were not with us. They have joined the Greek Church, which simply means that they have chosen a form of Christianity which permits them to carry on their business on Sundays much the same as on the other days of the week. We sang a hymn together, after which Yamashita offered prayer. I then read Acts iv. 23, &c., and made a few remarks on it, dwelling especially on the necessity of having a purpose in prayer—a definite object in reference to which we ask for definite blessings. Yamashita followed, and amongst other things referred to Solomon's prayer for wisdom. It was not, he said, a selfish prayer, but one in which he sought what he needed for the work entrusted to him; and so in our prayers we should seek what would make us useful to others as well as what is needful for our own growth. Kodama referred to the past in a way that showed that during the past year he, like so many others in this land, had been drawn nearer to the Lord. After these mutual exhortations, two of the Christians offered prayer, and I concluded with a short prayer and the Benediction. I cannot but feel that this is the beginning of a day of better things for Tokushima and the little Church here.

24*th*, *Thursday*.—This afternoon I called on Kodama, and subsequently had private interviews with Ichinomiya and Miyaki, two of the catechumens. Miyaki is a Government school-teacher. He has carefully studied the New Testament, and has, I trust, accepted the Saviour it reveals. It was no easy task, Yamashita tells me, to teach him the nature of sin, as he had been schooled in a morality from which God was excluded. He had been a dutiful son, and bore an irreproachable character, and although he was convinced of the truth of Christianity he could not understand its teachings in regard to sin and salvation. Yamashita urged him to pray to the one true God in whom he believed, for special light and teaching in reference to these all-important subjects. As an earnest seeker of the truth he did so, and God graciously answered his prayer, and now, with a deep sense of sin, he embraced the Lord Jesus as the Saviour from sin, as well as the teacher from God. I sincerely trust that this young man will be a stay and support to his fellow-believers. Ichinomiya, though still young, was formerly a writer for the local newspaper, and he has recently suffered a short imprisonment for an infringement of the press laws. This was the second time he had been punished for such an offence, but before his last trial and imprisonment he had become a believer in Christ, and it was touching to hear him relate, as he did at one of our gatherings, how much peace and comfort he derived from the knowledge of the Lord during the time he was a prisoner. In the evening I met the Christians and catechumens at the usual Thursday evening service. After shortened evening prayer I spoke to them on, "Ye are the light of the world." After the conclusion of the service we united in prayer, again one or two of the brethren leading.

25*th*, *Friday*.—In the afternoon walked with Kodama and Ichinomiya to the top of the Castle Hill. Tokushima was formerly the seat of a Daimiyo, and here stood his castle, the stone walls of which remain. All the buildings and residences which formerly stood within the castle enclosure have been removed. The foundation-stones are still in position, and the stone bridges and artificial rock-work which

rise close behind.
Yoshinogawa flows across the plain to the sea, forming a delta with its four streams. Two of these streams form the island of Tokushima—the island of virtue—from which the town takes its name. The plain is thickly studded with villages, and presents a grand field for missionary work. God grant that the little beginning which has been made may grow and extend until the Gospel is known in every one of these numerous villages! In the evening the four catechumens came in to be examined in the fundamentals of faith and practice. Several of the Christians were present, and at the close united with us in prayer.

26*th*, *Saturday*.—In the afternoon had private interviews with Mr. Ichinomiya, sen., and Mori. Both these men are an illustration of the truth that it is by the shining light of believers that men are led to glorify God by giving themselves to Him. The son of Ichinomiya was the first to learn the truth, and the change which the reception of the Gospel wrought in the young man so impressed his father that he gladly learnt from him the secret of it. Before openly avowing his determination to become a Christian, the old man threw away his idols, thus showing that he was being prepared for the reception of the truth as it is in Jesus. Mori is a Government officer, and he seems to have been at first impressed by the lives of the Christians. He and Miyaki are friends and neighbours, and

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Christians for confirmation, and his narrative tells us of Bishop Poole's first visit to the station:—

May 8th, Thursday.—One of the principal objects of this visit is to prepare the candidates for confirmation, in view of the Bishop's proposed visit next week. I have arranged to meet them every evening. This evening we met at the preaching-room. There were twelve present altogether—six of them being candidates for confirmation. Amongst those present was Inagaki, the barber, who was one of the two Greek Christians who invited us to Tokushima three years ago, and subsequently did the cause much harm. His mother and mother-in-law were also present. I spoke on the object and nature of confirmation, addressing myself especially to the candidates.

9th, Friday.—This afternoon went into the town. In one of the leading thoroughfares saw some photographs of Buddhist idols exposed for sale in one of the shops, and stopped to inquire the price of them, and got into conversation with the shop-keeper. I had taken a supply of tracts with me in the hope that I might have an opportunity of giving them away, and of saying a few words for the Master. I sat down in the shop, and, as I carried on the conversation, quietly distributed the tracts until they were all gone. In places like Tokushima, where so little is known of Christianity, I believe in thus sowing the seed broadcast. Nature is lavish in the seed she sows, and why should not we be? In the evening Inagaki's mother-in-law came in, and said that she wished to join our Church. She was an inquirer with us before the trouble created by Inagaki, and afterwards joined herself to the American Baptists, by one of whom she was baptized. The Baptists have now retired from Tokushima. Inagaki, and one or two others, made what they could out of them, and ultimately broke up their work. The Christians here think this old lady an honest and sincere woman; but I told her that I should not think of receiving her into our Church without inquiring fully into the circumstances of her case. I told her further that in Inagaki's case a long probation would be insisted on. I find that since he has withdrawn from the Baptists he opens his shop on Sundays. This, I fear, shows that he has very little, if any, real religious principle or life. Subsequently met the confirmation candidates again. Including catechumens, there were fourteen present. I made the first part of the Catechism the basis of the evening's instruction.

10th, Saturday.—Yamashita returned from Osaka to-day. We called on Ichinomiya. His daughter is now learning the way of God, and has asked for baptism. Afterwards called on Shimoyama, who has taken over Kodama's business, and Takeichi, a young man who is a candidate for baptism. I was introduced to his father. He is quite a character, and scholarly. There is a literary society which meets at his house three times a month. Takeichi tells me that his father reads the Bible, observes the Sabbath, and daily prays to God, but that he does not think it necessary to attend church. In the evening met the Christians again; there were thirteen present. We went over the second part of the Catechism.

11th, Sunday.—Morning service at nine o'clock; there were twelve present, Inagaki's mother and father-in-law being of the number. Kosato and Mori being from home were not able to be with us. Mrs. Tatsuki was also obliged to stay at home to keep house. I preached on Rom. i. 4. I did not administer the Holy Communion, as I thought it would be better to have it after the confirmation. The afternoon service at two o'clock: about the same number present as in the morning. I spoke on Christ our life. In the evening met the Christians again, and went through the Holy Communion office with them. We spent a most interesting evening together.

12th, Monday.—Called on Mori's brother, who is earnestly studying the New Testament, and has asked for baptism. He is a medical student in Osaka, and will return thither shortly to continue his studies. I hope to baptize him before long. I saw his mother, who has also asked for baptism. In the afternoon removed to another hotel, as I thought the Bishop would be more comfortable there. In the evening a most interesting gathering with the Christians. We went over the Confirmation Service together.

13th, Tuesday.—About four o'clock

and was already in a jinrikisha, having been met by Ichinomiya and Mori. After exchanging a few words of greeting we proceeded to the hotel. After the Bishop had taken breakfast and had had an interview with the Christians who went to meet him, we turned out for a walk and went to the top of Castle Hill. After dinner we met the Church Committee, and inquired what they had done during the year. Last year the little Church was in a feeble condition, and hardly able to pay preaching-room rent and expenses, and Mr. Evington and I undertook to help them. At the beginning of this year they took the entire burden again, but received a subscription from Yamashita. In March, Mr. Sawayama's paper on self-support was circulated amongst them, and they concluded that it was not right to take

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Awaji, where the S.P.G. work next visited is
Inland Sea, between the main island of Hondo
a little smaller than the Isle of Wight:—

May 15*th*, *Thursday*.—Left Tokushima at 8 a.m. for Muya. The distance is about eight miles across the plain. We had to cross two rivers in ferry-boats, and one by a floating bridge. Arrived at Muya about 10.30, and secured a boat to take us across to Fukura, in Awaji, where there is an S.P.G. catechist stationed. It was a delightful morning, and we had a lovely sail

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for confirmation, one being the wife of the catechist. The Bishop made a short address on the Epistle for Fourth Sunday after Easter. After the confirmation we administered the Holy Communion. The catechist from Fukura, the catechist at Sumoto and his wife, a theological student, and three others received. It was nearly eight o'clock when we got back to the hotel. After packing up our baggage, went on board the steamer, where we had breakfast. This over, we went on deck, where we remained during most of the passage across to Hiogo.

Turning to the southern island of Kiu-shiu, we would remind our readers that in November last year we inserted an interesting letter from Mr. Maundrell, describing a movement towards Christianity in the provinces of Chikugo and Chikuzen, which, however, had disappointed expectation. The following letters show that after all there were some true inquirers among the people, and gives hope, by divine grace, of the extension of the Gospel into these still unoccupied provinces:—

Letters from the Rev. A. B. Hutchinson.

Deshima, July 22nd, 1884.

I now write to let you know how we are being cheered by tokens and indications of the seed taking root to some small extent in Chikuzen. You will remember that my visit was supplemented by one from Watanabe San, our catechist here, who spent some days at Saga to the benefit of the Church there. Meanwhile Inutzuka San went on to Chikuzen, and has since sent me a detailed report of his visit. At Hizamitzu he went to the house taken by the Native Church here for a catechist, and announced his arrival, and intention of preaching in the evening; but in vain. No one came save the family residing in part of the house. However, there did not appear to be open opposition, only quiet indifference. He went on to Onodani, some fifteen miles farther. Here Watanabe San had preached on one or two occasions last year. It is a village of about eighty houses. Arriving on June 27, he met the head-man and arranged for preaching. There is a head-man for every fifty houses, who is the recognized referee in case of disturbance, &c., needing government interference. Many attended, and after the preaching on the next day and a long conversation about Christianity, a request was made that either Inutzuka San or Watanabe San might pay a monthly visit. Seventeen heads of families gave in their names as candidates for baptism, i.e. between sixty and seventy individuals, old and young. It is to be hoped that we may not be so disappointed with these as with others in different parts of the same district, who after a time fell away and abandoned their first resolves.

From Onodani, Inutzuka San proceeded to Kuchi no Hara, arriving on Sunday, June 29, about 2 p.m. Here he was surprised and delighted by what he saw, viz., three families assembled in the house of an energetic inquirer, engaged in divine worship, with hymn books, Prayer-books, and New Testaments spread out before them. The hymns they read and talk over, one leads in prayer from the Liturgy, and a chapter is read and discussed; but as one said, "We feel a danger of falling into errror as to the meaning of the book, and do long for some one to come and teach us." They welcomed their unexpected visitor, who proceeded to give an address, and then comforted them with prayer. These three families call for our prayers, for they are enduring bravely a determined persecution for the sake of our Lord and Master. At the end of 1883, Mr. Maundrell, with Watanabe San, visited Kuchi no Hara, and one result was that the heads of these three families decided for Christ. They each rented a field or fields, being small tenant-farmers; and in addition to this one made *tatamies* (mats for the floor); another acted as boatman on the river, piloting coal-barges down to the sea; the third kept the bath-house for the neighbourhood. At the beginning of this year the storm of persecution broke on them. The owners of the property reclaimed the fields, absolutely refusing to let land to any one inclined to Christianity. The bath-house had been enlarged by public subscription, so the

to cutting firewood and carrying ... small bundles for a livelihood. The other still has his boat work to depend on; but as I said, all three have been deprived of their principal means of living by the loss of their fields. The wives of the bath-man and the *tatamie*-maker are bearing the trial bravely; but not so the boatman's wife. She feels acutely, as does her husband also, the loss of their son, aged about twenty-five, who has left home solely because his father has become a worshipper of Jesus. A short time since, a general charge was laid against them at Itsuka, a larger village about five miles off, and the police magistrate inquired into the case and dismissed it; but asked if it were true that they had left off worshipping in the old way and were about to become Christians. They said it was so; they had learnt about the true God and must worship Him. The officer charged them to do nothing of the kind, but to go back and live peaceably with their neighbours and give up these new-fangled, foreign ideas. However, they replied in the spirit if not the words of the Apostles when similarly charged by the Sanhedrim, "We must worship the true God whatever man may do to us." It was these three assembled with their families whom Inutzuka San found keeping the Sabbath as is their wont.

On Monday morning he held a public preaching. The head-man came, the schoolmaster, and the village council, as well as several others, about twenty-five in all. As it poured with rain, another

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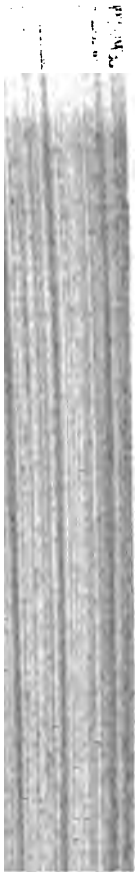
and to get advice for the trembling from which he was suffering. He brought news that a police-officer had made his appearance at Kuchi no Hara a week since, in consequence of the false charges made against the Christian inquirers, and inquired why the family of the bath-keeper were living in the cow-shed, and ordered the restitution of the bath-house. He also asked of the head-man the meaning of the high fences along the path leading to Tanaka's house, and ordered their removal. Thus it was shown that the authorities are sincere in securing freedom to the individual to worship according to conscience. Of course they cannot go further, and make neighbours trade with Christians against their will. I made a careful examination into Tanaka San's case. He was with me for about two hours on two successive days. I was indeed pleased with his answers. Remember, he has only on three or four occasions before this heard preaching during the last ten months. But he has read the New Testament through prayerfully *twice* in that time. This, and the Morning and Evening Prayers in the Prayer-book, and the Catechism, have been his study and comfort. We really feel that he has been taught of God. Sin, the Atonement, the mediation of Christ, the unity in Trinity, the resurrection, and eternal life, are to him realities. It did us good to hear his voice in the Confession and Lord's Prayer on Thursday evening at our service. He has suffered much for Christ already, and yet withal is so humble in his ways. I felt here was indeed an exceptional case, and gladly granted him his request.

His coming and his object led one of whom we have long been hopeful to make also the grand decision. Really a fruit of Mr. Andrew's loving labours, Sadakichi San has been kept back by a mistaken view as to some sensible sign being required of the incoming of the Holy Spirit to the heart of the believer. Bishop Poole's address to the confirmees on this point much impressed him, and at last he too has declared for Christ openly. He has been for four years past the manager of our Sailors' Institute—a man of tried integrity. These two I had the great privilege of baptizing on Sunday evening. Tanaka San, whose replies were clear and given with remarkable energy, was baptized by his name Sōkichi (entire excellence). He is a man of forty years of age. Uyeda San, Sadakichi (excellent disposition), is thirty-one. Both are married men. In time we hope that their wives will be united with them in the faith. Thus then we are permitted to receive the first-fruits of Chikuzen. Pray that a large harvest may be vouchsafed us.

Next I think it is important to know that the Government seems determined to secure individual freedom of conscience in respect to religion, as illustrated by the action of the police here, and also in another district. The *Fukuyin Shimpo*, a Christian newspaper, contains an account of an attack on the church at Takahashi in Bitchiu, about half-way between Kiu-shiu and Osâka. On July 6th, Sunday, in the evening at eight, the usual service was being held, when some 2000 people assembled. A bigoted Buddhist next door began beating a drum and shouting the ordinary formula, "Nami Horen go," &c. The people took it up, and got more excited. At last, about ten o'clock, after throwing stones and offal, and breaking the glass doors and lamps, they brought spades and clubs and proceeded to wreck the building. The women and children could not get out owing to the crowd, but prayed and sang, the pastor exhorting them to trust in God, who would deliver them. At last a man broke through, when the lamps were put out, and supported by a non-Christian official pleaded for help from the police. Two policemen arrived, and order was restored. Threats were made next day that the following Sunday the Christians should be all killed, and bamboo spears were prepared, and quantities of serpents brought in to throw at the Christians, who were meanwhile "boycotted." However, a Christian schoolmaster arrived from a neighbouring place, and, after deliberation, a public preaching was held. Nearly 2000 again assembled and cried out "kill" and "strike." Stones, fruit, and live serpents were thrown at the Christians, and the pastor was much bruised. The police appeared in force, apprehended many, who are now in prison, and restored order.

Clearly, struggles of a serious nature must be looked for in this endeavour to win the land for Christ.



Waldo Sibthorp, the Rev. C. J. (afterwa
and the Rev. J. W. Cunningham.

It appears from the Report read on that o
to the management it was found necessary tc
of clerical secretaries. The retiring Secreta
had undertaken the office in 1802, when the
566*l.* and the expenditure 371*l.* In 1815 he
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diture to 14,029*l.* In 1820 another gentlema
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necessary to have four secretaries—three
Sixty years have passed, and now, in 1884,
and our receipts have increased to 232,448
225,910*l.* (in both cases including Special I
expenditure are now six times as much
secretaries have increased twofold. Are we
forefathers, or do our secretaries do more wor
Perhaps a little of both.

A comparison of the various items of inc
the General Fund) may be interesting:—

	Receipts (General Fund 1824
Associations	£32,5
Benefactions	7
Legacies	4
Sundries	2,4
Interest on investments . . .	8
	£37,0

	Expenditure (General Fu 1824
Missions	£28 4

In the items of the above expenditure it is interesting to notice that in 1824 the printing of 9500 copies of the Twenty-third Annual Report cost 1111*l.* In 1884, 19,500 copies of the Report cost only 1305*l.*

Dividing the totals we find that the Mission and Home Expenditure is as follows:—

	1824.	1884.
Foreign Mission expenditure . .	£28,407	£171,083
Preparation of Missionaries, and Disabled Missionaries . . .	2,492	16,505
Home expenditure proper (including Deputations, publications, and office expenses)	6,188	24,415
	£37,087	£212,003

In 1824 about 15*s.* 4*d.* in the pound, of the expenditure, went into the mission-field; in 1884 about 16*s.* 2*d.* (this not counting the Special Funds; if they were included the proportion would of course be larger). In 1824 the Home Expenditure proper, for collection of funds and administration, was 3*s.* 4*d.* in the pound; in 1884, 2*s.* 5*d.* in the pound, or, if Special Funds are included, 2*s.* 1*d.* in the pound.

Looking to the mission-field we find as follows:—

	1824.	1884.
Missions	9	20
Stations	42	216
European labourers	106	277
Native „	313	3,778
Schools	255	1,694
Scholars	13,618	68,830
Native Christian adherents .	(none mentioned)	193,000
Communicants	(„ „)	40,757

What must strike any one in reading these figures is the slow increase in sixty years of European labourers—not an increase of threefold. What need still to cry to the Lord of the harvest to thrust forth labourers into His harvest! On the other hand how encouraging is the increase in Native labourers—more than tenfold; in schools nearly sevenfold; in Mission stations fivefold.

In this comparison of sixty years' work there is surely much to humble us. Has the Society advanced as it might have done? Is about a sixfold increase all round in sixty years as large as ought to have come about? If every member of the Society at home had been all along these sixty years a true worker, might not our income have increased sixtyfold instead of six? If every Christian brought forth from heathen darkness had been in all respects a shining light in his own land—might we not have expected that even whole nations would ere this, in far greater numbers, have cast their idols to the moles and the bats, and have crowned Jesus Lord of all?

JOHN P. HOBSON.

Buganda, March 25th, 1884.

Small-pox has lately swept through the country like a desolating scourge. There seemed not to be a house where there was not one dead; the wild wail of mourning would rise up now and again in every direction. One of our lads took it and died of it. It was a time of great grief to us. Mr. O'Flaherty was by no means recovered from his severe fever, which made the visitation more severe. I think the poor fellow who died was trusting in the Saviour. He sent for me on one occasion, and I asked him if he wanted anything. He did not. I told him we would send some medicine. (He was well looked after. As his wife and friends nursed him, Mr. O'Flaherty and I did not care to go among infection if we could help it, for we always have so many people and children about us.) I was just going out, when he called me back and said, "I want to have prayer." I prayed with him, and he said that he did not fear to die. When he died we buried him at midnight, as we did not like to delay at all. We said the Creed around the grave, and on the following Sunday we had the funeral service.

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From the Rev. P. O'Flah

Rubaga, Buganda,
April 1st, 1884.

The plague of small-pox has decimated the land; princes, princesses, and [illegible] have been carried away, and the

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of the expedition, died *en route* here, laden with spoil and flushed with victory.

Gabunga was a friend of mine, and a liberal one too. The night before he set off to attack Roma I was with him at Boya, some thirty miles from here. I found him surrounded by several thousand of his choicest warriors, and by the high-priest and priests of Lubari, who were sounding over him their blessings and prognostications of success. The high-priest was seated on his right, and he had placed on the grand admiral's head a crown of charms and garlands, made up of the curious teeth and horns of rare and extinct animals. When I approached the great man, he arose and warmly embraced me, seated me on his right, on the seat which the high-priest was ordered to vacate for me with evident signs of dislike, and Gabunga doffed his crown of charms and brought out his well-thumbed St. John's Gospel, and asked me to read and pray with him. I did so in the presence of all. I read about Him who was crowned with thorns that we who believe in Him might wear a crown of victory and glory. I spent with him a pleasant night, and reminded him that even conquerors are often conquered by death. I came away next morning, bringing home a fat sheep, his present, and he escorted our mailmen to Msalala. I am sorry for Gabunga.

During the small-pox and Musisi's persecution our school and usual literary and religious classes and preaching had to be given up. I was ill, and Mr. Ashe looked after the patients with much kindness. I never left my house. But though confined—having on me a weakening compound complaint, and not being able to eat except that which barely kept life in me; indeed, it is a wonder to me that I have not succumbed from atrophy—I received much divine help.

I have not spent one idle hour during those two months. I have written out and revised our Morning and Evening Services, our Baptismal, Burial, and Communion Services; have translated the Collects, and Epistles and Gospels from Advent to Easter, and part of the New Testament. I have added largely to my Lexicon in Ruganda, Kiswahili, and English, and English, Kiswahili, and Ruganda; to my grammar and series of educational books, on the "Step to Step" system, which Mr. Mackay will print when he returns, if he is spared. I was not able to sit, yet I worked, and I think I learned more of the language during this period than during the last twelve months.

All our previous classes and work are in full swing. I have preached these last four Sundays to full congregations. We have added a kind of diaconate of seven Natives to meet us in prayer and in consultation, so that in case of any sudden change the Native Church of Buganda might know how to look after itself. We have singing and communicants' classes, and general exegetical and instruction classes, besides the juniors.

I am now three years here on the 18th of March. No. of baptized, 68. No. of communicants, 40. There are two very handsome and exceedingly intelligent princesses, whose grasp of divine truth is great, enrolled among the members. The Princess Elmasi was the first, and the Princess Rebeka Mugali the second. The Princess Nakabia was taken away. Mugali taught her favourite maid, and stood godmother for her. Several important officers in Cæsar's household are intelligent Christians and hold prayers and classes in their own homes. You remember the interesting young chief, Sebwato, and his priest, of whom I wrote you in a former letter. He has manfully discarded all his wives save one, and was baptized last Sunday. His priest not yet, because in his examination he failed to satisfy me. His name is Nikodemo Sebwato.

There are several willing to be baptized, but it is the fiery ordeal of sending off their wives—a disgrace and an insult of the first magnitude here—that keeps them back. But the example of Kinyoro and Sebwato will, I am sure, have a good effect.

Philip Mukasa, one of the first five who were baptized, 18th of March, 1882, and who was my personal friend and servant, died last month here with the small-pox. His father has been a chief, and so is his brother. He was the bosom friend of Henry Wright Duta. They both came here together. Litchfield taught him to spell. Seeing him to be quick I begged Mukwenda for him, and

man, soon learned to read, and was baptized, and taught others. Her devotion to her sick and dead husband was remarkable. She has for ever won my esteem. Philip Mukasa and his wife Sarah were named after me and my wife. They were the only two faithful ones, faithful as it were unto death, during the Musisi persecution. Even Sembera Mackay, whom we all thought a rock, fled. So did Henry Wright Duta. Philip Mukasa and Sarah Nakima alone stood their ground, and braved Musisi and Namkade. The first day of my illness, Mukasa pleaded my case so ably before the Katikiro and king that both gave him a present of cloth, though he

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From the Rev. R. P. As

Buganda, June, 1884.

Those who have been baptized appear to be going on steadily, although two of our young men went off, of their own free-will, on one of the horrible marauding expeditions so common here. One has returned, having wounded himself on the way with his own spear. I trust to hear that he was wounded in trying to rob goats, that it may be a lesson to him. We need much to urge those who desire baptism to count the cost. There is one element of comfort with respect to those baptized, that they have been baptized at considerable personal risk, and one would hope that they are prompted by more than a passing fancy. Our Sunday gatherings, though small, are encou-

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They can always be stopped at the south of the Lake if such a course should ever prove advisable. A large party of the Baganda were cut to pieces on one of their expeditions lately. We heard that they intended sending an expedition of revenge. We wrote a joint letter to the king, pointing out that his people there had no business to raid, and urging him to forego revenge. We do not know what the result will be; but we felt it right to make a protest. The king received it in very good part. So we hope that he will act upon it. Meantime no steps have been taken, and the chief, who was very anxious to go, has not yet received permission.

I regret to say that Mr. Mackay has had some very severe attacks of fever. In fact, he is now in bed with one; he was just getting round after a very bad attack when he was struck down again. I think he overworked himself before he had recovered sufficient strength.

Mr. O'Flaherty is at present working hard, too hard I am afraid, at the garden, or rather shamba, of, I should think, from eight to ten acres, in addition to a voluminous dictionary of the Luganda language and his teaching. He generally makes a practice of going to court at least once a week. Summing all up, I think I may say that the work is progressing, and, at least, as Mr. Wigram observed, we are here. And though we have our troubles and difficulties, they have not proved in the past insurmountable, and I trust will not prove so in the future.

On Sunday last, June 22nd, an oldish man, who is an assistant storekeeper at the court, was baptized. He seemed an earnest believer. Muira, whom I have mentioned several times, is now staying with us. He is still holding to the truth, I believe, firmly. We had a visit from two who were baptized some months ago; both seemed still as earnest as ever. We have so little to go by, except what they say as they leave us, and have to go to the country; but these two I mention had made excellent progress in reading, which shows that they had been taking some trouble to improve their knowledge. I would very much like to see "a day" in the various Missions faithfully described, as it would help one in understanding the best method. I have lately asked all who will voluntarily do so to meet me at midday for a daily prayer-meeting, in which the special subject of prayer shall be the conversion of the people. I invite the others to offer prayer. One who knows black people well rather deprecates too many such gatherings, lest they shall learn to put praying in the place of a holy life, and lip-service in place of a Saviour. I can see that this is no imaginary danger, for they can ever say aloud "Amina," but the practice of the thing assented to is often not considered obligatory. I should think that brethren on the West Coast might have some help to offer upon points such as this; for the black man is much the same everywhere. I am full of hope for him; his most serious faults appear to me to be those of children. He is vain, impulsive; to-day is his for ever; he lacks self-control;—but are not these all faults which patient teaching may reduce?

From the Rev. P. O'Flaherty.

Buganda, July, 1884.

Cultivation.—Owing to the small-pox and my illness our shamba was ruined. I had to come to the rescue at last, and build a strong euphorbia fence all round. Hard work this; but this fence will be ever improving, whereas reed fences last only one year, and reeds are now scarce. Our spring work is now over and harvesting commenced. Three hard months of it. There is famine sore all over the land, and our own and Arab Wangwana rob from us by night. Hunger, they say, knows no law. Owing to the six long months' drought one large crop of maize and beans and sweet potatoes was burnt up—a great loss this. Owing to this terrible drought the young plantains did not grow, hence this present famine. But these last three months have been rainy ones, and the young crops look well. Muhogo has stuck to us. This day I have sent our lads over the face of the country to buy food, at famine prices. They returned without any food! This week has commenced Ramadhan, and has brought a fresh battalion of Arabs and their slaves. They are hungry men, and therefore religiously angry men; their fanaticism is beyond description; and the result is that our shamba

God has His own work for us to do, He will defend us for the doing of it.

About the state of matters in the Soudan our Consul-General has informed us up to date.

Rebeka Mugali, the baptized princess, and her niece, keep up continual communications with us, and send us presents of food. She regularly assembles her men and women and reads to them, and talks to them of the Word of life. She had all her houses swept out, and her mother's charms sent back. Jesus alone is her charming Charmer—her only Saviour. She sends me word to-day she is very ill. I send her medicine. This princess and her sister, Elmasi (the diamond), are true Christian characters. Elmasi, living five days' journey from here, sent last week her handmaid, stating that she wished she had books and sheets to teach her people, and that she wished I was at her place to teach them all. But added, "The time is not yet ripe for that; to come now would be dangerous."

I might give you an account of the indirect influence of our Mission as well as the direct. I only have time for one instance. A large army went with Wakoli, the King of Busoga, to pillage the Basoga and the Bakedi not subject to him. That army was returning with much spoil and slaves when attacked by the naked Bakedi. Six chiefs and forty-six sub-chiefs, and many, many of the king's pages and innumerable *bakopi*, or peasants, were killed, among whom

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these people will take the great many guns the Baganda cast away to Kaba Rega, and will buy over the Banyoro, or some other people, and desperation will make them brave, and provide them arms, and the Baganda may come off second best; and clemency, for the king is known to us as Mtesa the Good, and not the cruel. And, besides all this, God it seems has a controversy with your people for their sins. The small-pox has swept away its thousands, and now the plague is sweeping off its tens of thousands of your children, from those of the king to those of the peasant, without regard to age, sex, or rank; and the cattle plague sweeps off your cattle; and to add to these horrors, the famine now stares you and us in the face. Surely the number of the old pure Baganda carried off by plague, pestilence, and war exceeds the number of those poor hungry slaves you bring with you here! Every man that dies single, his progeny and bravery die with him. If they were to remain at home and cultivate their land like other nations, and develop their resources, and learn wisdom, they would breed fast and sell to surrounding countries like England, and the people would have time to build good houses and be at peace, and God's blessing would rest upon them, and the chiefs would become rich and wise; whereas I see nothing now but the sure signs of the anger of God." I spoke with a sadness and tremulousness in my voice. The king and hard-hearted chiefs were visibly moved. Silence, solemn silence, reigned for a space. The king then said, "I think, Philipo, you have not lied. You have shown me plainly that they have done only what we would have done under similar circumstances. You have made plain what I never thought of before. I have heard your pleading and granted your request;" and then ordered the war-flag to be taken down. The Arabs were in a fury when they got outside, and threatened death. I was in fear and trembling lest I should be breaking the Society's rule, which forbids its missionaries meddling in the politics of a country; but I consoled myself with the thought that I was pleading the cause of humanity.

Yesterday a very hearty Christian was baptized—Robert Munyaga. His wife and sister are under instruction. He is just before me as I write, to say that his eldest son is just dead with the plague. I advise him to be off to his country-seat in the Kyalu. He is off. There are twelve wishing to be baptized, one of whom is Sebwato's former priest of Lubari, I once mentioned to you. Sebwato—himself at the war against Kibogola near Usui—is baptized. He gave me a present of a fine boy in honour of the event, which I gave Ashe.

I will now close by giving you an account of why the royal flag was hoisted on the Sundays.

Mohammedanism became exceedingly loud and impertinent some two months ago. I was a long time at peace with the Arabs, but the Koran was out every day in court, and they were busy teaching the chiefs, and I thought the time was come to have another dash at it; so I asked the king to bring out five chairs, and seat four of the principal Arabs on them, one on each, and myself on the other—that the king should take the Koran, and ask a series of questions, and whoever answered best and most, let him be the king's head professor and teacher. The thing pleased Mtesa greatly. He asked me to remain privately with him in the evening. I did so. I dined with him, and put him up to the kind of questions to ask. Next day he placed the five Mwalimus on the chairs; I near himself. The king questioned, I prompting him. In the course of fifty minutes all the Arabs were off the chairs except Masudi, our arch-foe, and now a powerful sub-chief here, the most clever of all. He and I now confronted each other. Greek met Greek. The king was amused, and so were the chiefs. In thirty more minutes Masudi was off the chair, and I alone on. The chiefs loudly applauded, and Masudi, getting angry, loudly insulted, and the Arabs loudly joined him, and said I was worthy of death, an incorrigible kafir. I calmly asked the King: "Mtesa, you see this man whom you in your kindness made Munakulya. He, what does he know about religion? You see how little he knows of his own Koran and its teaching, and how I, a foreigner, have shown you they were babes. He, a drunkard, of whom all the Arabs are ashamed. He, a kafir, who eats the

After this the king ordered his people to keep Sunday sacred, and ordered his flag to be hoisted on Sundays. Many private interviews followed, and presents and a large tusk of ivory, 140 lbs.; this is the third put to the credit of the

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We also give a Ruganda (or Ru-Ganda? or
hymn, apparently based on "Safe in the arms
sends in print, as printed by himself with M
with a literal translation which he has appended

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Mu mikono gya ISA :	In the arm
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Enaku tezitutisa :	Grief dotl
Kuba fwe tukumibwa.	For tha
Dwaki tubusa busa :	Wherefor
ISA anaja mangu ;	Jesus w
ISA gwoli mutusa :	Jesus, Th
Tusaba, nti jangu.	We bes
Mu mikono gya ISA : &c.	
ISA Mukama wafwe :	Jesus is o
Olwazi lwe biro byona	Rock o
Gwe Mununuzi wafwe :	Thou art
Gwolina ekisa kyona	Thou h

THE MONTH.

A DEEPLY interesting meeting took place on November 4th at the C.M. House, when the Committee took leave of the Revs. C. C. Fenn and J. Barton, on their departure for Ceylon; of Bishop Hannington, the Rev. W. E. Taylor, and the Rev. E. A. Fitch, for East Africa; and of the Rev. Dr. E. F. and Mrs. Hoernle, for Persia. There was a crowded attendance of members and friends. The Instructions of the Committee to Mr. Fenn and Mr. Barton were delivered by Mr. Wigram, those to Dr. Hoernle by Mr. Gray, and those to Mr. Taylor and Mr. Fitch by Mr. Lang. The Bishop (who of course does not receive "instructions") was addressed by Mr. Wigram. After the several brethren had replied, an address to them was given by Archdeacon Richardson, who spoke on the three "Beholds" in St. James v. 7—11, noticing three different varieties of the grace of patience, and applying them to the three Missions, Ceylon, Persia, and East Africa. The Rev. H. W. Webb-Peploe closed with a most comprehensive and beautiful prayer.

MR. FENN, Bishop Hannington, the two younger brethren for East Africa, and Mrs. Low for Palestine, sailed in the P. and O. steamer *Nepaul* on November 5th. In the same vessel was Bishop Caldwell, the S.P.G. Bishop in Tinnevelly. Mr. Barton was prevented from accompanying them by sickness in his family, but he left for Trieste on the 11th, to catch up Mr. Fenn at Suez.

ON October 31st, the honorary degree of D.D. was conferred on Bishop Hannington by the University of Oxford. The Bishop was presented to Convocation by the Rev. Canon Ince, D.D., Regius Professor of Divinity.

ON October 18th, at St. John's Cathedral, Winnipeg, the Rev. R. Young, C.M.S. missionary at Red River, was consecrated first Bishop of the new diocese formed out of the Diocese of Athabasca. It comprises the southern portions of that vast territory, and includes the C.M.S. stations on Athabasca Lake and Peace River. Mr. Young takes the title of Bishop of Athabasca, and Bishop Bompas will take a new title for his great northern diocese.

IT is with mingled sorrow and thankfulness that we announce the death of our oldest missionary in the field. Archdeacon Alfred N. Brown, of Tauranga, New Zealand, was called to his rest on September 7th. He was one of the original students when the C.M. College was opened in 1825, and was ordained in 1827 by the Bishop of London. He sailed for New Zealand in April, 1829, and has laboured ever since, a period of fifty-five and a half years. He was appointed Archdeacon of Tauranga by Bishop Selwyn in 1844. A letter from him to the Editor of the *C.M. Gleaner*, noticing his early training at Islington, &c., appeared in the number of that periodical for May, 1877.

THE Jaffna Mission, Ceylon, has lost another of its Native clergy. The Rev. J. Hensman, Pastor of Kopay, died on September 5th, after no less

that he would be one of the first East Africans t
death, which was quite sudden, occurred on th
Thanksgiving day at Frere Town, the gladness o
mourning unto all the people." Mr. Handford's
great pressure on our space this month prevents

THE Rev. James Settee, the senior Native pas
retired through ill-health. He has been in conn
over fifty years—for twenty years as catechist, a
Native clergyman. He belonged to the Swampy

ON September 21st, at Metlakahtla, Bishop I
adult Tsimshean converts, and afterwards admi
the Holy Communion. The Bishop has transl
Gospels of St. Matthew, St. Mark, and St.
language, and St. Matthew is being printed.

SINCE our November number went to press,
received from Bishop Bompas and the missions
on the borders of Alaska, dated as late as Augus
months to come, by way of the Youcon River a
previous letters were more than seven months
route *viâ* Manitoba and Canada. We shall pri

IT is seldom that we can find space to rec
triumphs, of other societies, much as we should
express our sympathy with our brethren of the
in the calamity which has been permitted to
African Mission. They were established at Bi
Portuguese districts south of the Congo; a
have been plundered and expelled the countr
to have been influenced by a Portuguese trader
[illegible] the Romish priests are charged

that the Lord has been pleased to pour out His Spirit upon us in an especial manner. I will endeavour, by God's grace, just to tell you, in as few words as possible, "What the Lord hath done for us" (Acts xiv. 27).

You will remember how in my last letter I told you of one of my boys (formerly under Mr. Wood and Mr. Maser) in the mission-yard, coming to me, and, almost out of breath, telling me of the joy that filled his soul, as he had found "Peace with God;" how I talked to him quietly afterwards; and how he told me that as he was reading 2 Kings vi. 15—18, the Lord opened his eyes; and how we knelt down and thanked God together. Now I have to tell you of still greater things than these. Afterwards I found that a companion of his had found peace the same afternoon. He was more quiet, but none the less really converted to God. These two (one of King Dosemu's sons and one of the king's chamberlain's sons) have shown the reality of the change by constantly trying to lead their companions to the Saviour. You have no doubt heard of the blessing resting upon Rev. J. Johnson's work, and I feel it is like a wave of blessing passing over from Breadfruit, as these two lads were encouraged and exhorted by their companions in the Grammar School to turn from sin to serve the Lord Jesus, and these companions were blessed in connection with the Breadfruit services. However this may be, the Lord hath done great things for us, whereof we are glad.

I felt convinced that this was but an earnest of what the Lord intended to do, and so in my evening sermon last Sunday week (the 14th) I exhorted the members of the congregation to come up and pray earnestly for a blessing on Monday evening (I have made the prayer-meeting congregational—it used to be more for the agents). They came, and the Lord's presence was manifest. We took the subject of "Forgiveness of Sins." Mr. Harding took the meeting, and he and Mr. Oluwole and I pressed home to them the necessity and privilege of a present salvation from sin. Then our two dear young brothers just told us in a few words what the Lord had done for their souls. This having made a deep impression upon all present, we invited those to stand up who had not yet realized this "forgiveness of sins." Several did so, and we prayed for them; and so it has been going on every night last week (14th—21st). There has been no religious excitement, but in many cases the light has dawned on the soul, as they have been reading the Word, and then they came in all their simplicity and joy and told me (and others told Mr. Harding) that they had found "Peace with God." The first cases were mostly those who were quiet and steady. They were under conviction of sin, and then found Jesus as their Saviour, and we have endeavoured to lift up before them a crucified and risen Saviour and Deliverer from sin. I have also endeavoured by the help of the Spirit to impress them with the importance of true repentance, faith, and their confession of Christ.

On Tuesday we first had a teachers' meeting (Sunday-school) at seven, which of course I took, and afterwards I conducted the meeting at eight. Many remained and others came in. God's blessing rested on all the meetings. Every day fresh souls were born again. Meeting one lad here and another girl there, they told me how they had found "Jesus."

One dear fellow with whom I spoke a long time on Friday night, till eleven, when I first went up and sat down with him, said he had better come at eight o'clock next morning, as he stammered; but I said, "No, now, if I can only help you." We talked a long time, and two others listened. He did not seem to find Jesus; there was some hindrance. He came the next morning, but I was out; but on Monday he was coming to see me, and I overtook him. Dear fellow! his heart was so filled with joy he could hardly contain himself, and he told me with his stammering tongue how the Lord had saved his soul. Psalm ciii. was a great help to him; also Job i. 21. It appeared that the Lord had taken away a brother of his, and he could not submit at first; but as soon as he saw it in this light, and this hindrance was removed, he found peace. He thanked me many times, and we thanked the Lord together for what He had done.

But what has rejoiced my heart most of all is, that many of the dear girls (boarders) here have given their hearts to the Lord, and it has been a cause of

for us. To Him be all the glory!

At most of the meetings we have had one address in Yoruba and one prayer in Yoruba (besides the addresses in English, &c.). I asked the Native clergy to help at the different meetings. Mr. Hood has also been a great help with his influence and attendance at every

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THE following interesting account has been rec
Hughes from the Rev. W. Jukes, of a visit lately
Duchess of Connaught to Peshawar:—

Peshâwar, Oct. 8th, 1884.

I am sure you will be glad to know the particulars of the visit of the Duke and Duchess of Connaught to Pesháwar, as it is the first time royalty has visited Pesháwar. They were both most affable and pleasant to all, Europeans and Natives. The visit only lasted the inside of two days, and during that short time they did and saw a great deal. They stayed with the Waterfields, who had a fountain made in front of their house for the occasion, and it throws the water a tremendous height. The morning of the first day was spent in looking over curiosities, which had been collected for inspection. About 5 p.m. the royal party (in plain clothes), accompanied by Colonel Waterfield (in uniform) in one carriage, drawn by six horses of the R. A., with postillions, and Mrs. Waterfield and General Gordon, Brigadier at Pindee, Anderson, Acting D.C., and others in a second carriage, escorted by

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He asked about you, as the Waterfields had probably talked about you. He wished me to say how much he regretted not seeing you. We sang part of "God save the Queen" in Hindustani, which the Duke seems not to have heard before. He got hold of the book, and read and translated some of the hymns. He was struck with Shaumeer, and asked who he was. As I was taking the Duke round, Miss M. had a long talk with the Duchess. They were both very much gratified with the whole building, and both warmly shook hands with me on leaving. They then drove to the Gunkhetri, where the municipality presented them with a book of photos of Peshâwar and the pass, &c., with all their signatures. They then drove to the Shah i Bâgh, and then home. Only one or two dined with them, all the remaining officers and civilians and ladies being invited to an "at home" at 9.30 to meet them. The leading Cabuli chiefs were also introduced to the Prince in the drawing-room, and I stood behind the Duchess and Mrs. Waterfield, telling them about each one as they came up.

The next morning early they drove to Jumrood, and thence rode to Shârgai, within three miles of Ali Masjid, Warburton having no end of his Jezailchees all over the hills. An outlaw came up with a fat-tailed sheep, imploring protection, and Khwass Khan presented him with daggers and a shield.

In the afternoon they drove round the station, and at 9 p.m. a number of officers and civilians, including your humble servant, met them at the station, two or three bands being in attendance. We drew up in two lines at the entrance, and in passing the Duchess gave me a warm recognition. On their departure, the Duke shook hands with the few he knew, and singled me out of a number, and, shaking hands, said how much he enjoyed himself, and said I was to be sure and give his message to you. As the train moved out we gave him a ringing cheer.

THE following, from the Rev. H. P. Parker, our Secretary at Calcutta, will be read with deep interest and thankfulness :—

July 19th.—A Moulvie of considerable influence in Calcutta has this week publicly renounced his belief in Mohammedanism, and declared his acceptance of Christianity. He has placed himself under the protection and instruction of Dr. Baumann, and shows a very thorough knowledge of the truths of Christianity. One of the recent series of tracts published to meet the recent Mohammedan agitation, and written under the immediate supervision of Dr. Baumann, seems to have made a great impression upon him. He is the Moulvie who was so active in getting half-drunken sailors and half-starved European loafers here in Calcutta to pass themselves off as Mohammedan perverts and to preach against Christianity. He is the Moulvie who stood forth as the champion of the Mohammedans in the recent controversy on the Maidan with the Christian catechist, Aman Masih.

August 2nd.—The Moulvie of whom I wrote is remaining firm, and preaches Christ boldly and earnestly in Wellington Square, although his wife has left him and Mohammedan *badmashes* lie in wait for him to assault him in the streets.

A letter since received mentions the baptism of the Moulvie referred to above; but no details are given.

THE useful and excellent *Lahore Church Gazette*—the best attempt by far yet made to provide India with a good, sound, moderate, and large-hearted Church paper—gives us more news even about C.M.S. affairs in our India Missions than we have space to note. In one recent number there is an interesting notice of the laying of the first stone of a new church for the C.M.S. Native congregation at Simla, on September 8th, by Lady Aitchison, wife of the Lieutenant-Governor of the Punjab, in the presence of a large number of influential Europeans. The minister is the Rev. Thomas Edwards, a Hindu from South India, and one of the very few Native

by the Rev. W. Hooper, Principal of the C.M.S. habad, on the Hindi Prayer-book, a complete ve but completed. Mr. Hooper gave a brief notice its preparation, in his last Annual Letter, print August. One of his remarks in the article now lation of the Articles, now accomplished, will be to the Hindi-speaking Church of India. As the book proper has been the means of fixing the e Hindi Christianity, so has that of the Creeds an of establishing a fixed theological vocabulary for

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In July last, the Governor of Ceylon, Sir A. On the 22nd he inspected the C.M.S. missionary Chundicully. In reply to an address presented he said:—

"I thank you for the expression of your loyalty welcome to myself. The information which you give of the Church Missionary Society in this Province gratifying to observe how large a measure of succes the Society in this locality. It has given me much of this, the first, opportunity which I have had of thank you for your address, and for your good wishes

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The Rev. J. Cain sends us from Dummaguden one of his catechists, describing a tour made by Malkanagiri Taluq. All such journals are intere could find room for them. We note with thanks that district mentioned in Mr. Cain's Annual p. 441), a man named Lingayya, was baptized or chist Matthew is supported by a Sunday-school a

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TOPICS FOR THANKSGIVING.

Thanksgiving for continued encouragement in letters (pp. 740, 754). Prayer that in both countries the conver

HOME WORK OF THE SOCIETY.'

Brailes.—A Meeting was held in the National Schoolroom on October 28th, which was preceded by a Public Tea, to which more than 100 persons sat down. All the provisions were given by the wives of farmers and tradesmen, who waited upon their guests. The Rev. T. Smith, the Vicar and also an Hon. District Secretary, presided at a subsequent meeting, at which Mr. E. Mantle gave an interesting address on Mission work in Japan, exhibiting the Native dresses and other objects illustrating Japanese life and character.

Canterbury.—The Annual Sermons were preached on behalf of the Society on Sunday, October 26th, in the Cathedral, the Garrison Chapel, St. Dunstan's, St. Mary Bredin's, and St. Stephen's. There were also Children's Services at St. Dunstan's and St. Mary Bredin's. The preachers being the Dean of Canterbury, the Revs. G. Mead, J. Hamilton, J. G. Hoare, M. B. Moorhouse, and A. Vaile. A Sermon was also preached in the Cathedral on Monday by Bishop Hannington. The Annual Meeting of the East Kent Branch of the Society took place in the evening; the Dean presiding; Bishop Hannington and the Rev. J. Hamilton being the Deputation. Colonel Horsley (the Sec.) stated that the receipts for the past year amounted to 2465*l.* 5*s.* 11*d.*

Chelmsford.—The Annual Meeting of this Auxiliary was held at the Shire Hall, Chelmsford, on Tuesday afternoon, October 21st. The Rev. E. P. Gibson (Rector of Stock) presided. The Rev. W. Trimmer (Vicar of Broomfield), Secretary to the Auxiliary, stated that 11,000 out of 16,000 parishes in this country were supporting the Society. In the district of the Chelmsford and South Essex Auxiliary only 73 out of the 221 parishes gave their support in the past year. This number was three more than in 1881 and 1882, but three less than in 1883. The amount collected in 1882-3 was 919*l.* 5*s.* 9*d.*, and in 1883-4, it was 885*l.* 8*s.* 5*d.* The amount collected in Chelmsford in 1883-4 was 22*l.* 15*s.* 2*d.*, and in 1882-3, 39*l.* 11*s.* 10*d.* The Rev. T. P. Hughes, from Peshawur, then gave an interesting account of Mission work in that province. The Rev. J. M. West (Assoc. Sec.) also spoke.

Derbyshire Church Missionary Union.—The Autumn Meeting was held in St. James's Hall, on Tuesday, September 30th. The chair was occupied by the Rev. J. Chancellor, who delivered the opening address from Ecclesiastes xi. From this passage the three following principles were brought out:—1. The necessity of faithful patience; "Cast thy bread upon the waters, for thou shalt find it after many days." In New Zealand, in China, in East Africa, and elsewhere the faith and patience of the Church had been tried. 2. The importance of expansive liberality; "Give a portion to seven and also to eight." New causes must not be put aside, but the purse be stretched to meet them without diminishing gifts to works already in hand. 3. The need of courage. We cannot choose our openings, nor work exactly as we like; but must make our opportunities. If we observe the wind we shall not sow; and if we regard the clouds we shall not reap. Had the Apostles looked at the stupendous evils and gigantic antagonism of the Roman Empire, they must have been paralyzed.—The Rev. W. H. Barlow then took up the subject of the reflex blessings conferred by missionary labour on the Church at home. He pointed out that there are seven reasons for joining heartily in the work of Missions. 1. To do so is to look at the world from the Divine point of view. "Go to all the world" is the Master's command. Tell all men, everywhere, of God's love. 2. It confirms the truth to our own souls. Wherever the Word is faithfully proclaimed it does its work—the same work in all cases. 3. It confirms the foundation truth of human corruption. The heathen have again and again acknowledged that St. Paul in Romans i. describes them. 4. It manifests Christ's power. What else induces men to undertake the work? What else sustains them in the midst of trial, difficulty, and death? 5. Wherever the Gospel is preached the fruits of the Spirit are seen. Look at Bishop Sargent's

congregations in South India, or Mr. Wolfe's flocks in China, or converts of West Africa or North-West America, the same fruits are shown. 6. This being so, to promote evangelistic work abroad is a means of grace at home. At the missionary meetings very often the questions arise, What right have I to promote the Gospel when I do not care for it myself? If God is doing this abroad, why is He not doing the same for me? 7. The promotion of Mission work is a tie and bond between all who love the cause. Such a spiritual union is of infinite value.—The Rev. T. Dunn then spoke, and the Rev. R. J. Knight then made a few remarks on the work of the Hon. District Secretaries in Derbyshire, and the advantages of combination in the Master's holiest cause.

Essex C.M.S. Union.—The Sixth Meeting of this Union was held at Colchester on Wednesday and Thursday, October 22nd and 23rd, when the Honorary District Secretaries of the county met at the Rev. J. G. Bullock's house on Wednesday, and, under the presidency of the Rev. J. M. West, examined into the work done in the various parishes, and considered suggestions for altering some of the present areas of parishes. A service was then held at St. Nicholas' Church, for the C.M. workers of Colchester: preacher, Rev. J. M. West. The Annual Meeting was held on the 24th at the Castle, James Round, Esq., M.P., in the chair. An appropriate exposition of Scripture was given by the Rev. J. T. Fowler (Rector of East Hanningfield), and a valuable address delivered by Clarence Roberts, Esq., one of the members of the C.M.S. Committee. The Chairman and W. H. Penrose, Esq., also addressed the Meeting, and various matters connected with C.M.S. work in the county were examined and discussed, and seventeen fresh members were elected.

Faringdon.—Sermons on behalf of the Society were preached in the Parish Church on Sunday, October 19th, by the Rev. P. K. Fyson, from Japan, and the Rev. W. E. Chapman (the Vicar). The claims of the Society were further advocated on Monday, by a Juvenile Meeting in the afternoon, and the Annual Meeting in the evening, when the Rev. P. K. Fyson attended as a Deputation. Mr. Penson, the Treasurer, reported that the sum raised during the year by the Faringdon Auxiliary amounted to 61*l.* 3*s.* 9*d.*, including 13*l.* 1*s.* 9*d.* from the Juvenile Branch. The Vicar having made a few remarks was followed by Mr. Fyson, who spoke about the work in Japan.

Ilfracombe.—The Annual Meeting of the Local Branch of the Church Missionary Society was held in the Town Hall on Friday evening, October 17th. The Rev. H. Martin presided, and gave an address on the necessity for all Christian people to engage in Mission work. The Rev. J. Johns then gave a brief address, pointing out the need of gratitude for living in this age of energy, and contrasting the dead state of the Church that prevailed at the close of the last century. He then referred to the difficulties of missionary work in India. The Rev. W. G. Mallett, formerly a missionary in the Punjab, from 1864 to 1873, also spoke, and earnestly appealed for aid for the extension of the work in India.

Liverpool and S.-W. Lancashire Association.—The Annual Conference of workers was held on Thursday, October 30th, in St. Saviour's Schoolroom, kindly lent by Archdeacon Bardsley. The Conference was preceded by a tea. The chair, in the absence of the Bishop, who was unavoidably prevented from attending, was taken by the Archdeacon. There was a full attendance, including many of the clergy. The Chairman, in his opening remarks, referred to the need for sustained efforts in the mission-field, especially in such lands as India, owing to the rapid spread of infidel publications. An address was given by the Rev. J. E. Sampson, who, by special invitation, attended the Conference. He graphically described the plans which, under his guidance, have been so successful in raising regular contributions to the Society's funds. He emphasized the fact that his aim had always been to set others to the work of collection, while his part consisted only in organizing and directing. An interesting and lengthened conversation followed,

in which the Revs. T. Whalley, J. Burbidge, A. E. Barnes-Lawrence, R. Large, A. P. Neele, F. A. Bartlett, R. C. Hodgins, W. R. Blackett, Dr. Harrison, T. T. Smith, Mr. R. T. Currie, Mr. Ryder, Mr. W. G. Stewart, and others took part. The opinion was expressed by some that a considerable modification of Mr. Sampson's plans would be needed in Liverpool, because of the changing character of the population. Attention was also drawn to the systematic work already done in Sunday-schools; and the necessity was urged for more regularly supplying information by frequent missionary addresses. Considerable interest was felt in some original information coming by private letters from parts of the mission-field and amongst these by a specimen of printing done by the Rev. R. P. Ashe, and sent from U-Ganda. Earnest prayer was offered for a blessing on the Society's operations at home and abroad. Hearty thanks were expressed to Mr. Sampson for his kind visit and able address.

Orton Waterville.—The Annual Meeting was held on Tuesday evening, October 7th, in the Manor House Barn, and was attended, as usual, by a large audience, amongst whom were many of the clergy of the surrounding neighbourhood. An interesting report was read by the Rector, showing a wonderful miscellany of items, the chief among which were—Sale of flowers, 46*l.*; missionary basket, 23*l.*; and missionary boxes, 13*l.*; making a total of nearly 110*l.* The Rev. H. Maundrell was the Deputation.

Whitehaven.—The Annual Sermons were preached on Sunday, October 5th, at St. Nicholas's and Trinity Churches, by the Revs. T. P. Hughes (Peshawar), C. B. S. Gillings (H.D.S.), and Canon Dalton, to large congregations. The Annual Meeting was held on Tuesday evening, the 7th, in the Trinity Schoolroom, at which there was a good attendance. The Rev. Canon Dalton presided, and the Deputation, the Rev. T. T. Smith (Assoc. Sec.), gave an interesting account of his experience among the Indians in Rupert's Land; and the Rev. T. P. Hughes of missionary work among the Hindus and Mohammedans in Peshawar.

MISCELLANEOUS.

Berkshire.—Between October 8th and 29th, meetings at Langford, Grove, Stanford Dingley, and Cookham; sermons at Knowl Hill, Little Coxwell, and Buscot; and sermons and meetings at Letcombe Regis, Faringdon (also juvenile), Buckland, Hatford, Hinton Waldrist, and West Hendred. Preachers, &c., Revs. W. A. Hill (H.D.S.), P. K. Fyson (Japan), W. E. Chapman (H.D.S.), T. H. Atkins, F. Harper, O. Birchall, J. Henderson, J. D. Thomas (South India), and W. Clayton (Assoc. Sec.).

Buckinghamshire.—Between October 5th and 28th, sermons and meetings at Wing, Wingrave, Aston Abbotts, Iver, Wooburn, and Loudwater; and meetings at Hazlemere, Penn Street, Seer Green, and Langley. Preachers, &c., Revs. J. Henderson, A. J. Hall (North Pacific), J. D. Thomas (South India), and W. Clayton (Assoc. Sec.).

Hampshire.—Between October 6th and 29th, meetings at Alton (with lantern by Mr. Mantle), Porchester, and Newton; sermons and meetings at Fareham (Parish Church; also juvenile), Southwick, Boarhunt, Bishop's Waltham and Baughurst, and sermons at Fareham (Trinity), Funtley, and Southampton (Holy Rood). Preachers, &c., Revs. W. S. Dumergue (H.D.S.), W. Marriner (H.D.S.), H. Newton (Ceylon), and W. Clayton (Assoc. Sec.).

Herefordshire.—Between October 15th and November 14th, sermons at Dorstone, Peterchurch, and Turnastone; meetings at Vowchurch, Brockhampton, and Kilpeck; and sermons and meeting at Bishopstone. Deputation, Revs. O. M. Ridley and R. Pargiter (Assoc. Sec.).

Kent.—Between October 15th and November 10th, a Prayer Union meeting at Canterbury; sermons and meetings at Ramsgate, Deal, Kingsdown, Canterbury, Walmer, Penshurst, and Ashford; and meetings at Dunkirk, Harbledon, and Goodnestone. Preachers, &c., the Dean of Canterbury, Revs. J. W. Stuart (North India), H. Sutton, J. D. Thomas (South India), J. Hamilton (Niger), W. S. Price (East Africa), J. Williams (Japan), and H. D. Hubbard (Assoc. Sec.). Also a sermon at Canterbury Cathedral on October 28th by Bishop Hannington (Eastern Equatorial Africa).

Leicestershire.—On October 12th, sermons at Wymswold, Seagrave, and Sileby, by the

Revs. E. F. Green and G. F. Smith (Assoc. Sec.); also a meeting at Thrussington. Deputation, Rev. G. F. Smith (Assoc. Sec.).

Monmouthshire.—Between April 27th and August 25th, sermons and meetings at Chepstow, Llanwenarth, and Abergavenny, by Rev. S. A. Pelly (Assoc. Sec.). On October 19th and 20th, sermons and meetings at Shire-Newton and Usk, sermons at Dingestow, and a meeting at Gwehellog, by Rev. A. Pelly (Assoc. Sec.).

Northamptonshire.—Between October 7th and 26th, a meeting at Orton-Waterville, the Rev. H. Maundrell (Japan) the speaker; and sermons at Castor and Byfield, by the Revs. W. O. Wait, F. H. Curgenven, and E. L. Hicks.

Oxfordshire.—A meeting at Banbury, and sermons at Warborough and Holton. Deputation, Revs. C. F. Hayden (H.D.S.), H. A. Tyndale, and W. Clayton (Assoc. Sec.).

Shropshire.—During September and October, sermons at Wroxeter, Bayston Hill, Edstaston, and Hanwood; sermons and meetings at Shrewsbury (St. Chad's, St. Julian's, St. Alkmond's, St. Michael's, and St. George's), Berwick, Wellington, Wrockwardine, Kinnersley, Ketley, Longdon-on-Tern, Madeley, Selattyn, and Wem; meetings at Broseley, Yockleton, Meole Brace, Pulverbach, Alberbury, Pontesbury, Ford, and Lilleshall, Deputation, Revs. H. Newton (Ceylon), H. Maundrell (Japan), J. Williams (Japan), J. Fawkes, T. Owen, J. Hamilton (Niger), and R. Pargiter (Assoc. Sec.). Between October 15th and November 14th, sermons at Whitchurch (4), Rowton and Crudgington; sermons and meeting at Waters Upton, and meetings at Tibberton and Priors Lee. Deputation, Revs. H. H. Streeten and R. Pargiter (Assoc. Sec.).

Surrey.—Between October 26th and November 9th, sermons and meetings at Lingfield; and sermons at Mickleham. Deputation, Revs. J. Williams (Japan) and H. D. Hubbard (Assoc. Sec.).

Sussex.—On July 17th, meetings at Jevington, by Revs. S. Coles (Ceylon) and H. D. Hubbard (Assoc. Sec.). During August and September to October 12th, sermons at Crowborough, Iping, Chithurst, Eastbourne, and Worthing; sermons and meetings at North Chapel, Southwick, West Grinstead, and Newhaven. Deputation, Revs. W. J. Richards (Travancore), J. B. Whiting, A. H. Arden (Madras), W. Clayton (Masulipatam), J. D. Thomas (Madras), J. Allcock (Ceylon), T. Dunn (North Pacific), and H. D. Hubbard (Assoc. Sec.). Between October 22nd and November 4th, meetings at Mark Cross, South Malling, Crowborough, Tidebrook, and Horsted Keynes; and sermons at Barcombe. Deputation, Rev. R. J. Bell (North India), W. S. Price (East Africa), and H. D. Hubbard (Assoc. Sec.).

Warwickshire.—Between July 6th and 27th, sermons and meeting at Bourton; meeting of collectors at Coventry, and sermons at Monk's Kirby. Preachers, &c., Revs. C. Campe and G. F. Smith (Assoc. Sec.). During August, sermons at Sparkbrook (St. John's) by Rev. D. T. Barry; and sermons and meeting at New Bilton by Rev. J. M. Cheese. On September 7th and 14th, sermons at Chilvers Coton and Bickenhill by Rev. G. F. Smith (Assoc. Sec.). Between October 5th and 30th, sermons at Astley, Nuneaton, Mancetter, Fenny Compton, and Cubbington; meetings at Birmingham (St. Paul's), Atherstone, and Wolston; also at Brailes (with magic lantern by Mr. Mantle); sermons and meetings at Rugby and Warmington. Preachers, &c., Bishop of Sierra Leone, Revs. Prebendary E. R. Mason, J. T. Butlin, E. L. Hicks, W. Flory, and G. F. Smith (Assoc. Sec.).

Worcestershire.—During September and October, sermons and meeting at Bewdley and Ardley Kings (juv.); and sermons at Ribbesford. Deputation, Revs. H. Fuller and R. Pargiter (Assoc. Sec.). Between October 15th and November 14th, sermons and meetings at Halesowen, Cradley, The Quinton, and St. Kenelm; and meetings at Blackheath and Worcester (juvenile). Deputation, Revs. S. Coles (Ceylon), C. C. Nation (H.D.S.), and R. Pargiter (Assoc. Sec.).

Yorkshire.—Between July 3rd and 31st, sermons and meetings at Burneston, Leeming, Tanfield, Keighley, Brandsby, Dalby, South Cave, Elloughton, Whitby (anniversary), Scarborough (Holy Trinity), Scalby, Cloughton, Hutton Buscel, Swillington, and Malton (St. Leonard's); sermons at Thorne, North Stainley, Stainton Dale, Hackness, and South Otterington. Meetings at Cautley, Morley, Leeds, Cumboots, and Rossington. Deputation the Revs. C. Bennett, A. W. Cribb (formerly of Fuh-Chow), G. Ensor (formerly of Japan), T. P. Hughes (Peshawar), W. A. Roberts (Bombay), J. M. West, J. Williams (Japan), A. R. Buckland (Assoc. Sec.), and local clergy. During August, sermons and meetings at High Harrogate (St. Mary's), Low Harrogate, Howden, Ilkly, Kirkby-Overblow, Marsden, and Sowerby Bridge; sermons at Arthington, Armitage Bridge, Ayton (new parish), Askrigge, Barmboro', Barmby, Bishop Thornton, Burton Fleming, Chapeltown (Sheffield, regained), Denton, Fordon, Garforth, Hs

Hesley (regained); and a meeting at Flaxton. Preachers and speakers, the Dean of Peterborough, the Revs. H. B. Carr, T. Dunn (North Pacific), H. G. Graham, J. H. Goodier, T. P. Hughes (Peshawar), R. J. Longsdon, T. Richardson, T. Sheepshanks, J. Williams (Japan), A. R. Buckland (Assoc. Sec.), and Major Hedley, and Eugene Stock, Esq. During September, sermons and meetings at Ackworth, Bradford (Parish Church, All Saints', Christ Church, St. Andrew's, St. Augustine's, St. Chrysostom's, and St. Michael's), Manningham (St. Mark's and St. Paul's), Bankfoot, Bolton, Laister Dyke, Shipley, Thornton, Otley, Farnley, Sowerby (St. Peter's and St. Mary's), Luddenden Foot and Ripponden; sermons at Bridlington Quay (Christ Church), Cowlam (new parish), Goteforth, Killinghall, Leathley, Oulton, Pateley Bridge, Ripley, Weston, and Wressell; and meetings at Sowerby (St. George's), Barkisland, and Barnsley (St. John's). Preachers, &c., Revs. A. H. S. Bean, S. Coles (Ceylon), H. B. Carr, G. Ensor, T. S. Fleming, J. Hamilton (Niger), P. W. Hulbert, W. A. Roberts (Bombay), E. Sampson (H.D.S.), A. R. Buckland (Assoc. Sec.), and local clergy. During October, sermons and meetings at Cottingham, Marske, Nether-Hoyland, North Ferriby, Ripon (the Cathedral, St. Mary's, and St. John's), Selby (St. James's), and Wilton; sermons at Ainderby Steeple, North Cave, Rawdon, Skelton-cum-Newby, and St. Mary's, Long Road, Leeds (new); meetings at Burley, Chapel Allerton, Faceby and Carlton (new), Great Hyton, Greenfield (St. Mary's), Hampsthwaite, Harlsey, Knaresborough, Leeds (St. Andrew's, St. George's, St. John's, Newtown, and St. Michael's), Sheffield (St. Silas's and St. George's), Silsden (new), South Stockton, Thirsk, Whitkirk, and York (ladies). Preachers, &c., the Bishops of Ripon and Sierra Leone, the Revs. C. Bennett (H.D.S.), F. A. Leslie Melville, E. Sampson (H.D.S.), G. Ensor, P. K. Fyson, H. Maundrell, J. Piper, and J. Williams (all from Japan), W. A. Roberts (Bombay), J. H. Sedgwick (China), A. R. Buckland (Assoc. Sec.), and local clergy.

Wales.—Between April 27th and August 25th, sermons at Gwersyllt, Cross Street, Rhos Robin, Guilsfield, Llanlwchaiarn, Robeston, Laurenny, Steynton, Johnstone, and Old Milford; a meeting at Mold, and sermons and meetings at Carmarthen, Wrexham, Narberth, Llandilo, Holywell, Haverfordwest, Ystradyfodwig, Chirk, and Pembroke; all by Rev. S. A. Pelly (Assoc. Sec.). Between August 25th and October 21st, sermons and meetings at Pembroke, Llangefni, and Llanrwst; meetings at Colwyn school and Bethesda; and sermons at Ruabon. Deputation, Rev. S. A. Pelly (Assoc. Sec.).

Hibernian Auxiliary: Southern District.—From June 25th to November 12th, sermons in *Queen's Co.* at Abbeyleix, Durrow, Attanagh, Lea, Mountmellick, Timahoe, Rathdowney, Donaghmore, Castlefleming; in *Co. Kilkenny*, at Kilkenny (Cathedral, St. Mary's, and St. John's), Fiddown; in *Co. Waterford*, at Waterford (Cathedral, St. Olaff's, St. Patrick's, the Abbey Church), Tramore, Dunmore East, Cappoquin; in *Co. Wexford*, at Dunamore, New Ross, Bannow, Hourtown, Tahmon, Killurin, Kyle, Rathaspick, Wexford, Adamstown; in *Co. Limerick*, at Adare, Croom, Bruff, Tullytrachy, Limerick (Cathedral, St. Michael's and St. John's, Trinity); in *Co. Cork*, at Skibbereen, Mallow, Passage, Castletown-Bere, Glengarriff, Fermoy, Castletownroche, Glandore, Leap; in *Co. Tipperary*, at Bourney, Tullamelan, Newcastle, Carrick-on-Suir, Cahir; in *King's Co.*, at Parsonstown, Aghancon, Kinnitty, Forbane, Lorrha; in *Co. Kerry*, at Tarbert, Tralee; in *Co. Clare*, at Six-mile-Bridge, Kilkishen; and in *Co. Kildare*, at Athy, Kilberry; meetings at several of the above places, and also at Castlecomer, Ballyragget, Johnstown, Dungarvan, Comragh, Kilmacthomas, Rosenallis, Queenstown, Baltimore, Rathbarry, Clarina, Dromlohan, Rathdowney, and Thurles. Preachers, &c., Bishops of Cashel and Ossory; Deans of Waterford and Kilkenny; Archdeacon Hamilton; Canons Harley, Archdall, Gabbett, and James Bell; and Revs. T. T. Smith (formerly N.-W. America), T. Campbell (formerly Madagascar), H. Percy Grubb, L. J. Wallace, J. E. Moffatt, M.D., J. Torrens, F. Le Hunte, W. N. Corvan, H. G. Palmer, H. Rennison, J. W. Forde, J. G. Smith, J. W. Smith, F. W. Alexander (South India), T. Wicks, W. De Vine, T. Taylor, J. R. Jagoe, J. R. Mills, T. C. Welden, and J. Stokoe (Assoc. Sec.).

United Dioceses of Down and Connor and Dromore.—Between March 13th and July 2nd, sermons and meetings at Seagoe, Belfast (Parish Church, Magdalen, St. Thomas', St. James', Christ Church, St. John's, Trinity Church, Malone, Willowfield, St. Andrew's, Mariner, St. Mary's, St. Paul's, and St. Jude's), White House, Newcastle, Downpatrick (Cathedral and Parish Church); meetings at Belfast, also St. John's Juvenile Association and Downpatrick (Juvenile). Preachers, &c., Revs. R. Bateman (Punjab), R. Palmer, A. Dawson, C. Scott, D. Hannay, J. G. Hopkins, Dr. Kane, T. J. Welland, R. W. Seaver, Dr. Busby, A. Gray, A. Moore, W. Riddall, and C. Seaver (Hon. Dist. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (*Special*), *October* 21*st*, 1884.—The Committee had the pleasure of an interview with Mr. Joseph Thomson, of the Royal Geographical Society, recently returned from his expedition from Mombasa through the Masai country to the north-east shore of the Victoria Nyanza. In his opinion there was no immediate prospect of this route from Mombasa to the Lake being available, though it would undoubtedly be the route of the future, for which purpose the country was admirably adapted, there being no physical difficulties to overcome, except in the case of one range of hills, the country being generally level, free from marshes, and healthy, and the rainfall only forty inches. He described the character, habits, and government of the Masai tribes, and the special difficulties and dangers of travelling among them as distinguished from travelling through the countries further south. In his opinion, while it would be impracticable to establish Missions among the Masai themselves, this might be possible in their proximity. Mr. Thomson expressed his warm appreciation of the kindness received at the hands of the Society's Missionaries at Frere Town and Rabai; the latter station was in his opinion the most promising.

The Rev. R. W. Stewart from Fuh-Chow had an interview with the Committee on his return home. Mr. Stewart remarked that while every department of the Fuh-Kien Mission was deeply interesting, yet he never regretted having been set apart for the work of training agents. China must, he felt, be evangelized by Chinese. The country schools were most useful; heathen children attended, and at the periodical examinations, which were entirely on scriptural subjects, the parents were present in large numbers and listened with much interest. The removal from the city, though painful at the time, had not produced the injury apprehended, but had on the whole improved the position of the Mission. The war between France and China might have the result, on the one hand, of increasing the hatred of the Chinese towards foreigners, and on the other of causing the Chinese Government to pay more regard to treaties and so to check persecution of Christians. At the close of the interview with Mr. Thomson and Mr. Stewart, prayer was offered by the Rev. E. H. Bickersteth.

Bishop Caldwell having kindly called to bid farewell before returning to South India, addressed the Committee, and the Chairman (Sir William Hill) having spoken in their behalf, prayer was offered by the Rev. H. W. Webb-Peploe.

The Committee had also the pleasure of an interview with Mr. D. K. Flickenger, of the Mission of the United Brethren of Ohio, United States, who gave an account of the work carried on by that community during the last twenty-nine years in Sherbro and the surrounding country.

The Secretaries reported the illness of Bishop Poole of Japan, and stated that the Bishop had decided, under medical advice, to proceed to California for the winter. The Secretaries were directed to convey to him the assurance of the Committee's affectionate sympathy, and their earnest prayer that all would be overruled for his own and the work's highest welfare.

A letter was read from the Rev. J. B. Courtenay respecting the Society's Missions in Palestine. It was resolved: "That the Committee decline to enter into correspondence with the Rev. J. B. Courtenay on the subject of his letter, and that he be informed that the Committee cannot undertake to reply to or correct inaccuracies in newspapers respecting the Society's work, and that they are only responsible for statements in the official Reports of the Society."

Committee of Correspondence, October 21st.—Sir William Muir having presented to the Society some copies of his work, *Mahomet and Islam*, for the use of Missionaries engaged in Missions to Mohammedans, the cordial thanks of the Committee were expressed for the gift.

On the recommendation of the Sub-Committee in charge of the India Missions, arrangements were sanctioned under which the Rev. F. W. N. Alexander, who sailed lately on his return to the Telugu Mission, would devote more of his time to the work of an itinerating Missionary, especially taking care not to neglect the upper classes, and also utilizing opportunities of visiting the important festival gatherings throughout the field of the Telugu Mission.

Committee of Correspondence, November 4th.—It was agreed to request the Society for Promoting Christian Knowledge to publish a vocabulary of four East African languages—Ki-Suahili, Ki-Nika, Ki-Taita, and Ki-Kamba—compiled by the Rev. A. D. Shaw, and to incorporate therewith as an appendix a vocabulary of Ki-Mbugu words collected by Archdeacon Farler, of the Universities' Mission, and placed by him at the Society's disposal.

On the recommendation of the Sub-Committee in charge of the North-West America Missions, a scheme was adopted for the regulation of the Society's expenditure in the Diocese of Rupert's Land, similar in character to those at work for the Dioceses of Athabasca and Moosonee, under which an annual lump grant will be made to the Local Committee, to be administered at their discretion under certain conditions; the grant for the present to be 2500*l.*

A letter was read from the Bishop of Assiniboia asking for additional Missionaries in his diocese. The Committee directed that the Bishop be informed of their thorough accord with him as to the desirableness of strengthening the Society's staff in his diocese, and of their regret that the members of the Society and the contributors to its funds have not enabled the Committee to extend its work either there or in any other Mission.

A letter was read from the anonymous donor of 500*l.* to the Society in aid of its Krishnagur Mission, expressing his willingness that one-half of that sum should be applied to the support of a Missionary at the proposed new station of Shikarpur, and his readiness to add to that moiety another 150*l.* a year, and also to give 450*l.* for the erection of buildings. The Committee expressed their hearty thankfulness for this new proof of the anonymous donor's continued interest in the Krishnagur Mission, and for his munificent aid to it, and gladly accepted his proposal.

General Committee (Special), November 4th.—The Committee took leave of the Ceylon Deputation (Revs. C. C. Fenn and J. Barton). The Instructions of the Committee were read by the Honorary Clerical Secretary. The Committee also took leave of the Right Rev. Bishop Hannington, about to start for Palestine, on his way to East Africa. The Bishop was addressed by the Honorary Clerical Secretary on behalf of the Committee. The Committee further took leave of the Rev. E. Hoernle, M.B., and Mrs. Hoernle (Persia), and the Revs. W. E. Taylor (Nyanza) and E. A. Fitch (East Africa). The Rev. W. Gray delivered the Instructions of the Committee to Dr. Hoernle, and the Rev. R. Lang to Messrs. Taylor and Fitch. The whole of the outgoing Missionaries were then addressed by the Venerable Archdeacon Richardson, and commended in prayer to the favour and protection of Almighty God by the Rev. H. W. Webb-Peploe; and Bishop Perry pronounced the Benediction.

The Estimates Committee presented the Annual Foreign Estimates for 1885, showing a total estimated expenditure for the year ending March 31st, 1886, of 228,254*l.*, together with calculations showing a probable deficit on March 31st next of 14,754*l.*, which could be met from the Contingency Fund, and a probable deficit on March 31st, 1886, of 5626*l.*, after using up the remaining balance of the Contingency Fund. The Committee accepted the estimates, and directed that a joint meeting of the Estimates and Finance Committees be held in April next, after the closing of the current financial year, to consider the state of the Society's funds, and whether or not warning should then be sent to the Missions that reductions must be made in the following year.

General Committee, November 10th.—On the recommendation of the Frances Ridley Havergal Fund Sub Committee, a grant of Rs. [200 was made for the translation and publication of *Royal Commandments* in Tamil, and Rs. 200 for the translation and publication of *Morning Bells* in Telugu.

Reference having been made to the valuable services rendered by Mr. C. E. Chapman as Acting Lay Secretary during General Hutchinson's absence, a vote of thanks to Mr. Chapman was moved by the Chairman, General Sir William Hill. The Honorary Clerical Secretary having expressed the warm feeling of the Secretaries towards Mr. Chapman, and their appreciation of the cordial way in which he had co-operated with them in the Society's work, Mr. Chapman thanked the Committee for their vote.

The Secretaries reported that they had had an interview with the Hon. Sir John Macdonald, Premier of Canada, with reference to the position of the Society's Mission at Metlakahtla, and stated that he had explained the relations of the Canadian Government with the Local Government of British Columbia to the Indians, and had given satisfactory assurance respecting the preservation of peace and order on the coast.

The Secretaries reported the death, on September 7th, of the Venerable Archdeacon Brown, the senior Missionary connected with the New Zealand Mission. Archdeacon Brown began his connection with the Society by a short residence with the then Secretary, the Rev. E. Bickersteth, in 1824, and was one of the Society's students when the Islington Institution was opened in January, 1825. He landed in New Zealand in 1829, where he laboured successively at Paihia, Kerikeri, and Tauranga—being appointed to the Archdeaconry of the last-named district in 1844—and after fifty-four years of faithful labour was relieved of his responsibilities by being placed on the retired list of Missionaries in 1883. The Committee placed on record their thankful appreciation of Archdeacon Brown's long and valued services.

On the application of J. H. Fergusson, Esq., the usual annual grant of 100*l.* was made to the Strangers' Home for Asiatics.

NOTES OF THE MONTH.

ORDINATIONS.

N.-W. America.—The Rev. R. Young was consecrated Bishop of Athabasca (Bishop Bompas taking another title) at St. John's Cathedral, Red River, on October 18.—The Rev. J. W. Tims was admitted to Priest's Orders by the Bishop of Saskatchewan at Calgary on October 12.

DEPARTURE OF MISSIONARIES.

East Africa.—The Right Rev. Bishop Hannington and the Revs. W. E. Taylor and E. A. Fitch left London on November 5 for Zanzibar.

Palestine.—Mrs. Low left London on November 5 for Jaffa.

Persia.—The Rev. Dr. E. F. and Mrs. Hoernle left London on November 10 for Persia.

North India.—The Rev. J. and Mrs. Tunbridge and the Rev. A. E. Bowlby left England on October 22 for Calcutta.

Ceylon.—The Rev. C. C. Fenn and the Rev. J. Barton (the Deputation of the Parent Committee for Ceylon) have left on their mission; Mr. Fenn on November 5 and Mr. Barton on November 11.

RETURN HOME OF MISSIONARIES.

Japan.—The Rev. A. and Mrs. Elwin left Japan on September 10, and arrived in London on October 28.

N.-W. America.—The Rev. G. S. and Mrs. Winter left York on October 1, and arrived in London on October 31.—The Rev. E. J. Peck left Little Whale River on July 17, and arrived in London on October 16.

DECEASE OF MISSIONARIES.

Western India.—The Rev. S. Balawant, Native Pastor, died at Malegâm on October 22.

New Zealand.—The Ven. Archdeacon A. N. Brown died at Tauranga on September 7.

Contribution List.

In the following list of receipts from Oct. 11th to Nov. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Faringdon	35	0	0
Letcombe Regis	27	11	2
Buckinghamshire: Aston Abbotts	0	10	6
Hazlemere	11	18	8
Loudwater	20	17	9
Middle Claydon	45	0	6
Swanbourne	12	5	0
Wing	7	10	3
Wingrave-cum-Rowsham	7	15	10
Cambridgeshire: Ely Cathedral	9	4	4
Cheshire: Acton	13	17	6
Ashton	5	0	0
Claughton: Christ Church	40	19	8
Lostock Gralam	1	15	0
Over: St. John's	1	10	0
Wharton	7	10	8
Cornwall: Mevagissey	1	4	9
Pencoys		5	6
Penwerris	20	10	9
St. Buryan	11	6	9
St. Columb Minor and Crantock	17	19	10
Treverbyn		10	0
Cumberland: Carlisle	100	0	0
Workington: St. John's	3	3	6
Derbyshire: Derby and S. Derbyshire	150	0	0
Pinxton	1	2	7
Devonshire: Colebrook	4	0	0
Devon and Exeter	50	0	0
Lynmouth	5	10	0
Silverton	1	10	0
Dorsetshire: Charmouth	2	2	0
Langton Matravers	2	11	0
Long Bredy, &c.	7	8	4
Portland: St. Peter's	7	6	3
Shaftesbury: Holy Trinity	5	3	4
Stickland	11	4	8
Weymouth	100	0	0
Wimborne	21	5	8
Essex: Colchester, &c.	212	0	0
Forest Gate: All Saints'	12	19	4
Leyton	25	0	0
Stratford: St. John's	22	7	11
West Ham: St. Thomas'	2	9	8
Gloucestershire: Tewkesbury	23	11	4
Wyck Risington	7	18	8
Hampshire: Fareham	45	0	0
Stratfieldsaye	11	2	1
Isle of Wight: Sandown: St. John's	3	4	0
Channel Islands: Guernsey	30	0	0
Hertfordshire: West Hyde: St. Thomas'		13	2
Huntingdonshire: Orton Waterville	118	5	6
Kent: Bromley	37	6	3
Monkton	7	12	9
Sandwich	27	3	10
Lancashire:			
Bolton-le-Moors: St. Saviour's	1	9	9
Lincolnshire: High Toynton	10	11	10
Sutton: St. Edmund's	2	2	7
St. Mary's	3	8	0
Middlesex: Clerkenwell: St. Peter's	4	8	2
Haggerston: St. Paul's	8	6	2
Harefield	18	4	9
Harrow	90	0	0
Hornsey	9	0	0
Christ Church	12	17	5
Kensington:			
Christ Church, Victoria Road	10	18	11
Kensington, West: St. Mary's	43	7	4
Kentish Town	8	3	9
Kilburn: Holy Trinity	62	15	6
St. Mary's	17	1	2
St. Paul's	12	18	9
St. George's, Tufnell Park	10	0	0
Stepney: Christ Church	3	13	2
Temple Church	10	10	0
Upper Edmonton: St. James'		16	6
Monmouthshire:			
Llangibby and Coed y paen	7	1	8
Llanvetherine	1	15	0
Penhow	1	14	4
Pontypool	6	7	0
Usk	6	10	0
Northamptonshire: Byfield	5	7	5
Pilton	2	3	5
Nottinghamshire: Laxton	1	15	0
Norton Cuckney	2	2	0
Nottingham	100	0	0
Scofton	1	14	0
Teversall	4	0	0
Oxfordshire: Sibford	1	10	0
Rutlandshire: Ridlington	4	16	8

Shropshire: Market Drayton	3	6	6
N.-W. Shropshire	1	10	0
Somersetshire: Biddisham	10	14	0
Brent Knoll	4	1	10
Bridgwater District	77	1	1
Chapel Allerton		12	0
Lympsham	15	16	10
Staffordshire: Brown Edge	29	5	1
Stone: Christ Church: Juvenile Assoc.	6	8	0
Thorpe	1	1	0
Wolverhampton: St. Jude's	22	15	0
Suffolk: Kenton	1	6	6
Woodbridge	60	0	0
Surrey: Abinger	8	7	3
Brixton: St. Matthew's	106	8	1
Juvenile	24	10	0
Dulwich College Chapel	5	0	0
Epsom	7	10	6
Farleigh	1	4	0
Lambeth: St. Andrew's	5	0	0
Mitcham: Christ Church	17	15	0
Nutfield	20	13	0
Penge: Holy Trinity	16	6	6
Kew	6	11	3
Surbiton: St. Matthew's	36	0	0
Wallington	13	10	4
Weybridge	74	11	10
Sussex: Crowborough	24	19	0
Eastbourne	100	0	0
Mark Cross	37	1	8
Warwickshire: Brailes	10	4	6
Fenny Compton	3	6	1
Kenilworth: Parish Church	30	0	0
Westmoreland: Casterton	290	15	6
Milnthorpe	9	10	0
Morland	7	15	8
Shap	3	10	2
Templesowerby	5	0	0
Wiltshire: Little Hinton	19	2	5
Worton	5	0	0
Worcestershire: Areley Kings	11	2	4
Kidderminster	35	14	3
Yorkshire: Arthington	3	1	3
Burley-in-Wharfedale	3	0	0
Halifax	100	0	0
Ilkley	45	0	0
Knaresborough	60	0	0
North Cave	50	0	0
Rylstone	7	17	9
Settle		10	0
Sheriff-Hutton	2	1	2
York	300	0	0

ASSOCIATIONS IN WALES.

Carnarvonshire: Llanfaglen	2	6	9
Denbighshire: Ruabon	9	14	5
Glamorganshire: Llandaff	8	0	0
Swansea	13	13	6
Merionethshire: Trawsfynydd		11	6

SCOTLAND.

Glasgow: St. Silas'	2	11	6

IRELAND.

Ballyovie	1	8	10

BENEFACTIONS.

A Friend, S. Wales	5	0	0
Amica	50	0	0
Brown, Mr. H., Fieldgate Street	5	0	0
C. M. B.	15	0	0
Dalton, Rev. T. H., "Thankoffering to Almighty God for mercies received during late severe illness"	5	0	0
F. C.	30	0	0
From the late Mrs. Peploe Smith, by Rev. H. W. Webb-Peploe	100	0	0
"God's Tenth," for Nyanza	100	0	0
H. S. B.	5	0	0
Kemble, W., Esq.	10	10	0
Lawrence, Miss	5	0	0
"Non Nobis Domine"	8	5	11
Norman, R. M., Esq., Jermyn St.	5	0	0
Sellwood, F., Esq., Cullompton	100	0	0
Stacey, W., Esq., New Barnet	5	5	0
Watson, J. E., Herne Hill	5	0	0

COLLECTIONS.

Bull, Master Rowland, Stony Stratford, by Rev. P. G. McDouall	1	0	0
Dix, Miss, Croydon		10	0
Friend in the North (*Miss. Box*)	1	6	0
Garrick, Mr. E. M., Ramsgate	1	10	0
Goulson, Mr. Job, Bracebridge Heath (*Miss. Box*), by Miss Clarke		18	2
Hausburg, Masters L., C., and E., Penshurst	1	12	0
Pettit, Miss, Feltham	1	5	6
Stallon, Miss, Tunbridge Wells (*Miss. Box*)		13	0
Watson, Mrs., Newbiggin-by-the-Sea (*Miss. Box*), by Rev. E. Shortt	1	7	8
Wood Green: St. Michael's Sunday-school, by T. E. Browne, Esq.	1	7	6

LEGACIES.

Armitage, late Mrs. Mary: Exors., Messrs. F. Fox and W. A. Soames	200	0	0
Bagelmann, late Miss A. F.: Exor., L. S. Hahnemann, Esq., M.D.	17	19	2
Beebee, late Mrs., of Womaston: Exor., Mr. J. A. Beebee	19	19	0
Butler, late Miss Mary, of Tenby: Exors., Messrs. W. Lewis and G. Evans	100	0	0
Crook, late Mrs. Margaret Catherine, of Bath	180	0	0
Elliot, late Margaret, of Carlisle: Exors., Messrs. E. Hough and M. H. Donald	4	14	6
Green, late John	1098	19	11
Harford-Battersby, late Miss E. D., of Lilleshall: Exor., Rev. H. G. de Bunsen	19	19	0
Rawlings, late Miss Emma, of Saunders Hill: Exors., Messrs. H. and J. P. Hamilton, and E. J. Barker	450	0	0
Simons, late Rev. Edward	180	0	0
Thompson, late Miss M. A.	19	19	0

FOREIGN CONTRIBUTIONS.

America: Metlakahtla	2	4	0

CHURCH MISSIONARY HOUSE FUND.

Bevan, Rev. D. Barclay, Tunbridge Wells	25	0	0
Courthope, George C., Esq., Hawkhurst	20	0	0
Faulconer, Mrs. M., Clapham Park	100	0	0
Hale, Josiah, Esq., in memory of his father, Warren Stormes Hale	100	0	0
Maxwell, Ethelreda Jane, in memory of her beloved father and mother, the Rev. George and Ethelreda Maxwell	50	0	0
Norman, R. M., Esq., Jermyn Street	5	0	0
Nottingham, "Merciful Deliverances"	10	10	0
Ripon, Very Rev. the Dean of	20	0	0
Sellwood, Binford, Esq., in memory of the late Rev. James Bromley	250	0	0
Sellwood, Frank, Esq., in memory of Canon Clayton	250	0	0
Touch, Gen., Bayswater	5	0	0

EXTENSION FUND.

Sellwood, F., Esq., Cullompton	100	0	0

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Anonymous	500	0	0

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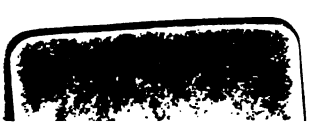
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